

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, Nov. 30, 1889.

No. 42

CONTENTS.

NOTES.....	657
GARIBOLDI.....	M. F. Egan 658
REV. W. F. WILSON'S BLANDER ON CARDINAL MANNING.....	659
DEDICATION OF THE CATHOLIC UNIVERSITY AT WASHINGTON.....	660
EDITORIAL—	
American Newspaper Comments.....	664
Cardinal Gibbons.....	664
The Church in America.....	664
A glance at her Future.....	661
The Revolution of Christendom.....	661
Mr. Stead at the Vatican.....	665
The <i>Pall Mall Gazette</i> and the Pope.....	665
Mr. Bodley's Article.....	665
Message of the Irish Bishops to the Catholic Congress.....	662
General Catholic News.....	667

Notes.

Such is fame! "A reader of the 'Imitation of Christ,' in its latest edition, has written an encouraging letter," says the *British Weekly*, "to the Rev. Thomas Kempis, care of the publisher!"

The Quebec Premier, Mr. Mercier, seems to have been unfairly attributed with having made the statement before the Baltimore Congress, that the Catholics and French-Canadians of Quebec were largely in favour of annexation. The bare report sufficed to draw out a storm of denial, and an indication of the true drift of Canadian opinion. Mr. Mercier appears to have said that a portion of the people were perhaps in favour of annexation, but, as his observation led him to think, only a small portion. The question has naturally caused much discussion. A despatch from Montreal, dated the 22nd inst., says that Archbishop Fabre of Montreal was asked to give his views on the subject, and replied that his personal views were well known, but that his Chancellor, the Rev. Father Edward would give a careful statement of the attitude of the Quebec clergy upon the subject, a point upon which he was authorized to speak. The Rev. Chancellor is reported to have spoken as follows:

"There is not an Archbishop, bishop or priest in all the Province of Quebec in favor of annexing Canada to the United States, and I do not believe the idea is even thought of by my fellow countrymen the French Canadians of Quebec. Our first thought is loyalty to the crown of England, and this, mind you, in the eyes of the Catholic Church of Canada comes before anything else. And then our own interests as churchmen and Canadians call for consideration. Our history is well known, and that teaches the world that from the time that Bishop Carroll of Baltimore and others came to Lower Canada for the purpose of soliciting our support in 1775 down to 1812 and 1837 we have been unswerving in our allegiance to England.

"It will be admitted that in times past the Imperial Government has pursued a mistaken policy toward us French-Canadians, just as she did in Nova Scotia and Upper Canada in the days preceding responsible government, but our church records and mandements are there to prove that through good and evil report the French Canadian clergy and people have never taken a second place in their loyalty and devotion to the Sovereign and to the crown of Great Britain, and they remain in the same place to-day.

"Heaven knows, this continent is vast enough for two great nations, and with an *entente cordiale* established between Catholics and Protestants of Canada every interest, whether of a personal, political, religious or commercial nature, must pronounce in favor of the two countries being kept apart. At the late convention in Baltimore we were only guests, consequently were not in a position to publicly inform the American prelates as to the real state of public feeling on the question in Canada. But I did so privately, and our language was just as strong in Baltimore as it is here in Montreal.

The bishops there were Americans, and, as a matter of course would like to see their country extended to the north, but there is quite as much patriotism on this side of the line as the other, and once more I say every interest, both national and religious, would suffer irrevocably were we to become a part of the American Republic."

This is looked upon in Montreal, it is added, as a final answer to the question of how Catholics stand on the subject of annexation.

ARCHBISHOP WALSH

ALL hearts have welcomed the arrival of Archbishop Walsh in Toronto, whose coming had been looked forward to on all hands, and for months past, with the most eager and pleasurable anticipations. It is needless to say of the advent of the venerable Archbishop that he came to his archiepiscopal see as no stranger, and that the high place which he holds in the affection and esteem of his people found full and instinctive expression in the magnificent extent and enthusiasm of his public reception.

A full account of the reception and installation of His Grace, the addresses of the clergy and laity, and the impressive replies returned thereto by the Archbishop, are of necessity held over until our next number. For the present it is enough to say that, notwithstanding the unpropitious state of the weather, which made it impossible to carry out the programme of arrangements as originally intended, the reception was in no wise marred by it; the people turned out *en masse*; their manifestations of welcome and respect for the Archbishop were unbounded; and His Grace's coming, so far as the Catholics of Toronto could make it so, was everything that could be desired.

In honouring the Archbishop they honoured themselves. In the Providence of God a strong man has been placed over the Metropolitan See of Toronto, one who combines with great gentleness and kindness of disposition, rare qualities of the intellect, enviable powers of expression and eloquence, who to the prudence and firmness of a man experienced in affairs, unites the accomplishments and graces of the scholar,

"Wearing his Learning lightly like a flower,"

and with it also, let us add, the virtues proper to his exalted office.

What direction, under his leadership, Catholic activities may be expected to take, His Grace has himself indicated. In his reply to the clergy he said:

"The Holy Catholic Church was the first religion in the country except Paganism. The Catholic Church by the blood of its priests consecrated the country to God, and please God we will hold this country and work in this country no matter what opposition we may meet with. We shall, with the grace of God and the blessing of our divine Saviour, work together in unity and harmony, and with priestly zeal, for the honour and glory of God and the triumph of our holy religion.

And again in his address to the laity.

"Let us all be united in the great work of building up the Church of our fathers in this free and noble country. I have come amongst you to promote this cause according to my opportunities and the measure of my capacity. This is my mission, this is my only policy, to promote to the best of my ability and with the divine assistance, glory to God in the highest and on earth, peace to men of good will."

With this simple aim he comes amongst us, and under his fostering care the great interests committed to him will receive, we believe, their full and most beneficent development.

CARMEL.

BY MAURICE F. EGAN.

I.

"Non sum dignus."

Looking at the narrow, headstrong stream which North-erners might be tempted to call a creek, but which the people of San Antonio dignify with the name of a river, James Delaney, with a very dim reminiscence of Lafontaine, perhaps, thought of a country snake which had lost its way in a village. The San Antonio is serpentine in the strictest sense of the term; it runs through a pecan grove only to lose itself amid a crowd of bath houses attached to the back gardens of the citizens. Making a sudden curve into a garden, it comes forth laden with the creamy petals of the camellia and the sunset-tinted leaves of the roses; then it darts behind a Mexican jacal and omorges, bearing the refuse of the family's mid-day meal. The sunlight makes it iridescent in one place and lime-like in another; it is a river of surprises, and it runs as wayward as black-eyed Dona Flora, who stands now, fan in hand, in the gallery of her house and looks anxiously at James Delaney.

James Delaney is thinking of the river, not of the lady, and his thoughts are not wholly sentimental. He is watching the velocity of the stream, and longing for the means to harness this powerful serpent. With capital he could start a paper-mill in this lazy, half-Spanish town. He could turn the mud houses of the half breeds into pleasant cottages, and make the vacant plazas crumble beneath the wear and tear of traffic. He does not know that all the capital in the world would not induce that lazy and happy Mexican to quit his beloved jacaleto, with its oven of black mud and its roof of sticks. He knows, however, only too well, that if improvements in San Antonio depend on his capital, that charming little place might remain lazy and beautiful until the end of time. He laughs a little as he awakens from his dream and remembers that a certain wallet in his left vest pocket holds exactly ninety-six dollars, and that sum is the lever with which he is to move San Antonio. It is all he has in the world, however.

This remembrance probably causes him to stretch out his arms, and to look complacently at the muscles which are vaguely indicated through his thin summer coat.

"Thank heaven," he said, "I have strength. That Delilah, hard study, has not destroyed my Irish vigor or made me less able to hew stone and draw water."

And he laughed again—a pleasant laugh, which made Dona Flora look at him.

James Delaney was not a particularly good-looking fellow nor a particularly ill-looking one. He had blue eyes, dark, deep, Irish eyes, which always smiled before his lips opened, a reddish moustache, hair a shade darker, and a tall, well-knit figure. His voice was delicious to the ear. There was a touch of the brogue in his speech which was very pleasant when heard amid the Southern twang or the nasal and drawling intonations of the Spaniards. He was what the French call an "un homme manqué." He had been spoiled by a system of education which unhappily, is very prevalent among Irish-Americans. His parents, poor, but industrious persons, had come to New York with him, a little child, in the year '50. They worked hard night and day to give their only child a suitable education. The other children, girls, had died young. James was intended for the priesthood, for which he had neither vocation nor inclination.

His father and mother, kind-hearted and well meaning souls in other things, could not understand why, after an expensive college course that left them almost penniless in their old age, he refused to enter the higher seminary. His confessor came to them and warned them that to force the young man would be almost a sacrilege; but the old people could not understand that. Sure his mother's cousin, Terrence McMahon—God rest his soul, the holy man—was as wild as a young colt before he went to Maynooth, and here was James—and a better son never lived—refusing to let his old parents have the comfort of seeing him celebrate Mass before they died. Dear old Mrs. Delaney's eyes filled with tears as she thought of this terrible disappointment. She could not bring herself to face it.

"Sure," she said, "your father and myself haven't had much time for prayin', we've been so busy workin' for you, James, and the only comfort we had was the thought that we'd have a holy priest of our own to help us make our souls. Oh, James, ma cushla, say that you'll not bring our gray hairs in sorrow to the grave."

His father did not say much. He sat in the evening in a little back room behind the shop, silent and grim; but his old pipe often went out, and the hand that held the paper, his favorite, trembled. That trembling, withered hand, in which the purple veins stood out from the sinews and wrinkled skin, troubled James' heart even more than his mother's pleading. Words spoken lose part of their force, but unspoken words touch a sensitive heart like red hot steel.

James Delaney's heart was very generous and sensitive. He had never been taught to be demonstrative, the Delaneys were a silent family, and James had been long away; but he could not resist the impulse to take his father's hand in his, and cry out—

"I can't, father, I can't!"

"Who asked you to do anything against your will?" said the man, his eyes twitching. "But don't say you can't, say you won't. I never thought that a grandson of Tom Delaney, who died for his religion and country, would come to this, but never mind," the old man's voice choked, "I'll say no more about it, remember this, James, I'll do no more for you."

Old Delaney was a man of few words. His son, with a feeling that was almost despair, understood that the iron had entered his heart.

"And sure," cried Mrs. Delaney, "what was the use of all the Latin and French, and them things with hard names, if you're not going to the seminary? We wouldn't have done amiss if we had kept you here in the shop, instead of slavin' hard to make you better than your neighbors. Ochlone! I wish we'd kept you here."

"I wish to heaven you had, mother!" said James, kissing his mother's cheek and going quietly up to his room in the attic.

He threw himself on the bed, and burst forth into wild prayers.

He cried out the "*Dominie non sum dignus*," a score of times. He was not worthy of the highest and holiest calling on earth—he did not dare aspire to be one of those anointed men. He had been weighed and found wanting. He had not been called or chosen. You can imagine what struggles, what temptations, what hopelessness beset a young and generous heart like this, striving to do right, yet, in the eyes of those he loves, a reprobate, a contemner of holy things. Late in the night he wrote a long letter to the Jesuit father who had counselled him. After that he fell asleep and dreamed that his dear old mother blessed him.

She loved him still in heart, but during the many days that followed, she made little sign of it. Old Delaney had commanded her to keep silence on the question at issue. Many times James caught her with a furtive tear in her eye, and sighs and ejaculations at intervals told him what was going on in his mother's mind. His father, always a silent man, seldom spoke to him now. James strove to help him in the shop; but there was little need for him there. His father's lips pressed themselves closely together, and one day they opened sarcastically to say that "a gentleman, with his head full of Greek and Latin, was out of place among molasses and mackerel."

