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The Catholic Weekly Review.

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

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

Vol. V

Toronto, Saturday, June 27, 1891.

No. 20

BOOKS

For the Month of June.

- A Flower for each day of the month of June, cloth, flexible 15
- Imitation of the Sacred Heart by Father Arnold.....1.25
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 Complete Classical, Philosophical and Com-
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 pupils \$28.00. or further particulars
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TORONTO POSTAL GUIDE. During
 the month of June 1891, mails
 close are due as follows:

	Close.	Due.
G. T. R. East	a.m. p.m. 6.00 7.35	a.m. p.m. 7.45 10.30
O. and Q. Railway	7.30 8.15	8.00 9.20
G. T. R. West	7.00 3.20	12.40 7.40
N. and N. W.	7.00 4.10	10.00 8.10
T. G. and B.	6.30 4.45	11.10 9.00
Midland	6.30 3.35	12.30 9.30
C. V. R.	6.00 3.40	11.55 10.15
G. W. R.	a.m. p.m. 2.00 9.00	a.m. p.m. 2.00 8.20
	6.00 4.00	10.30 8.20
	9.30	
U. S. N. Y.	a.m. p.m. 6.00 12.00	a.m. p.m. 9.00 5.45
	4.00	10.30 11.00
U. S. West States	6.00 9.30	9.00 7.20
	12.00	

English mails will be closed during June
 as follows: June, 1, 4, 8, 9, 11, 15, 16, 19, 22, 23,
 25, 27.

N.B.—There are branch post offices in every
 part of the city. Residents of each district
 should transact their Saving Bank and
 money Order business at the local office
 nearer to their residence, taking care to
 notify their correspondents to make order
 payable at such branch post office.
 T. C. PATTERSON, P.M.

DROPSY Treated free.
 Positively CURED
 with Vegetable
 Remedies. Have
 cured many thou-
 sand cases pro-
 nounced hopeless. From first dose symptoms rapidly disappear,
 and in ten days at least two-thirds of all symptoms are removed.
 BOOK of testimonials of miraculous cures sent FREE.
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 MONTREAL AND QUEBEC TO LIVERPOOL.
 Superior accommodation for all classes of
 Passengers.
 Liverpool Service

	From Montreal	From Quebec.
Toronto	Tues. June 26th	Thur. June 18
Vancouver	Wed. " 17th	
Barnia	" " 31th	
Dominion	" July 1st	
Oregon	" " 8th	

Steamers will leave Montreal at daylight
 on the above date, passengers can embark
 after 8 p. m. on the evening previous to sailing.
 Midship Saloons and State-rooms,
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 Electric Light, speed and comfort.
 Rates of Passage—Cabin to Liverpool \$45
 to \$50. Return \$85 to \$150. Special rates for
 Clergymen and their families. Intermediate
 \$30. Return \$60. Steerage \$30. Return \$40
 For Tickets and every information apply to
 C. S. Gzowski, Jr. 24 King street East
 G. W. Torrence, 18 Front street West
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**LIVER COMPLAINT CURED
 DOUBLE PROOF.**

Thanks sincerely. I
 have derived the
 GREATEST BENEFIT
 from ST. LEON WATER
 It has cured me com-
 pletely of constipation
 and Liver complaint.
 My sister has also used
 it for indigestion and
 head-ache, and says it
 is the best thing possi-
 ble. I recommend it
 as being indispensable.
 MADAME E. DUPUIS,
 St. Catherine st, Mont-
 real.
 June 15th the Palace
 Hotel will be opened at the
 all despairing of life, and joy will be yours.
 M. A. THOMAS Hotel Manager.



St. Leon Mineral Water Co. (Ltd.) Toronto.
 Branch—Tidy's Flower Depot, 164 Yonge
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Broderick & Brennan
 Undertakers and Embalmers
 Open Day and Night. Charges moderate
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**FATHER KOENIG'S
 NERVE TONIC**
 Perfectly Well
 FILLMORE, Dubuque Co., Ia., Sept., 1899
 Miss K. Minigan writes: My mother and sister
 used Pastor Koenig's Nerve Tonic for neuralgia.
 They are both perfectly well now and never tired
 praising the Tonic.

Twenty-one Years,
 writes the Rev. M. J. Fallbebe of Freehold, Pa.,
 January 18th 1882, was CATB. BINSLEY suffering
 from fits and convulsions, he had 3 or 4 attacks
 every week, tried many remedies and doctors,
 without any relief, but since she began to use
 Pastor Koenig's Nerve Tonic, she is able to work,
 and make her own living.—Another case is that
 of M. GALAGHER of the same place, he is 16 years
 old, had fits since 9 years, so severe that he
 thought several times he would die, tried different
 Doctors and Medicines without relief, but since
 he used Koenig's Tonic he had only slight attacks
 which were probably caused by violent exercise.

Our Pamphlet for sufferers of nervous
 cases will be sent free to any address, an
 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 years, and is now prepared under his di-
 rection by the
KOENIG MEDICINE CO.,
 (CHICAGO, IL.)
 SOLD BY DRUGGISTS.
 Price \$1 per Bottle. 6 Bottles for \$4.
 Agents J. J. J. J. & Co. Toronto

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 ABOUT NOURISHING FOOD**

"Our National Foods" put up in packages only are not ordinary
 foods. They are prepared by the Conversion of the Starch into dextrose.
 They contain double the nourishment that is in flesh meat. A 4-lb. pack-
 age of Ireland's Desiccated Wheat at 25c contains 30 grains more nourish-
 ment than 10 lbs. of Beefsteak at about \$1.50. Think of That. The people
 are beginning to find it out and when they ask now for Ireland's Desiccated
 Wheat in packages they mean it. The Grocer need not say, "We have it in
 bulk just as good" for the customer is at once suspicious for we do not sell
 it in bulk. It is sold by all first-class grocers and manufactured only by

THE IRELAND NATIONAL FOOD CO. (Ltd.) TORONTO
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 ELECTRIC BELT**
 And Appliance Co.
 HEAD OFFICE CHICAGO.
 Incorporated June 17, 1887, with a cash
 Capital of \$50,000.00.
 Patented in Canada, December, 1877,
 Patented in U. S., June, 1877.