After this, James betook himself to Virgil and Homer in the attic. But the parts wearied him. Dido might mourn and Penelope spin, but the daily papers and daily life had more charm for our collegian; yet few were less fitted for the daily routine of life than he.

He dared not suggest to his parents that he should study law or medicine. This to them would have seemed like an insult; besides, he shuddered at the thought of longer remaining a burden to them. What could he do? The silent reproach that met him every hour at home drove him mad. He could teach; but few pupils cared to come to a corner grocery store in the Bowery for lessons; he looked out for a place in a school, and discovered, like the old Italian, who states the fact in his ballata:

"The world with masters is so covered o'er
There is no room for pupils any more."

He remembered that he had three gold medals for essays on "The Future of America," the "Glories of Ancient Rome," and the "Use of the Cothurnate in Greek Tragedy." These three efforts had called down thunders of applause at as many commencements. He attacked the newspaper offices, with visions of glory filling his brain. Poor boy! He found that a man who can gather in advertisements or write comic paragraphs, was more valuable than he who could locate all the allusions in Horace or minutely describe the "properties" of the Greek plays. He seemed destined to have no place in the future of America, which he had settled so satisfactorily when he graduated.

Things went on in the same way at home. The place was clouded. Father, mother, and son were utterly miserable. The old man seldom spoke and his wife went about the house sadly as one heart-broken. James went to Mass with them, and poured forth his whole heart's grief and despondency before the Blessed Sacrament. And while he prayed, he felt that his father had looked on him as a pretender, a hypocrite.

It happened that the Congressman from the district in which the Delaneys lived wanted a secretary—wanted one very badly indeed, for the learned legislator spelled even more erratically than he who called himself a "grater man than old Grant." In order to conciliate the Irish vote he offered the place to James Delaney, who had made some friends, although he was not looked on with favor by the older neighbors. It was a great cross to the Delaneys to feel that their pride had fallen—that certain vague and evil odor was attached to their son who had failed to be a priest.

James did not take kindly to the ways of politics. His early training had made him honest, if it had not made him practical. When the Honorable William E. Skinner had no further use for him, James had saved nearly three hundred dollars.

"Father," he said one evening, "I have determined to go at last."

The old man dropped his paper and looked at his son with an eager, questioning glance.

"No, no!" said James, interrupting his father's thought—"I have determined to go South, and to earn my living, and perhaps to come back—"

The old man put up his wiper abruptly. His mother cried a great deal and kissed him; and the next day his trunk was packed and ready for him.

"God bless you," she said, and the touch of the wrinkled, toil-worn hand on his shoulder made his heart leap into his throat. "I thought—I thought, sure, that one day you'd be blessing your father and me."

The little room swam before his eyes. A groan forced itself from him as he kissed his mother for the last time. His father shook hands with him in silence. He never saw either of them again. He left them, with his heart full of parting benedictions.

* * * * *

And so we find him watching the twisted San Antonio while Dona Flora gazes at him anxiously and rattles the sticks of her fan.

- (To be continued.)

THE REV. W. F. WILSON'S SLANDER UPON CARDINAL MANNING.

We republish the following correspondence which appeared within a week or two past in the *Mail* of this city:

To the Editor of the *Mail*:

Sir,—In the report in the *Mail* of yesterday of a sermon preached by the Rev. W. F. Wilson to an Orange gathering in Ottawa, on Sunday last, Mr. Wilson is said to have made the statement that "Cardinal Manning had asserted that the sway of Victoria was done in England, and that the Roman sway would take its place,"—a bit of intelligence which caused Mr. Wilson's hearers to cry out with anguish.

Will the Rev. Mr. Wilson, who is, I believe, a resident of Toronto, have the kindness to inform the public, definitively, when and where Cardinal Manning made this extraordinary statement. I venture to think that Mr. Wilson will be unable to do so, and that he will be found to have shockingly

slandered one of the most intensely loyal of living Englishmen.

Yours etc.,

Toronto, Nov. 5th.

F. W. G. F.

To the Editor of the *Mail*:

Sir,—In reply to F. W. G. F., I beg to state that he will find the following quotations in Cardinal Manning's "Essays on Religion and Literature," pages 19 and 20.—

"The royal supremacy (the Reformation in *concreto*, the essence of all heresy) has perished and the supremacy of the Vicar of Christ re-enters England full of life. . . . The supremacy of our Crown has literally come to nought. The royal supremacy has perished by the law of mortality which consumes all earthly things, and at this period of our history the supremacy of the Vicar of Christ re-enters."

Yours etc.,

Toronto, Nov. 6th.

W. F. WILSON.

To the Editor of the *Mail*:

Sir,—I have been at some pains to verify the quotation which Rev. W. F. Wilson, on being called upon to make good his statement, has put forward in his letter in the *Mail* of the 7th inst. as a ground of justification for the atrocious charge made by him in the course of a sermon addressed to a gathering of Orangemen in Ottawa on the 3rd inst., against that venerable and illustrious Englishman, the Cardinal Archbishop of Westminster, the head, or rather, to speak more correctly, the chief representative of the Catholic Church in Great Britain. Rev. Mr. Wilson informed his hearers, it may be remembered, on the occasion in question, that Cardinal Manning had proclaimed that the sway of Queen Victoria was ended, and had hailed and heralded the overthrow of the royal supremacy. That I do not exaggerate or put any false construction upon the rev. gentleman's statements—delivered on a Sunday afternoon, and therefore with the force and authority of his holy office—will best be made clear by an extract from the report of his "sermon" for I believe that these distempered and demagogic harangues are styled "sermons"—which appeared in the *Mail* of the 4th November:—

"It was well to remember that the foes of liberty were not dead. The forces were still alive which willed to tear from the brow of man the diadem of liberty. There may be no Gunpowder plots to be discovered, Boynes to be crossed, or Derrys to be defended, but the powers which were active in opposition to them then were as bold, as bigoted, as tyrannical, as oppressive as ever. * * * In 1837 a timid girl accepted the responsibilities of the mightiest earthly crown, with the simple expression, 'I will be good.' She had never forsaken that declaration. She had never provoked a war, but had prevented many. Cardinal Manning had asserted that the sway of Victoria was done in England, and that the Roman sway would take its place. The Victorian sway, he would tell the Cardinal, was not done in England, was not done in Ontario, was not done in this good city of Ottawa—" and so on, the last sentence being punctuated, it appears, with "bursts of applause." Rev. Mr. Wilson, upon being asked to sustain his extraordinary statement with respect to Cardinal Manning with some definite proof, produced, with an alacrity and a readiness which I confess altogether surprised me, the three seemingly damning sentences, submitted without a word of explanation or argument, in his letter to the *Mail* of the 7th November. These sentences I find Mr. Wilson to have torn from their context, and to have tacked together in his own fashion—after the manner of cheap controversialists—in order to make them seem to bear a meaning which in reality they do not bear, and which it was never intended by the author that they should bear. The sentences which Mr. Wilson has cooked up to the Orange taste in this short quotation are contained in an address delivered by Cardinal (then Archbishop) Manning before the Academia of the Catholic Religion (session 1866-7). I shall trouble you to print the Cardinal's exact words and Rev. Mr. Wilson's concocted version of them. I take the liberty of italicizing, in the genuine passage, the scattered sentences and phrases which Mr. Wilson, with elaborate art, has put together, and I submit both versions to the public:—

Cardinal Manning's Words as quoted by Rev. Mr. Wilson.

"The royal supremacy (the Reformation in concreto, the essence of all heresy) has perished, and the supremacy of the Vicar of Christ re-enters England....."

The supremacy of our crown has really come to naught. The royal supremacy has perished by the law of mortality, which consumes all earthly things, and at this period of our history the supremacy of the Vicar of Christ re-enters."

Cardinal Manning's Words as They Appear in the Lecture from Which Rev. Mr. Wilson Pretends to Quote (Miscellaneous, Vol. I, pp. 191-2).—

"Now I have made these remarks as a ground for the assertion with which I shall conclude. The return of faith which we have traced from the middle of the last century—that is, for now about a hundred years—steadily ascending, doctrine after doctrine, first within the Anglican Establishment, then reaching beyond it into the regions of antiquity and of Catholic truth, has now received its complement in the full re-entrance of the Catholic Church and the authority of the Vicar of Jesus Christ. It is no longer a question of fragmentary doctrines or isolated truths, of a little more or a little less of this devotion or that opinion, but of the whole Catholic faith upon the principle of Divine certainty and of Divine authority through the Church and in its head. And it is visibly providential that at this moment the supremacy of the Crown, which is the Reformation in concreto, has literally come to naught. From the beginning Ireland would never submit to it. Scotland rejected it. In half a century after its usurpation England began to cast it off. Half the people of England formally reject it at this day. Of the other half the great majority knew nothing of it; of the remaining minority the most enlightened only tolerate it as an obsolete law, explain it away, limit it on every side, write against it, speak evil of it, or reject it altogether. Still worse than this, its own lawyers curtail its pretensions, and, worst of all, it has lately pronounced its own acts to be invalid in a large field of its supposed jurisdiction—that is, it has died by *felo de se*. The providence of God has poured shame and confusion on the Tudor statutes. The royal supremacy has perished by the law of mortality, which consumes all earthly things. And at this period of our history the supremacy of the Vicar of Christ re-enters as full of life as when Henry VIII. resisted Clement VII., and Elizabeth withstood St. Pius V. The undying authority of the Holy See is once more an active power in England; the shadow of Peter has fallen again upon it. The people of England are as conscious—nay, more conscious—of the presence of the Catholic Church among them than of the Anglican Establishment. The last thirty years has wrought a change of which human agencies can give no natural cause. The expansion of the Church and the penetrating spread of the faith in the last fifteen years has been in geometrical progression. What the next thirty years may bring forth if the same forces and the same velocities continue to multiply, no one can venture to foretell."

I make no comment upon the mental obliquity of even a Methodist minister who can be at such pains to bear false witness against his neighbour. It is scarcely necessary to add that the Cardinal, in the above passage, has no reference whatever to the civil supremacy of the Crown, but to the supremacy of the Crown in spirituals usurped by Henry VIII., whose monstrous pretensions were embodied in the Tudor statutes of which he speaks. If any proof of this be needed it is to be found in the words with which Cardinal Manning prefaces the second address delivered to the Academia. It is to be found in the same volume as contains the first, and it is odd that so close a follower of Cardinal Manning's writings as Rev. Mr. Wilson should have missed it. The Cardinal began this address as follows:—

"In opening our proceeding of the year before last, I made certain observations on the state and tendency of religious thought in England, and on the temper and spirit in which we ought to meet it. And now, in addressing you at the outset of our eighth year, I do not know that I can do better

than to take up the same subject where I left off. In the conclusion of the paper I then read were these words:—"The royal supremacy has perished by the law of mortality which consumes all earthly things." I need hardly guard my words by saying that I spoke only of the ecclesiastical supremacy of the Crown. The civil and political supremacy was never contested."

That, Mr. Editor, is what Cardinal Manning did say. I should be sorry to indulge in any invective at the expense of Rev. W. F. Wilson, but when he resorts to such methods to call in question the loyalty of his Catholic fellow-citizens to the Crown under the gracious protection of which they live, to excite distrust of them, and to so help to keep apart a people who should live together in amity, I can regard his conduct as falling nothing short of a public crime.

Yours, etc.,

Toronto, Nov. 18.

F. W. G. F.

THE DEDICATION OF THE CATHOLIC UNIVERSITY AT WASHINGTON.

The dedication of the new Catholic University, near Washington, was celebrated on Wednesday, the 19th, amid imposing ceremonies, in which the officiating clergy embraced the chief dignitaries of the church in America, while the attendance during the day included also President Harrison, Vice-President Morton, nearly all the Cabinet officers, Commissioners of the District of Columbia Douglas and Hine, and others prominent in the official and religious world. The inclemency of the weather reduced the crowd of spectators to about a thousand, yet that number was sufficient to crowd the lower floor of the building, where they were assembled.

The building stands alone to-day a monument to the untiring energy and perseverance of its projectors. A century hence it will stand as the central figure in a group of stately structures crowning this magnificent site overlooking the National Capital—the Pincian Hill of Washington, with its museums, its libraries, and its art treasures, the Mecca of learning of the Western World.

On May 24th, 1888, the corner-stone of the new Divinity building was laid with imposing ceremonies in the presence of an immense concourse of people, who had braved one of the severest rain-storms that Washington had ever seen, for the purpose of witnessing the event. On Saturday afternoon, Nov. 9th, the building was completed and handed over to Rev. Dr. Garrigan, Vice-Rector of the University, who took possession, and on Sunday, at 7 o'clock, the Rev. Doctor celebrated Mass for the first time within its walls in the presence of about fifty workmen.

Before 9 o'clock the visitors began to arrive. First they came by the electric road and by special trains on the Baltimore and Ohio road. The carriages, hacks, cabs and every other kind of vehicles were constantly rolling up to the door of the main entrance, from which the prelates and distinguished guests alighted and hurried into the buildings.

By 10 o'clock there was such a crush inside the building as no one who was in it ever wants to see again.

At 10.30 o'clock a special train from Baltimore brought Cardinal Gibbons, Cardinal Taschereau, and the distinguished prelates. They were driven from the station in carriages, and entered by the south door to avoid the jam at the main entrance.

The members of the party were at once shown to their rooms, where they robed for the services.

All the rooms on the first and second floors looking west were reserved as robing rooms, and very soon the corridors of the great building were filled with groups of priests wearing their black cassocks. Bishop Kean's cheery words of welcome and greeting were heard on every side as each fresh arrival poured in. Now and then he would hurry away to give a word of direction to some one of the faculty or member of the reception committee. Dr. Garrigan, the Vice-Rector, was kept equally busy devoting himself entirely to receiving the distinguished visitors and giving instructions to their entertainment.

The full Marine Band, under the direction of Prof. Philip Sousa, discoursed music throughout the day, and amid the

discomforts of the crowds the strains of harmony were a pleasant feature of the occasion to the great mass there congregated. The arrival of the President was almost given up when, at about 4.15, the sun having come out to brighten up the day and the rain having ceased, President Harrison drove up to the door, and alighting, was hailed by a series of cheers, while the Marino Band played "Hail to the Chief."

His entrance to the hallway and to the banquet hall, where he was at once shown, was accompanied by a series of enthusiastic cheerings. A like reception was given Vice-President Morton and other officials. When the President and Mr. Morton, in leaving the building, stepped into the lecture-room, where the gathering to witness the inaugural ceremonies had assembled, they were cheered time and again, as they smilingly recognized the compliment.

After the prelates had finished robing, a procession was formed in the lower hall, and after Father McCallen, the Master of Ceremonies, assisted by six stalwart policemen, had succeeded in clearing a passage up the stairway leading to the chapel, it proceeded to enter. First came a long line of Bishops and Monsignori, in their purple robes, then followed the reverend clergy. Within the chapel the sight was a beautiful one. The altar was almost hidden behind banks of red and white chrysanthemums and waving dark green palms, among which the lighted candles gleamed like stars. The mellow light that flooded the room from the beautiful stained glass windows added an additional beauty to the scene.

It was nearly 12 o'clock when Cardinal Gibbons came down the stairway, preceded by two seminarians in white robes, and stopping before the figure of the Blessed Virgin at the entrance of the chapel, began the ceremonies in an impressive manner. The dim light of the wax tapers added a faint, fantastic glow to the procession, the overhanging clouds making the stairway quite dark. He was followed by a choir of 250 students of St. Mary's Seminary and St. Charles College of Baltimore, who chanted the hymn to the Holy Ghost, "*Veni, Creator Spiritus.*"

The ceremony of the dedication of the chapel was one of the most imposing ceremonies of the day. The small chapel was insufficient to seat the invited guests, and they packed the side altars and stairways so that it was with difficulty that a passage way could be secured for Cardinals Taschereau and Gibbons.

After they had been seated, Cardinal Gibbons, attended by two priests carrying lighted candles, entered the chapel, and while the service was being chanted the chapel was blessed and sprinkled with holy water.

Shortly afterwards the celebration of the Pontifical High Mass was begun. It was the Mass of the Holy Ghost. The lighted altar, handsomely decorated with the Cardinal's colors and flowers, in which the queenly chrysanthemum was pre-eminent, formed the background to a picture which was supplemented by the rich vestments of the Celebrants. The scene was one calculated to rouse all the religious exaltation in one's nature.

The side altars were also handsomely decorated with flowers. At each side of the high altar was a Cardinal's throne, and Cardinals Gibbons and Taschereau occupied these during the service.

The Mass was celebrated by the most Rev. Monsignor Satolli, of Rome, Archbishop of Lepanto, the representative of the Pope.

The great sermon preached after Mass by Bishop Gilmour on the "Church's Relation to Education," will appear in full in our next issue. It was a strong and eloquent discourse. After the sacred exercises were over, a banquet was served in the recreation room of the University. Covers were laid for about two hundred and fifty guests and every seat was occupied. The central table at the eastern end of the hall was the one at which the Cardinal was seated. On his right were Cardinal Taschereau, Archbishop Satolli, and Archbishop Fabre. His vis-a-vis was Secretary Blaine, who was flanked by Archbishops Ryan, Williams, and Duhamel on the left, and Secretaries Tracy, Noble, and Rusk on the right. Attorney-General Miller and Secretary Windom also occupied seats at the table. Bishop Keane was at the right end of the table and acted as toast master. The seat at the right of Cardinal

Gibbons was reserved for the President, who came in during the progress of the banquet.

After an enjoyable menu had been disposed of, the speech-making began.

The first toast, "His Holiness the Pope," was responded to in Latin by Mgr. Satolli, the toast, "Our Country and her President," by Secretary Blaine, the toast, "Our Sister Universities," by Cardinal Taschereau; and "The Hierarchy of the United States," by Cardinal Gibbons.

In the afternoon the inaugural exercises took place, the inaugural lecture being delivered by Bishop O'Farrell, of Tronton.

ARCHBISHOP RYAN AT THE UNIVERSITY DINNER.

Archbishop Ryan, being requested by Cardinal Gibbons, made this pleasing reply to the toast, "The Hierarchy of the United States," which had been assigned to his Eminence Archbishop Ryan said that the request to speak had come from the Cardinal on his arrival at the University a few hours ago, and that in the meantime he (the Archbishop) attended the opening ceremonies and had little time to think. He narrated the incident of one of the French generals having written a play which was not successful. Some of the courtiers of Napoleon, even the great Emperor himself, rather twitted him on the subject. "Sire," replied the General, "It is an extremely difficult thing to write a play." "Certainly it is," replied the Emperor; "but it is not a difficult thing not to write a play." Under the present circumstances, I should be happy to select the more prudent course of not making a speech, but for the urgency of His Eminence. The Archbishop then alluded to Our Lord as the great model Bishop of our souls, as He was the universal model for every station in life. Our highest ideal of a secular man is expressed by the term gentleman—one gentle yet manly, manly yet gentle. These two classes of qualities met in the humanity of Our Lord, and should meet in the Christian Bishop. But as there are no two things in nature alike, and each man has his individuality, which he should act out according to reason and religion, without trying to be some other man, so the quality of gentleness will become more visible in some and that of manliness in others. Bishops are no exception to this rule; not that the manly are not gentle nor the gentle not manly, but the distinguishing individuality will thus classify them. Some Bishops have gentleness as a "Christian Heritage" coming down with "The Faith of Our Fathers"; and others have the quiet, mossy surface beneath which is the solid rock and their motto might be "*Dominus Petra Mea,*" "the Lord is my rock." Others are naturally brave, and when necessary, aggressive, have to fight battles of the Church, and even if not always successful these defeats are triumphant ones, like that of Thermopylae. He spoke of the devoted Bishops who stood bravely at their posts in the time of yellow fever, and though subsequently relieved of their dioceses, and promoted to higher places, went back in the hour of pestilence to aid the priests of their former dioceses. "Such men," he said "would lift their mitres as the twenty-four elders lift their crowns, before the Throne." He spoke of the great, busy Bishops who had been battling with the difficulties of new surroundings, whose zeal no man could attribute to anything but the Pentecostal inspiration of the Apostles, and who certainly are not mere "consecrated blizzards" nor men filled with "new wine." (This allusion was at once fixed by the audience on Archbishop Ireland of St. Paul.)

Others there were who physically and intellectually represented great cities—represented them in everything except retiring modesty. For whilst the Bishop was modesty itself, the modesty of the city was certainly not visible to the naked eye. Others again were noted for consummate prudence, which, though a cardinal virtue, was not to be monopolized by the Sacred College. Prudence regulates all the virtues, which, like spokes of a wheel, move around the "Hub." So with this class of great Bishops.

His grace continued in this strain for some time. Archbishop Ryan then alluded to the distinguished visitors present, and to the great occasion which called forth this magnificent demonstration.

MESSAGE OF THE IRISH BISHOPS TO THE AMERICAN CATHOLIC CONGRESS

At the reception at Baltimore Monday evening the following letter from the Archbishops and Bishops of Ireland to Cardinal Gibbons and the American hierarchy was read:

Most Eminent Cardinal and Venerable Brethren: It would be strange indeed did not the great thanksgiving that now goes up to heaven from the great heart of the American Church find an echo from our Irish shores. Ireland rejoices with America, and we, the prelates of Ireland, desire to give expression to that sympathetic joy.

Next to the mother of all churches, Rome herself, what ancient Church in Christendom can claim a better right to share your century celebration than the church of Ireland? At her breasts were you nursed. From her fecundity have children come to you. Prelates, pastors, people has she brought forth to make them your inheritance.

Were her voice, then, absent from your *Te Deum*, you would yourselves, we feel, deplore the loss, and the world would justly wonder at her silence. We hasten, therefore, to congratulate you, the Venerable Hierarchy of America, on the splendid proof your hundred years have given of the eternal youth of the Catholic Church.

Gigantic as has been the progress of your free, unfettered peoples, and appalling as has been the swift advance of error in its train, Catholic truth has outstripped all in its rapid speed amongst you, and in the perfect organization of its onward march.

While, therefore, the Catholic Church of America, cries out in the words of the Psalmist—"Who is God, but our God? God, who hath girt me with strength, and made my way blameless; who hath made my feet like the feet of harts"—we too, Venerable Brethren, lift up voices of thanksgiving for all that he has wrought in you, and for the share he has permitted Ireland to have in the grace and glory of your 100 years.

It has been our lot, alas, to see our flocks diminished under the civil and political institutions of this land, and more than once during the century of your happy progress have you heard from across the ocean the voice of Ireland asking for bread for her perishing children. But we recall these sorrows now, only that we may record our people's gratitude to America. May God reward with blessings richer than any yet received the bishops, priests and people of the American Church and all their fellow-citizens who, though outside her pale, have yet shared her feelings and rivalled her bounty towards the children of Ireland.

Accept, your Eminence and Venerable Brothers, these our words of loving congratulation. We had hoped that some members of our body would be able in person to bear them to you, but heavy cares and imperative duties at home have prevented them. Alas, our time of weariness and struggle is not yet passed; you know, however, that millions of our children are around you, and that in their love and loyalty you have a pledge of our devoted attachment.

Signed on behalf of all the Irish prelates:

MICHAEL LOOUE,
Archbishop of Armagh and Primate of Ireland.

WILLIAM J. WALSH,
Archbishop of Dublin and Primate of Ireland

T. W. CROKE,
Archbishop of Cashel and Metropolitan of Munster.

JOHN MACEVILLY,
Archbishop of Tuam and Metropolitan of Connaught.

The following congratulatory message was received from Archbishop Walsh of Dublin during the centenary ceremonies:

DUBLIN, November 10th.

Archbishop Ryan, Cathedral, Baltimore:

Would gladly be with you, but this is not a time to be away from Ireland. Convey heartiest congratulations to Cardinals, Bishops, and all assembled. ARCHBISHOP, Dublin.

CATHOLICS AND THE STAGE.

Shakespeare, to all intents and purposes, was a Catholic, and apparently a much better Catholic than many of those whose religious belief is more certainly known. His works are remarkably free from the spirit of the so-called reformers, in fact, I think there is no evidence which shows that he at all appreciated them any more than did Queen Elizabeth. The modern drama is a development of the old miracle plays, which owed their existence to the monks, as every one knows. Remembering this fact, placing Shakespeare at one end of the dramatic line and Mary Anderson and Augustin Daly at the other, we have reasons sufficient, I think, why Catholics should have something to say about the stage and very much to do with it. In addition to these facts it may be added that many of the most brilliant lights of the dramatic art in the past have been Catholic, that many now eminent in the same art are of the Catholic faith, and that they profess it without boasting and practice it with ardor. All of which will perhaps excuse me for rushing into print at a time when better men should do the writing.

The attitude of Catholics towards the stage cannot be said to be consistent. In private life they receive into their society actors and actresses and lavish honors upon them; they produce in their private theatres plays from the professional stage and read the classic dramatists at home; it is not a sin to attend the theatre; it is admitted that a clean play, presented by decent actors, is productive of much innocent pleasure and often of direct good; Catholics are not forbidden to take up the dramatic profession; but, when it becomes necessary to denounce the allurements of the world the stage receives from the Catholic pulpit and the Catholic press severe attention. It may be that in the estimation of some the stage needs it. But in order to save consistency it looks to me as if the general conduct ought to be less favorable to the stage or the denunciations more discriminating and less severe. I hope I do not put it too roughly, as blunt men are apt to do. I have pointed out this little inconsistency to Catholic clergymen often and they have admitted the soft impeachment. This shows that the stage is not well understood.

The stage, like the printing-press, has, in my humble opinion, come to stay. It must have been almost from the beginning, since it is only the story acted instead of being told, and it is quite as natural to act a story as to compose it. I am convinced, even if its history is not as old as man, that it will cease to exist only with his destruction. It is a weighty influence and cannot be counted out or passed over as non-existent. To feel certain of this one has only to observe the character of the people who support the drama, the position which the successful playwright, manager and actor holds in the estimation of intellectual men and of the multitude. The best people attend the theatre. Even clergymen of all denominations find it hard to resist the natural desire to see a great actor or a great play once in a while. The youth of England and America are incessant playgoers, as they are incessant novel-readers. Thus the stage, which is the child of the times, reacts upon its parent. It has all the faults peculiar to the race and the period, and ought to have all the virtues. If it be subjected to the influences which keep a people healthy and wholesome, it cannot help being good; if neglected it becomes a savage.

To use an expression from some author whose great name I cannot recall. "Why not baptize this savage?" The influences which work upon the modern stage are either wholly indifferent or wholly bad. Christianity has only an accidental influence upon it, such as displays itself in the writings of Gilbert, or in the minority of plays produced before English and American audiences. This accidental influence becomes weaker in proportion as the stage becomes a more potent factor in society. It is not safe to say that the American stage cannot become as corrupt as the French stage. We have seen the invasion of realism into the dramatic art. It can go to the greatest lengths, and my own experience and observation warn me that the day is not far distant when, if prompt action is not taken, the American stage will not hesitate at the pruriency of French dramatic art.

In this centennial year of Catholic Church history in America it would be a good thing if Catholics did a little to re-

concile their theories with their conduct in regard to the stage. If the influence of the drama is admitted to be great, if it is not sinful or degrading to foster it, why not make an attempt not only to keep it pure, but to make it more elevating? Managers and playwrights are men easily affected by argument, or by the influence of men whom they respect. Why not establish a censorship of the drama, at once mild and effective, at once destructive of the evil and promotive of the good in the drama. Not a manager is there living, I do believe, that would accept and produce a play which such a man as Cardinal Manning or Archbishop Corrigan pronounced bad morally. Such censorship would be an honor to the manager and to the censors. It would be voluntary service, performed in a spirit of charity, and would be so received. Something of this kind must be done by Catholics, if the stage is to be kept clean and wholesome.

WILLIAM J. FLORENCE.

CATHOLIC INTERESTS IN MANITOBA.

A despatch from Winnipeg on the 21st inst. says that meetings are being held by French-speaking Catholics at St. Boniface at which resolutions passed by the Municipal Council have been framed, and at which political ammunition is in course of preparation to be fired off when a convenient opportunity arrives. A member of this small band, a prominent Frenchman, intimated that if the Government abolished French as the official language and did away with the Separate Schools they would appeal to the French Government at Paris. Doubtless, such an appeal, he thought, would soon bring an intimation from Downing Street to Mr. Martin that he must not encroach on the rights granted to the French when Canada was ceded to the British. My informant said that the proposed legislation would create a great fuss all over the country.

Archbishop Tache returned from the East on Thursday, the 21st. He was met at Winnipeg depot by the Catholic clergy, and the English and French-speaking Roman Catholics of Winnipeg. The Catholics presented him with an address at the palace, read by Barrister Brophy. It contained the following:—

"We, in common with all your spiritual children, regret to see the declining years of your life embittered by the attempt of unscrupulous politicians to deprive us of our Catholic schools, and of those rights which have been guaranteed to the Catholic minority. We recognize and bear witness to the fact that your Grace has unceasingly laboured during the best years of your life in the general interests of this Province, and you cheerfully and ably assisted in every movement that had for its object the improvement of our beloved country, long before unprincipled agitators made their home among us. It has been openly and publicly stated, both by individuals and in the press, that 'prominent' English-speaking Catholics are in favour of this agitation against our Catholic schools and privileges. Whilst we know that your Grace fully acquits us of any such sentiment, yet we cannot in justice to ourselves allow such untruthful assertions to pass unchallenged, and we now wish to publicly give the statements an unqualified and emphatic denial. We are of one mind with you on all questions of faith and morals, and on every subject affecting our rights and privileges as Catholic citizens, and we may add that we are fully resolved to maintain these rights by every constitutional and lawful means."

The address was signed by about fifty Winnipeg Catholics. His Grace was also presented with an address in French.

In reply His Grace said he knew very well that the whole Catholic community were opposed to the proposed action of the Greenway Government. There were schools in the country before the agitators of to-day ever thought of coming to the country, and these schools were in accord with the sentiments and feelings of the people. The agitators would soon find out that they were making a mistake by trying to deprive the minority here of its just rights. He cautioned his people particularly against using any but constitutional means to defend their rights. It is said that the Archbishop

has a promise from Sir John Macdonald that any legislation passed here against the French language in the schools will be disallowed, the means employed to be the suspension of the Manitoba Act by the Imperial authorities.

Men and Things.

Father Smith of the *New York Catholic Review* writing of the Centenary ceremonies says of Father McCallen of Montreal, who was the Master of Ceremonies, that under his management everything moved like clockwork. At the end of Archbishop Ryan's discourse, we read, "one of those incidents occurred which are as delightful as they are unexpected. Before the *Te Deum* was sung the sound of a strong, tender, penetrating voice rose from the sanctuary, filling every nook and corner of the Cathedral with glorious music and every ear with delight. The turmoil of a departing crowd had already begun, but at the first note every noise was hushed and every soul stood silent while the assembled thousands listened in delighted astonishment to the Master of Ceremonies intoning in Latin the words: 'Let us pray for Leo our Pope,' which the choir answered in a burst of powerful harmony with the words: 'May the Lord protect him and give him length of days, and make him blessed on earth, and never deliver him into the hands of his enemies.' With this incident the ceremonies of the morning ended.

During the Mass, says the same journal, the celebrant, the Archbishop of Boston, was the centre of attraction. Archbishop Williams is now approaching the term of his life; he is near to seventy years of age, and his life will fill up a large part of the history of the church in the East. Of a tall and commanding figure, still erect and vigorous, his handsome face expresses at the same time the firmness of the ruler, the dignity and purity of the priest, and the kindness of the father. No stouter figure could have been chosen, no kindlier character to represent the hierarchy of America at the most solemn part of the celebration. To those acquainted with his personal character and with the good work that he has accomplished in Boston, it was a delight to see him at the altar, the central figure of the most brilliant ecclesiastical assemblage ever seen in America. At the close of the Mass, when he turned to give the last blessing, every one remarked how his voice swelled to a fuller volume, and his form took a more regal bearing as the consciousness of his honourable and exalted position inspired. It was a striking and honourable position for any Bishop, but the character of this ruan gave to it an additional lustre.

WHAT IS GOOD ?

"What is the real good?"
I asked in musing mood.

Order, said the law court;
Knowledge, said the school;
Truth, said the wise man;
Pleasure, said the fool;
Love, said the maiden;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier;
Equity, said the seer;—

Spoke my heart full sadly:
"The answer is not here."

Then within my bosom
Softly this I heard:
"Each heart holds the secret:
Kindness is the word."

John Boyle O'Reilly.

The Sacred Heart Almanac for 1890 (*Messenger of the Sacred Heart*, 114 S. 9d St., Philadelphia, Pa.), gives an accurate list of Indulgences for the various pious societies of the Church. It has, too, entertaining reading matter, Father Metcalf's popular *League Hymn*, and several full page illustrations.

The Catholic Weekly Review.

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

Published every Thursday
Offices: 64 Adelaide St. East, (opposite Court House).

Terms: \$2.00 per annum, payable strictly in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$1 per line per annum 10 cents per line for ordinary insertions. Club rates: 10 copies, \$16.

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.

LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 29th Dec., 1888.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hails with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church, your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours.

JOHN JOSEPH LYNCHE,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

I have been very much pleased with the matter and form of THE CATHOLIC WEEKLY REVIEW. The high moral Catholic tone, the fine literary taste displayed make your paper a model of Catholic journalism. May it prosper much so long as it keeps to its present line.

Yours very truly,

C. O'BRIEN,
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter, style, form and quality of the REVIEW, and I do hope it will become a splendid success.

Believe me, yours faithfully,

JAMES J. CARBERRY,
Bishop of Hamilton.

Toronto, Saturday, Nov. 30, 1889.

It is not often one finds in the pages of the heavier monthlies and reviews an article containing so many bright and interesting passages, so many pleasant bits of personal delineation, as that to which we refer at length elsewhere, Mr. Bodley's paper in the current number of the *Nineteenth Century* on "The Roman Catholic Church in America." One of its chief charms is that it so evidently the work of a cool-headed, keen-sighted man of the world, one practised in affairs, and who, as a result of long habit and experience, takes as if by instinct, the measure, adequately and accurately, of men and of movements.

Take the following passage by way of example: "During many months of travel and residence in the United States and Canada, my observation led me to the conclusion that the American continent has produced in this generation two really great men, in the sense that the last generation accounted Lincoln and Cavour as great. One of them we have the honour of reckoning as a fellow-subject of the Queen, Sir John Macdonald, the Prime Minister of our Canadian Dominion. The other, the Cardinal Archbishop of Baltimore, although twenty years his junior, is his equal in marvellous knowledge of men; and although in some respects of singularly different nature, resembles him in the possession of that lofty opportunism which is the essential of all true statesmanship. Cardinal Gibbons combines the suavity of an Italian Monsignore with that ingenuous integrity and robustness which we like to think is the characteristic of our Anglo-Saxon race. If he were called to occupy the most

conspicuous and most ancient throne in Christendom," he would go over so hard-headed a man as Mr. Bodley, upon an excursion into the land of dreams.

A walk with the Cardinal through the tranquil streets of the residential quarter of Baltimore will reveal, we read, with what affection the Monumental City regards its distinguished son who was baptized and ordained in the Cathedral over which he now presides. "Nearly every hat," says Mr. Bodley, "is doffed to the simple citizen who has made a greater impression on European policy than any American of his generation." "One day last spring," he continues, "we found ourselves in the midst of a congregation streaming out of a church, the architecture of which the Cardinal drew my attention to, while he responded to the salutations of the crowd. I naturally concluded that they were his own people, but no, he explained, 'they are our Episcopalian friends.'" The glimpse is a delightful one—of exalted frank concealed beneath a simple heart, and a gentle nature, which loves to live in charity with all men.

A further illustration of the gentleness of the Cardinal's mind is to be found in this: in his popular exposition of Catholic doctrine, "The Faith of our Fathers"—a work of which nearly two hundred thousand copies have been sold in thirteen years—the Protestant sects are nowhere more severely referred to than as "my dissenting brethren." In the same work the writer approaches the subject of religious persecution in the same spirit, and inspired by the charity which thinketh no evil. He denounces, just as unreservedly as Cardinal Newman, the Spanish Inquisition and the Massacre of St. Bartholemew—the tyranny of the secular powers; just as in another passage, referring to the proscriptive measures of Protestants against the Catholic Church he says, "I know full well that these acts of cruelty form no part of the creed of the Protestant churches."

MR. STEAD AT THE VATICAN.

That erratic and irrepressible individual, the editor of the *Pall Mall Gazette*, whose every new freak is acclaimed (not to say advertised) as a lightning like stroke of journalistic enterprise, lately took the trouble to go all the way to Rome, as a special Commissioner of his paper, for the purpose of gaining an interview with the Pope and the Sacred College of Cardinals and of eliciting their views and intentions respecting the ill-afflicting society. Mr. Stead has been good enough to take the public into his confidence in regard to his visit to the Vatican. "What I have come to Rome to try to discover" he writes "so far as may be possible by personal communication with the men who are now charged with the guidance and direction of the Catholic Church, is whether the agency which fashioned the Old World that is now passing away is capable of even attempting to play the same role in the organization and direction of the forces of the New Era, on whose threshold we are standing to-day."

The characteristics of the "New Era" are summarized by Mr. Stead as follows. (It was modesty we presume which forbade Mr. Stead to intimate that it was the *Pall Mall Gazette* that had ushered in the "New Era"):

1. The world is passing into the hands of English speaking people.
2. Society is being reorganized on a Socialist basis.

8. Woman is at last beginning to be recognized as a being with equal rights to equal privileges and opportunities with man.

Now Mr. Stead is good enough to say that he has some respect for the Catholic Church, and even goes so far as to speak patronizingly of her action in past ages. "The Catholic Church," he says, "is the only existing institution which faced a similar crisis to that through which we are passing. At that time, her bitterest enemies being judges, she did yeoman's service. She saved civilization and humanized Europe."

The problem, is a nice one, and Mr. Stead proposes to settle it *a bon droit*,—according to the coldest and most equable processes of the reason. He assures all men of his strict impartiality.

"Possibly" he says of the church "she may not be able to repeat the service. Her role may be exhausted. Her rulers may no longer be inspired. Here in the Vatican there may neither be an eye to discern the signs of the times, an ear to hear what the Spirit says to the peoples, nor a heart to dare to risk all for the salvation of men. That is what I have journeyed hither to discover, and for my part I can say that no prejudice of early training, or of religious conviction, will for a moment stand in the way of my eagerly welcoming every indication of capacity and will on the part of the rulers of the Church to play their brave old role in the remaking of the world. Mankind stands too much in need of helpers in this crisis for any one to forget the wise old proverb which tells us that it is not wise to look a gift horse in the mouth."

In other words, Mr. Stead would ask the Pope and the College of Cardinals What they are going to do about it? as the phrase is; and volunteer them a few hints, for their own good, on how to govern the church—on the lines of the *Pall Mall Gazette*.

The first feeling of every Catholic on reading this extraordinary letter, as one English contemporary says, will be amazement at the impudence of the writer; and the second, of amusement at his self-sufficiency. What does Mr. Stead want to know? He admits that the church alone saved civilization in the past, when the perils were greater than they are now. He admits that Leo XIII. in "reviving the crusade against the slave trade has rendered a service to humanity worthy of the best days of the mediæval church," and that "the action of Cardinal Manning in the recent strike of the dock labourers in the East of London has attracted the admiration of the world." Mr. Stead can hardly be unmindful, in addition, that the Holy Father, in his masterly Encyclicals, has put his finger upon all the great ills which beset society at the present day, and suggested the only certain and curative treatment.

Society, Mr. Stead thinks, is to be re-organized, and that it must be done in one of two ways; either by having recourse to revolutionary principles, as the Paris Commune tried and failed to do, or by the return of the people to the principles of Christianity as expounded by the Church. Thinking as Mr. Stead does, therefore, it is a little odd that he should have felt it necessary to undertake a journey to Rome to ascertain the attitude of the church to the great social questions of the day. A visit to Cardinal Manning's house, Westminster, or to any parish priest in London, as the *Universe* very truly says, would have gained for him all he wanted to know.

Mr. Stead's visit to the Vatican has proved a failure. He failed to secure an audience with the Pope. On his journey from Paris to Rome "he exchanged opinions on most subjects" with "a tall, elderly ecclesiastic," and was lamentably hoaxed. It is apparent from his letters that in endeavouring to investigate the policy of the Holy See he was taken in hand by some witty individuals and elaborately humbugged.

Needless to say Mr. Stead was not satisfied with the policy of the Vatican. Were he Pope, he would do things much better. He would forsake, for instance, "the dream of the restoration of the Temporal Power;" and he would follow that up by placing the Vatican at the head of "the forward march of human progress." The trouble with Mr. Stead happens to be, as the *Irish Catholic* of Dublin says, that he imagines himself to occupy a vast space in the world's gallery of great men, and that it is difficult for him to recognize the fact that the rest of humanity appraises him differently. Mr. Stead may volunteer to undertake the guidance of the Catholic Church, but Mr. Stead is not a Catholic, nor is he a great man in any sense. He is not even great, says our Dublin contemporary, in the sense in which we can rank Mr. Barnum. He is "Mr. Stead" of the *Pall Mall Gazette*, and nothing more.

The original of Mrs. Leo Hunter of *Punch*, must have been an American. Cardinal Taschereau is the latest distinguished Canadian to be claimed as "an American." Even so grave a journal as the *Catholic Review* of New York, speaking of the Cardinals, Gibbons and Taschereau, says of them that "these two Americans, one the representative of a vigorous idea planted in the northern wilderness, and triumphant to-day over every influence brought against it; the other, the representative of a new people," and so forth. Again, Bishop Lorraine, of Pembroke, is referred to by the same journal as "Lorraine of the Ottawa wilderness." The writer of the *Catholic Review* would do well to read the article in the last number of the *North American Review* on American national conceits, and on the ignorance and arrogance of the average Yankee. It was written for just such men as he. The writer in the *Catholic Review*, who seems to regard Canada, in whole and in part, as a howling wilderness, must be an editorial Rip Van Winkle who has been fast asleep these last forty years. Why not have said at once that the ecclesiastics of the Canadian Church are subdued Esquimaux, who breakfast off bear every morning after saying their Mass, and reciting their Matins?

THE CHURCH IN AMERICA

We referred, briefly, last week to Mr. J. L. C. Bodley's article in the *Nineteenth Century* on "Roman Catholicism in America," to which we promised to recur. Mr. Bodley has been mainly known as Secretary to Sir Charles Dilke, and to the Royal Commission on Education, and it is plain, as the *Weekly Register* says, that he has not been to school in vain. "Like master, like man," says the *Register*, "for the Secretary's article reminds us in some ways of his chief's more noteworthy pronouncements on things nearer home." Mr. Bodley is a Protestant, and his article, which has a peculiar interest for Canadians and Americans, will be read with pleasure by Catholics. Before coming to the subject of Catholicism in the United States, the author passes in brief review the state of the Church in British North America generally, and particularly in the Dominion of Canada. "The Roman Catholic Church," Mr. Bodley writes, "claims one half of the busy population of Newfoundland, and they to a man are of Irish extraction;" while "in the counties of Pictou and Antigonish on the north coast of Nova Scotia . . . are found probably a greater number of Gaelic-speaking Catholic Highlanders than in the whole of Scotland." Things are even better in Upper Canada, that "only bit of la

ville France that the world contains "— *la ville France* in its most refined, Catholic, and devout age," as Cardinal Manning once called it—for there the church is omnipresent. In Quebec "the view of the grey buildings seen from one's windows takes one back to the beginning of the last century, and the sight of a daily newspaper scarcely removes the illusion, for the little French journal, under its *Faits divers* announces a miracle which took place last week in a neighbouring village, and in an official column advertises a sentence of excommunication."

In Lower Canada Mr. Bodley speaks of the church as a State church in the best sense. We read that:

"It not only regulates the lives and occupations of the people, but it directs the politics of the Province. That it represents no mere faction is shown by the attitude of the Federal Parliament at Ottawa, whenever the Provincial Assembly legislate on the church's behalf. The Jesuits' Estates Bill gives 400,000 dollars out of the treasury to the church in compensation for the property of the Society which escheated to the Government subsequent to the suppression of the Order by Clement XIV. The powerful Orange Lodges of Ontario have set the country ablaze with an agitation this year which has swept out of sight commercial union, the fisheries, and every other Canadian question, urging the Dominion Parliament to recommend the veto of the Bill. But Sir John Macdonald, the Canadian Premier, himself an Orangeman, is the astute statesman on the American continent, and he knows that in French Canada the church and people are one and indivisible. Hence, in the Parliament at Ottawa, with its Protestant majority in a House of over two hundred members, only thirteen could be found to vote for the disallowance of the Bill."

We quoted last week Mr. Bodley's interesting portrayal of Cardinal Taschereau, in strong contrast to whom he places Cardinal Gibbons, the Archbishop of Baltimore. In these two Princes of the Church, the old and the new, Conservatism and progress, are compared and contrasted. The one he describes as a man for aristocracies and for princes, the other as the ideal man of the people. They are, besides, at the two opposite poles of thought in the one religious world. And as is the head of the church in the United States so are its members. The Archbishop of Baltimore impressed Mr. Bodley as the intensely national head of an intensely national body, and the epitome of all that is best and highest in the national life of the country.

Mr. Bodley describes the action and influence of the Canadian church in a striking and penetrating passage:

"The passage over English territory from Atlantic to Pacific is highly interesting, as displaying the varied capabilities and characteristics of the two greatest organizations the world has ever seen—the British Empire and the Church of Rome. At each stage of the journey the church universal is seen justifying its title of Catholicity by its adaptability to the nature and needs of each varying community. The Dominion of Canada, federated under the British flag, presents within its limits differences almost as marked as those which distinguish from one another the States of Europe. The Church of Rome observes precisely the same ritual, framed in identical language, for a little band of Blackfoot Indians, kneeling in a log hut in the Far West, as it uses for the French Congregation in the Basilica at Quebec, or for the Irish immigrants who worship in Toronto Cathedral; but the church in Lower Canada differs in mode of thought and manners as widely from the church in Ontario as do the Catholic Catalonians of Barcelona from the Catholic Flemings of Antwerp."

The place of the church in the life of the American nation is not less remarkable. Of it he says:

"In the relations of the Roman Catholic Church to the American nation, we have one of the most interesting phe-

nomena it is possible to conceive—the contact of the most venerable and powerful organization of the Old World with the most advanced and prosperous of the New. In all the varied history of the Church of Rome she has never had the experience which in the United States she has encountered during the hundred years of the American Hierarchy. In the Old World the old civilization has grown up side by side with her and there is no page in the history of Europe which is not marked with the Fisherman's seal. Nor has her activity been confined to the civilized places of the earth. On virgin soil she has worked with undenyng enterprise in every quarter of the globe, and the earlier history of the remoter parts of the great American continent is the record of the Jesuit Fathers and the other missionary pioneers of Rome. But in the United States the church finds itself in the midst of a new civilization of the highest type, as regards the diffusion of education and material comfort through all classes, though imperfect by reason of the nation never having passed through the discipline of youth to its precocious manhood, since in America there has been no slow development from barbarism, through mediævalism, to a ripe civilization."

Mr. Bodley is one of those happy writers who are able to view with appreciation the aesthetic side of a great subject as well as its harder and more practical aspects. Take the following passage for example:—

"The Church of Rome has a new experience in exerting her influence among this too shrewd, too practical, too prosperous people, the most characteristic offspring of the nineteenth century. The church in America can bestow upon the nation lofty ideals and an old and venerable tradition. In return that great people is investing the church with an endowment of greater magnitude than the most hopeful enthusiast for the spread of the Roman Catholic religion ever dreamed of, and one which is likely to revolutionize *Christendom*. Of all the languages of Europe which have influenced civilization, English, for historical causes, has been spoken by fewer Roman Catholics than any other tongue. English-speaking Catholics have been a comparatively small body, the majority of whom, as recently as half a century ago, were persons actually born in Ireland. The growth of the American nation, as the largest organ of the English language, is completely changing the position of our tongue among the millions who follow the faith of Rome. The expansion of England in her colonies is assisting towards this remarkable issue; but the United States is the chief instrument in bringing about the result, which men of this generation will live to see, of the Church of Rome having a greater number of its active members speaking English than any other language."

Of the Irish in America, the reviewer says: "Undoubtedly the immigrant Irish have done a great propogandist work, but no graver mistake could be made than that of supposing that the Catholic Church in America is merely a branch of the Church in Ireland." And again: "Nor must it be imagined that the Catholics of America are in great preponderance Irish, even by descent." And these are facts not always remembered. The statistics of one city will give some idea of the church's power. Philadelphia, for example, is a typical American commercial city which illustrates the position and progress of the church in the Union. The Quaker city, says Mr. Bodley, contains nearly as many Roman Catholics as the entire population of Rome, and more than in any town in France, except Paris and Lyons. It contains, by the last census, over 900,000 Catholics. According to Mr. Gladstone, the population of the United States a century hence will be 600,000,000, and the American nation will be "the great organ of the powerful British tongue." Therefore, says Mr. Bodley;—

"When we find that the Roman Catholic Church can claim 10,000,000 United States citizens in a population of 60,000,000, it is difficult to over-estimate the influence which the

expansion of the church in America will have on the future of Christendom. Judging from her past progress, and considering that the two races to which the majority of American Catholics belong are the two most prolific of the white races in the United States, it seems certain that she will increase her proportion with the growth of the population. But calculating as if she would remain relatively stationary and reducing by one-third the estimated 600,000,000, which it is predicted the United States will contain in a hundred years time, the Roman Catholic Church will then claim nearly 70,000,000 English-speaking people in America alone. By that time, Australasia, South Africa, and Canada will be thickly inhabited. Under what flag those vast regions of the earth will be governed no one can foretell, but two things are certain—that the English language will be spoken throughout them and that the Church of Rome will maintain the progress she has commenced this century among English speaking peoples."

The picture is a fine one of the future of the church in America, and it is not over-drawn, nor is it too highly coloured. It is a faithful presentation of the great work which the church has already accomplished on the American continent. Mr. Bodley is right in saying that a country like America can "find no room for a reactionary tendency," and it is undeniable that "the fact," as he adds, "that the Catholic Church has taken root in the land and is flourishing, is the best proof that in the United States she is abreast with the democratic movement and with liberal progress." In the States, we read, "not the least achievement of that great branch of the church, which is now celebrating the Centenary of its Hierarchy, is that it has saved the Roman Catholic religion from the reproach often heard in Europe that its growth is only found associated with retrogression and re-action." Not in America alone is it apparent that the church is in sympathy with democratic progress. The paternal relations of the church to the people of Ireland; the pacific, but omnipotent, influence of Cardinal Manning as exerted lately in the quieting of the London strikes; the pilgrimage of the ten thousand French workmen, who, under their bishops, have gone to address the Pope of Rome, are events from which may be learned great lessons, and which attest the beneficent action of the church upon modern society.

Such are the impressions of a man trained to the study of movements and affairs, and skilled in the political science by means of which the forces and influences which work upon an age, are known and forecasted. They are worthy of the thoughtful consideration of the Catholic reader. They are especially worthy of the attention of our separated brethren, many of whom fail to take note of the phenomena on all sides presented to them. The progress of the church in the future more than in the past will be co-extensive with the progress and development of the Continent, and to the unimpressible and impartial observer it is even already apparent that the great democracies, which it would seem are destined to govern the world, must, in time, be Catholic.

General Catholic News

Laval University has conferred the degree of Doctor of Divinity upon Bishop Keane, Rector of the Catholic University of Washington.

A reception in honour of His Grace Archbishop Walsh was held at Loretto Abbey, Wellington Place, on Friday, the 29th inst.

The next Lord Mayor of London will be Mr. Stuart Knill, a devout Catholic. He will be the first Catholic to hold the office since the Reformation.

Archbishop Croke has written a letter to the officers of the Tenant's Defence League wishing them good speed in their undertaking and inclosing a subscription of \$250.

William Charles Sadlier, of the well-known Catholic publishing house of D. and J. Sadlier & Co., died at his late residence in New York City, on November 8.

His Grace the Archbishop of Kingston has made the following diocesan changes. Rev. John Twoomey goes to Chrysler, Rev. Father Fox goes to Lochiel; Rev. Father Noville goes to Brockville, Rev. Father Collins goes to Madoc.

Mgr. Satolli, legate at the Baltimore Congress of His Holiness the Pope, arrived in Quebec on Wednesday, the 20th, where he was the guest of Cardinal Taschereau at the Archbishop's palace. On Thursday a reception in his honour was held at Laval University. The distinguished visitor left on Friday for Boston where he takes steamer for Italy.

A meeting of the Brownson memorial committee was held on Nov. 11, at Maryland Hall in Baltimore. The question arose as to what sort of memorial should be made when Mr. William J. O'Brien strongly urged that, instead of erecting a monument to the memory of the deceased, a chair of philosophy be endowed in Brownson's memory in the Catholic University. There was but a small attendance, and Chairman Harson, of Providence, was instructed, on motion of Mr. Heuisier, to communicate with the other members of the committee and learn their views as to whether they favored a monument or the endowment of a chair. The committee then adjourned. The cost of the endowment would be \$50,000. As yet but \$450 has been raised for the fund.

The Rev. Father Henning, C.S.S.R., preached to an immense audience at St. Michael's Cathedral on Sunday night last, on the "Devotion of Catholics to the Blessed Virgin." "Search all the heresies," he said, "that have ever risen from the time the first foundation stone of the church was laid, to the present day, and what will you find? That all the heresies that have ever risen against the church are either directly or indirectly an assault upon the mystery of the Incarnation." The difference between the worship due to God, and the veneration due to the Blessed Virgin was distinctly defined. To the former, it was dwelt on, is due adoration, to the latter, honour.

The singing of the Cathedral choir was exceptionally fine. A full choir sang the beautiful Giorza vespers. Miss Fletcher, Miss Clark, Miss Murphy, Miss Shehan, Mr. Kirk, Mr. Ward, Mr. McNamara, Mr. Anglin and Mr. Caron took leading parts. The collection was in aid of the Ladies' Sewing and Relief Society.

Archbishop Fabre has returned to Montreal from the Baltimore Centennial and in an interview said that the ban of the Church will not be lifted from secret societies. His Grace said that the question had not been touched upon by the Catholic Congress of Baltimore so far as he knew. His Grace arrived from Albany with his chancellor and secretary, Dr. Emard, Wednesday evening. Mgr. Satolli, the papal ablegate to the Congress at Baltimore, Mgr. O'Connell Superior of the American College at Rome, with Dr. Hewlett, his secretary, also arrived at the archiepiscopal palace from Niagara Falls, and Bishop McIntyre of Prince Edward Island from New York. His Grace Archbishop Fabre is full of praises for the Baltimore Congress. He could not understand how such a report as that the ban was lifted from the secret societies in the United States could have been circulated. There was indeed something said about spreading the Catholic societies so as to take away, so far as Catholics go, the *raison d'etre* of secret societies and to give Catholics a chance to have the same temporal benefits as secret societies offer, such as a sort of life insurance, assistance in sickness, etc. With regard to secret societies the Congress could not legislate on them as it was simply a congress of laymen, and it remained with Rome to decide whether or not a society be put under ban and whether the ban should be lifted from a society or not.

"Mid pleasures and palaces, tho' we may roam,
Be it ever so humble, there's no place like home."

especially if blessed with a wife whose hours are not spent in misery caused by those dragging-down pains arising from weaknesses peculiar to her sex. Pierce's Favorite Prescription relieves and cures these troubles and brings sunshine to to many darkened homes. Sold by druggists under a positive guarantee from manufacturers of satisfaction or money refunded. Road guarantee on bottle-wrapper.

The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequalled.

TO OUR SUBSCRIBERS

The SPECIAL ANNOUNCEMENT which appeared in our columns some time since, announcing a special arrangement with Dr. B. J. KENDALL Co., of Enosburgh Falls, Vt., publishers of "A Treatise on the Horse and his Diseases," whereby our subscribers were enabled to obtain a copy of that valuable work FREE by sending their address (and enclosing a two-cent stamp for mailing same) is renewed for a limited period. We trust all will avail themselves of the opportunity of obtaining this valuable work. To every lover of the Horse it is indispensable, as it treats in a simple manner all the diseases which afflict this noble animal. Its phenomenal sale throughout the United States and Canada, make it standard authority. Mention this paper when sending for "Treatise."

POEMS OF POPE LEO XIII.

With Biography

AND FULL PAGE ENGRAVING OF THE SUPREME PONTIFF

The entire edition of this grand publication—the most elaborate Catholic work ever issued in America—is now controlled by THE CATHOLIC WEEKLY REVIEW. The volume contains the

LATIN POEMS OF POPE LEO XIII.

done into English Verse by the Jesuits of Woodstock College,

PUBLISHED WITH THE APPROBATION OF HIS HOLINESS

With a Life of the Pontiff, by Fr. Charles Piccirillo, S. J.

Heretofore the work has been sold in but two editions and at two prices, namely, in Morocco and Gold with full page engraving, \$5.00

In Red Cloth and Gold, with full page engraving 3.50

These prices in Canada alone) we are able to reduce as follows

Morocco and Gold with full page engraving \$3.50

In Red Cloth and Gold, " 2.50

Also bound up in Enamel Paper and Gold, without engraving, which will be sold at \$1.50, thereby bringing this *Edition de luxe* within the reach of all.

To be had only from the Catholic Weekly Review.

ORDER DIRECT FROM THIS OFFICE

Sir Alex Campbell, President. John L. Blakey, Esq., Vice-Pres.

THE BOILER INSPECTION and Insurance Co. of Canada

Consulting Engineers and Solicitors of Patents.

—HEAD OFFICE—

QUEBEC BANK CHAMBERS . . . TORONTO
G. C. Robb, Chief Engineer. A. Fraser, Sec.-Treas.

- Church Pews -

SCHOOL FURNITURE

The Bennett Furnishing Co., of London, Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and for many years past have been favoured

with contracts from a member of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address
BENNETT FURNISHING CO.
London, Ont., Canada

JUST ISSUED
Christian Heritage, Price \$1.00

CARDINAL GIBBONS' BOOK.

(From the New York Sun, of July 19, 1889.)
BALTIMORE, JULY 18.—Parts of the book "Our Christian Heritage," written by Cardinal Gibbons which will appear next October, were submitted to the hasty reading of an Associated Press reporter this evening. The book does not deal with the controversies agitated since the Reformation, nor aim at vindicating the claims of the Catholic Church as superior to those of the separate branches of Christianity. It has nothing to say against any Christian denomination that still retains faith in at least the divine mission of Jesus Christ. The book shows that such fundamental truths underlying Christianity as the existence, the providence and the omniscience of God, the immortality of the soul, the existence of free-will, and the essential distinction between moral good and evil, are all susceptible of being demonstrated by unaided reason, while they are made still more luminous by the light of Christian revelation. The latter part of this volume contains a series of chapters exhibiting the superiority of Christian over pagan civilization. There is an important chapter on labor. The Cardinal concludes the introduction with this:

"How rapidly have the sectional hate and fierce animosities engendered by our late civil war been allayed. In both houses of Congress and several of our State Legislatures are found to-day representatives who fought against each other, but are now framing laws for the welfare of our common country.

"In passing from pagan to Christian civilization we have emerged from Egyptian bondage to the liberty of the children of God."

D. & J. SADLIER & CO.
115 Church Street, TORONTO
1669 Notre Dame Street, MONTREAL

John McMahan

MERCHANT TAILOR

39 King St. W., : Toronto

CATARRH

We guarantee instant relief and a speedy cure of all curable cases, and especially solicit those that have baffled other treatment. We allow you to test our treatment at our office free (including medicine). Our treatment is entirely new, and different from all others.

It is Safe, Agreeable and Reliable!
We use no minerals, no mercury, no acids, no irritants, no snuffs, no inhalers, no douches [which are worse than useless], often injurious. Complete Outfit (with medicine) \$3 \$5 and \$8.

GUARANTEED CURE!

DYSPEPSIA

Our "WILD WOOD WONDER" is a delightful stomach-cordial made from herbs of the wild woods, and is an invigorating, blood-purifying tonic—a perfect regulator of the Stomach, Bowels, Liver, Kidneys, Blood and is

Guaranteed Cure

Dyspepsia is little else than Catarrh of the Stomach, and these remedies will CURE any case of ACUTE or CHRONIC CATARRH.

\$1 per bottle & for \$5

For satisfactory proof and trial test call at our office or address, postpaid,

Catarrh and Dyspepsia Remedy Co.
190 King Street West, Toronto.

Send for pamphlets, circulars, etc.

NATIONAL COLONIZATION LOTTERY

Under the patronage of Rev Father Labelle.

Established in 1881, under the Act of Quebec, 32 Vict., Chapt. 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec

CLASS D

The 29th Monthly Drawing will take place

WEDNESDAY DECEMBER 18th

At 2 p.m.

PRIZES VALUE

\$50,000

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

LIST OF PRIZES

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

TICKETS \$1.00

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

S. E. LEFEPVRE, secretary, Offices, 19 St. James street, Montreal, Can

TORONTO POSTAL GUIDE. During the month of November 1889, mails close as are due as follows:

	Close.		Duz.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00	7.30	7.45	10.30
O. and Q. Railway	7.30	7.45	8.00	9.00
G. T. R. West	7.00	3.20	12.40	7.40
N. and N. W.	7.00	4.40	10.00	8.10
T. G. and B.	7.00	3.45	11.00	8.30
Midland	6.30	3.30	12.30	9.30
C. V. R.	7.00	3.20	9.00	9.20
	a.m.	p.m.	a.m.	p.m.
				12.50
G. W. R.	6.00	4.00	10.30	4.00
	11.30	9.30		8.20
	a.m.	p.m.	a.m.	p.m.
U. S. N. Y.	6.00	4.00	9.00	
	11.30	9.30	11.30	5.45
U. S. West States	6.00	9.30	9.00	3.45
				7.20

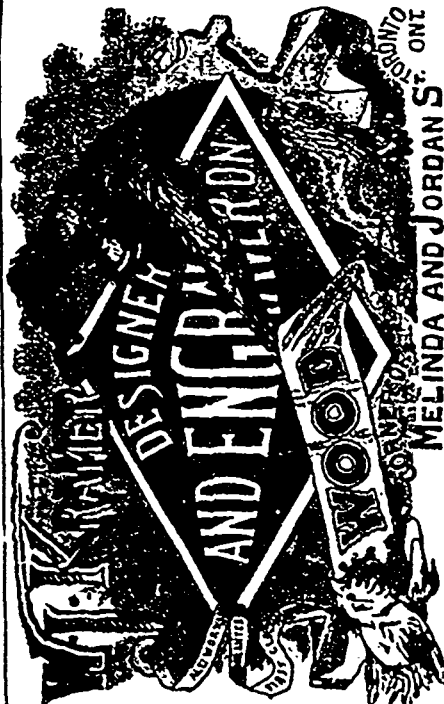
ENGLISH MAILS.—A mail for England via New York will be closed at this office every day, excepting Sundays and Wednesdays, at 4 p.m., and will be despatched to England by what the New York Postmaster may consider the most expeditious route.

On Thursdays a supplementary mail for London, Liverpool and Glasgow, will be closed here at 9 p.m., for the Cunard steamer sailing on Saturday, but to insure catching the steamer the 4 p.m. mail is recommended.

The Canadian mail via Quebec will close here on Wednesdays at 7 p.m.

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$5; on celluloid \$10 All work absolutely painless. Vitalized Air, G. H. RIGGS, L.D.S., South east cor. King & Yonge sta. Toronto. Telephone 7,575.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Hot Water Heating Apparatus, Brampton, Ont., will be received until Wednesday, 18th December next, for the construction of a Hot Water Heating Apparatus at the Brampton, Ont., Post Office Building.

Plans and specifications can be seen and form of tender and all necessary information obtained at this Department and at the Clerk of Works Office, Brampton, Ont., after Wednesday, 4th December next.

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

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

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

By order,
A. GOBEIL,
Secretary.

Department of Public Works,
Ottawa, 28th Nov., 1889

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Vault," will be received until Thursday, the 5th day of December, inclusively, for the construction of an Iron and Steel Vault in the Eastern Departmental Building, Ottawa, according to a specification to be seen at the Department of Public Works, Ottawa.

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

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

By order,
A. GOBEIL,
Secretary.

Department of Public Works,
Ottawa, 14th Nov., 1889.

ALEXANDER & CABLE

Lithographers

Engravers Etc.

MAIL BUILDING

Toronto -

The REVIEW has now in connection with its establishment, a first class

BOOK AND JOB DEPT.

Fitted up with all the latest and most approved styles and faces of Machinery, Type, Borders, etc., We are turning out first-class work, at lowest Rates, in

CARDS, TICKETS, PROGRAMMES,
INVITATIONS, BILLHEADS, STATEMENTS,
NOTE HEADS, LETTER HEADS, BOOKS,
SHIPPING TAGS, PAMPHLETS, CIRCULARS

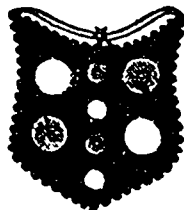
and every description of Legal and Commercial Printing

t will pay you to call and get Samples and prices from us

PH. DEGRUCHY, Manager

— THE — CLIMAX OF ABSORPTION A CURE WITHOUT MEDICINE.

Our appliances act as perfect Absorbents by destroying the germs of disease and removing all Impurities from the body.



All diseases are successfully treated by

CORRESPONDENCE,

as our goods can be applied at home.

STILL ANOTHER NEW LIST.

Senator A. E. Botsford, Sackville, advises everybody to use Actina for failing eyesight.

Miss Laura Grose, 166 King w., Granulated Eye Ltd; cured in 4 weeks.

Rev. Chas. Dole, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina.

A. Rogers, tobacconist, Adelaide west, declares Actina worth \$100.

Miss Flora McDonald, 21 Wilton Ave., misses a large lump from her hand of 13 years standing.

S. Floyd, 119 1/2 Portland st., Liver and Kidneys and Dyspepsia cured.

G. R. Glassford, Markdale, Sciatica and Dyspepsia cured in 6 weeks; 15 years standing.

Mrs. McKay, Ailsa Craig, after suffering 13 years, our Sciatica Belt cured her.

"H. S." says Emissions entirely ceased. Have not felt so well in 20 years. THESE LETTERS ON FILE.

CATARRH Impossible under the influence of Actina. ACTINA will cure all Diseases of the Eye. Given on 15 days trial.

Combine Belt and Suspensory only \$5. Cure certain. No Vinegar or Acids used. Mention this Paper.

W. T. BAER & CO., 171 Queen st. West, TORONTO, ONT.



Advertise in

THE CATHOLIC WEEKLY REVIEW
and it will pay you.

Orders Received at this Office.

PERCIVAL - EGAN CONTROVERSY

Price 25 cents



With a remarkably beautiful Frontispiece in Gold and Colors.

Price, free by mail, 25 Cents.

Per dozen, \$2.00; per dozen, by mail, \$2.35.

The Best Writers! The Best Illustrations!

The Best Family Reading for Winter Nights.

Catholic Worship.

The Sacraments, Ceremonies, and Festivals of the Church explained in Questions and Answers. From the German of Rev. O. Glaser, by Rev. Richard Brennan, LL. D. Tenth Thousand.

Paper, 15 CTS.; per 100. \$ 9.00.

Cloth, inked, 25CTS.; per 100 15.00.

sold by all Catholic Booksellers and Agents

BENZIGER BROTHERS

Printers to the Holy Apostolic See,

Manufacturers and Importers of Vestments

and Church Ornaments,

New-York, Cincinnati, and Chicago.

The Atradome Bankrupt Stock

ENORMOUS BARGAINS IN

Black Dress Goods,

Colored Dress Goods,

Black Henriettas,

Colored Henriettas,

Silks, Velvets, Plushes,

Mantles, Jackets,

Dolmans, Ulsters,

Waterproof Cloaks,

Mantle Cloths,

Plushes, Sealettes,

Hosiery, Gloves,

Lace, Goods.

And thousands of other Bargains bought at

AT 46 CENTS ON THE DOLLAR,
Selling at Half Price.

The Atradome Bankrupt Stock
Sale now on at

McKEOWN & CO.,

182 Yonge Street.

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Peals for Churches, Colleges, Town Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. McSHANE & CO., BALTIMORE, Md., U.S.A. Mention this paper.



ALICE McLAUGHLIN M.D., C.M.
 253 Church st. (opp Normal School)
 Office Hours 8 to 10 a.m., 1 to 4 p.m.
 Telephone 1848

STAUNTON & O'HEIR
*Barristers, Solicitors in Supreme Court
 Notaries Public*
 OFFICE—Spectator Building, 18 James st.
 south
HAMILTON, CAN.
 Geo. Lynch-Staunton Arthur O'Heir

O'SULLIVAN & ANGLIN
Barristers, Solicitors, Notaries, Etc.
 OFFICES—Medical Council Building, corner of
 Bay and Richmond streets.
 Next door to the Registry Office
TORONTO

D. A. O'Sullivan F. A. Anglin
FOY & KELLY,
Barristers, Solicitors, Etc.

Office—Home Savings and Loan Co's Bldg
 74 Church street,
TORONTO

J. J. Foy, Q.C. H. T. Kelly.

MURRAY & MACDONELL,
Barristers, Solicitors, Notaries, &c.
 Office—Quebec Bank Chambers,
 No 2 Toronto Street.
Toronto.

Huron W. M. Murray. A. C. Macdonell.

FREDERICK C. LAW
Architect
 Office and Residence, 468 Sherbourne St
TORONTO

DR. GREGORY A. FERÉ
 119 McCaul St. Toronto
 Consulting Hours
 8 to 10 a.m. - 1 to 3 p.m.
 and 6 to 8 p.m.
 Telephone No. 2006

RUBBER BOOTS, COATS
 And other Rubber Goods Repaired
-H. J. LA FORCE-
 Fine Boots and Shoes Made to Order
 117 Church St. - - - cor. of Queen



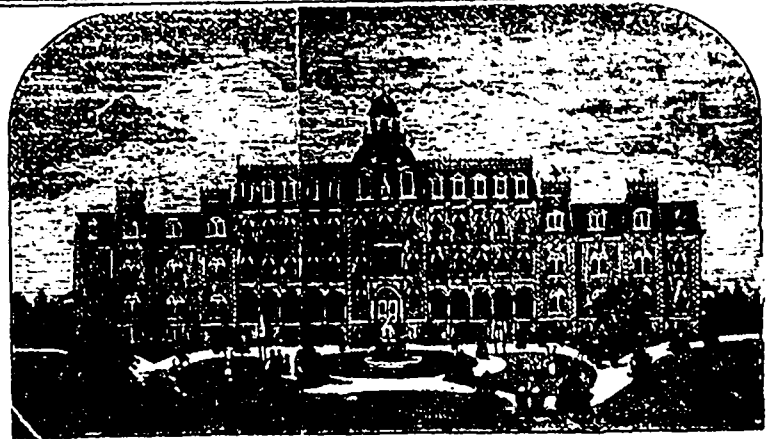
**STATUTES OF CANADA
 AND
 OFFICIAL PUBLICATIONS.**

The Statutes and some of the publi-
 cations of the Government of Canada are for
 sale at this office, also separate acts. Revised
 Statutes, price for 2 vols, \$5.00 and for
 supplementary volume, \$2.50. Price list
 sent on application.

B. CHAMBERLIN,
 Queen's Printer and Comptroller
 of Stationery.

Department of Public Printing }
 and Stationery. }
 Ottawa, May, 1889.

The Great Secret of the Canary breeders of the North
NEW BIRD to cage birds and pre-
 serve them in health. Sold by mail. Sold by druggists.
 Directions free. Bird Food Co., 400 N. 24 St., Phila., Pa.



Loretto Academy, Niagara Falls, Ont

Academy for the education of young ladies.
 This institution is beautifully situated on a high and healthy location, overlooking the
 Falls on the Canadian side, and cannot be equaled for the sublime and extensive view which
 it affords of the Falls, Rapids and Islands in the vicinity.
 For particulars address. **LADY SUPERIOR.**

LORETTO ABBEY.

Wellington Place, Toronto.

A Seminary for the education of young
 ladies, under the superintendence of the
 ladies of Loretto, situated in the western
 part of the city, having the full benefit of
 the pure air of the lake and the pleasant
 shade of grand old trees, covering several
 acres. The course of instruction in this
 establishment comprises every branch
 suitable to the education of young ladies.
 Bookkeeping, Stenography and Typewriting
 are taught to any of the pupils who may
 desire to learn these branches. Tuition in
 Vocal and Instrumental Music, Painting,
 Violin, Guitar and Organ may be had from
 Professors if desired.
 For further particulars apply to the
 Lady Superior.

St. Jerome's College

Berlin, Ont.

Complete Classical, Philosophical and Com-
 mercial courses, and Shorthand and Typo-
 writing. For further particulars address,

REV. L. FUNCKEN, C. R., D.D.,
President.

**St. Michael's
 College,**

TORONTO.

(In Affiliation with Toronto University.)

Under the special patronage of the
 Administrators of the Arch-diocese, and
 directed by the Basilian Fathers.

*Full Classical, Scientific, and
 commercial courses.*

Special courses for students preparing
 for University matriculation and non-
 professional certificates. Terms, when
 paid in advance: Board and tuition \$150.00
 per year. Half board \$75.00. Day
 pupils \$28.00. For further particulars
 apply to

REV. J. R. TEEFY, President.

LORETTO CONVENT, LINDSAY.

Under the supervision of the Ladies of
 Loretto, the course of instruction comprises
 every branch suitable for the education of
 young ladies. Those who wish to pursue the
 course of studies for teachers Certificates will
 find every opportunity of doing so, a large
 number of pupils from this Academy, are
 among the most successful teachers in the
 Province. Board tuition \$100.00 per year
 For further particulars apply to
LADY SUPERIOR.

A. J. McDONAGH

DENTIST

Office and Residence, 250 SPADINA AVE
TORONTO

Third door south of St. Phillips' Church'
FIRST CLASS WORK. TERMS MODERATE
 Night calls promptly attended

"Best cure for colds, cough, consumption
 is the old Vegetable Pulmonary Balm." Cutler
 Bros. & Co., Boston. For a large bottle sent prepaid



**DOMINION
 Stained Glass Co.**

FACTORY

77 Richmond st. W

TORONTO

MEMORIAL WINDOWS :

ART GLASS.

and every description of
 Church and Domestic Glass
 Designs and estimates
 on application.

W. Wakefield & Harrison,
 Proprietors.



U. S. Address P. O. Box 1
 Fort Covington, N. Y.
 Canada Address
 40 Bleury St. - Montreal

Castle & Son

STAINED GLASS

For Churches

Sacred subjects and symbols a specialty.
 Designs free. Correspondence invited.
 Reference by permission, to Card. Taschereau.



**ALL DESCRIPTIONS OF
 Ecclesiastical Windows.**

Highest references from the clergy covering
 a period of 40 years.

ROYAL BAKING POWDER

Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.



BUCKEYE BELL FOUNDRY.

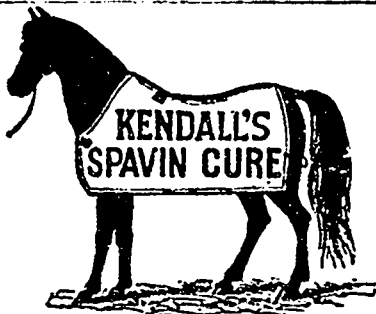
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

Nervous Debility

Sclerotic, Neuralgia, Catarrh, Indigestion, Rheumatism, and all nervous diseases are immediately relieved and permanently cured

By Norman's Electro Curative Belts

which are warranted to be the best in the world. Consultation and Catalogue free. Batteries, Suspensories, Shoulder Braces, and Crutches kept in stock. A. NORMAN, 4 Queen street E., Toronto, Ont.



The Most Successful Remedy for dislocation, as it is certain in its effect and does not blister. Read below.

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SYDNER, BREKEDER OF CLEVELAND DAY AND TROTTER BRED HORSES, ELWOOD, ILL., Nov. 21, 1886.

DR. H. J. KENDALL, CO. Dear Sirs: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like prices in larger quantity. I think it is one of the best liniments on earth. I have used it on my stables for three years. Yours truly, CHAS. A. SYDNER.

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 3, 1886. DR. H. J. KENDALL, CO. Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness, Stiff Joints and Spavins, and I have found it a sure cure. I cordially recommend it to all horsemen. Yours truly, A. H. GILBERT, Manager Troy Laundry Stables.

KENDALL'S SPAVIN CURE.

SAVY, WYSON COUNTY, OHIO, Dec. 18, 1886. DR. H. J. KENDALL, CO. Gentle I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, ten of King Begg, nine afflicted with Rig Head and seven of Rig Jaw. Since I have had one of your books and followed the directions, I have never lost a case of any kind. Yours truly, ANDREW TRISER, Horse Doctor.

KENDALL'S SPAVIN CURE.

Price \$1 per bottle, or six bottles for \$5. All Druggists have it or can get it for you, or it will be sent to any address on receipt of price by the proprietors. DR. H. J. KENDALL CO., KINGSBURGH FALLS, VT. SOLD BY ALL DRUGGISTS.

Dominion : Line : Royal : Mail STEAMSHIPS WINTER SEASON

Liverpool Service—Sailing Dates
 From Liverpool. From Portland From Halifax
 SARNIA.
 Thur., Nov 14, Thur., Dec 5 Sat., Dec, 7
 OREGON.
 Thur., Nov 28, Thur., Dec 19, Sat., Dec 21
 Bristol Service from Avonmouth Dock
 SAILING DATE.
 DOMINION from Portland about Dec, 17

REDUCED RATES.
 CABS, Portland or Halifax to Liverpool, \$50 to \$60; Return, \$100 to \$110. INTERMEDIATE to Liverpool or Glasgow, \$25. STEERAGE to Liverpool, Queenston, Londonderry, Belfast, London or Glasgow, \$20.
 CABS, Portland to Bristol (direct Steamer), \$40, Return, \$80.

ALLAN LINE

ROYAL MAIL STEAMSHIPS

WINTER RATES. Reduction in Cabin and Intermediate fares.

First Cabin (choice of berths) by any steamer of the line, Montreal or Quebec to Liverpool or Londonderry \$60, return \$110. First Cabin (2 berth rooms saloon deck, inside rooms) \$50 and \$100 return. Intermediate \$25. Liverpool, Derry or Glasgow: London \$28. Steerage, Liverpool, Londonderry, Belfast, Glasgow, London, \$20.

H. BOURLIER, GENERAL PASSENGER AGENT Corner King and Yonge Street TORONTO



FATHER KOENIG'S NERVE TONIC
 A NATURAL REMEDY FOR
 Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, NERVOUSNESS, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

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

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

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

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

The Father Mathew Remedy



The Antidote to Alcohol found at Last! A NEW DEPARTURE.

The Father Mathew Remedy

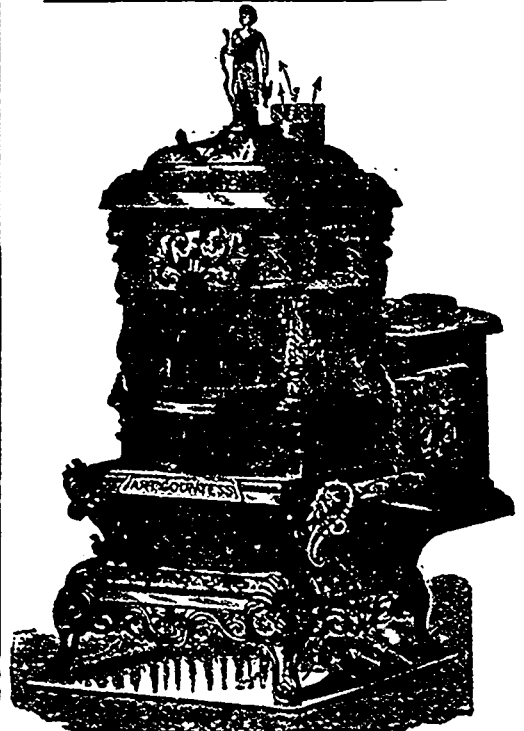
Is a certain and speedy cure for intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonfull will remove all mental and physical depression.

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 cases of delirium tremens do not require more than three bottles for a radical cure.

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

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



WILL J. HALLARN

The one price Importer and dealer in House Furnishings, Stoves, Lamps, Oils, Paints, Etc.

200 QUEEN ST. W. Telephone 1830 TORONTO