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 G. C. PATTERSON, MGR. FOR CANADA.

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Is now recognized as the greatest boon offered
 to suffering humanity. IT HAS DONE AND
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 where every other known means has failed.
 By its steady, soothing current, that is easily
 felt, it will cure:

- Rheumatism, Sciatica, Spinal Diseases, General Debility, Neuralgia, Lumbago, Nervous Complaints, Dyspepsia, Spermatorrhea, Epilepsy, Urinary Diseases, Catarrh, Female Complaints, Impotency, Constipation, Kidney Disease, Varicocele, Sexual Exhaustion, Epilepsy or Fits, Urinary Diseases, Lamé Back.

WE CHALLENGE THE WORLD
 to show an Electric Belt where the current
 is under the control of the patient as com-
 pletely as this. We can use the same belt on
 an infant that we would on a giant by simply
 reducing the number of cells. Ordinary belts
 are not so. Other belts have been in the
 market for five or ten years longer, but to-
 day there are more Owen Belts manufactured
 and sold than all other makes combined.
 The people want the best.

Extracts From Testimonials.
 "Your Electric Belt cured a violent attack
 of Sciatic Rheumatism of several months'
 standing, in eight days."—W. Dixon, sr.,
 Grand Valley, Ont.
 "SAVED MY LIFE when I had Muscular
 Rheumatism."—Mrs. Carroll, West Market
 Street.
 "Am much pleased with belt; it has done
 me a great deal of good already."—J. Scribner,
 Galt, Ont.
 "Have been a sufferer for years from Ner-
 vous Headaches and Neuralgia. After trying
 one of your belts am more than satisfied with
 it. Can knock out a headache now in fifteen
 minutes that used to keep me in bed for
 days."—Thos. Gales, Crawford St., Toronto.

BEWARE OF IMITATIONS.
 Our attention having been attracted to
 base imitations of "The Owen Electric Belt,"
 we desire to warn the public against purchas-
 ing worthless productions put upon the mar-
 ket by unprincipled men who, calling them-
 selves electricians, prey upon the unsuspect-
 ing by offering worthless imitations of the
 genuine Owen Electric Belt that has stood
 the test of years and has a continental reputa-
 tion. Our Trade Mark is the portrait of
 Dr. A. Owen, embossed in gold upon every
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Diseases of the Throat and Lungs.

DRS. H. & J. HUNTER, of Toronto, New
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 treatment and cure of Consumption, Catarrh,
 Bronchitis, Asthma, and all diseases of the
 throat by inhalation of medicated air.
 A pamphlet explaining their system of treat-
 ment can be had free on application. Consulta-
 tion free, personally or by letter. Office hours,
 10 to 4. Call or Address, 101 Bay Street,
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Extracts from a few of the many satisfactory
 letters received from our patients.

MRS. A. ST. JOHN, of Sunderland, Ont.,
 says: "I was spitting blood, had a bad cough
 with great expectoration, could hardly walk
 about the house, was out fainting, shortness of
 breath, high fever, great loss of flesh, had been
 ill for some months. I applied to Drs. H. & J.
 Hunter and was cured."

MR. SAMUEL HUGHES, of Oak Ridge,
 Ont., says: "I was a victim of Asthma for 13
 years, and had tried in vain to find relief. Hear-
 ing of Dr. H. & J. Hunter's treatment by Inhal-
 ation, I applied to them, their treatment worked
 wonders. I can now breathe with ease, sleep
 without cough or oppression, and am entirely
 cured."

MR. & MRS. W. R. BISHOP, of Sherwood,
 say: "Our daughter had Catarrh for 8 years.
 We took her to Colorado without benefit, her
 disease extended to the lungs. We finally con-
 sulted Drs. H. & J. Hunter; after using their treat-
 ment of inhalation for one month she began
 to improve. She is now cured. We heartily
 recommend this treatment to all those afflicted
 with this disease."

**POEMS
 OF
 POPE LEO XIII.**

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

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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. V

Toronto, Saturday, June 27, 1891.

No. 2

Official Translation.

Encyclical Letter OF OUR HOLY FATHER POPE LEO XIII. ON THE Conditions of Labour.

Concluded.

Such is the scheme of duties and of rights which is put forth to the world by the Gospel. Would it not seem that strife must quickly cease were society penetrated with ideas like these?

But the Church, not content with pointing out the remedy, also applies it. For the Church does its utmost to teach and to train men, and to educate them; and by means of its Bishops and clergy it diffuses its salutary teachings far and wide. It strives to influence the mind and heart so that all may willingly yield themselves to be formed and guided by the commandments of God. It is precisely in this fundamental and principal matter, on which everything depends, that the Church has a power peculiar to itself. The agencies which it employs are given it for the very purpose of reaching the hearts of men, by Jesus Christ Himself, and derive their efficiency from God. They alone can touch the innermost heart and conscience, and bring men to act from a motive of duty, to resist their passions and appetites, to love God and their fellow-men with a love that is unique and supreme, and courageously to break down every barrier which stands in the way of a virtuous life.

On this subject we need only recall for one moment the examples written down in history. Of these things there cannot be the shadow of doubt: for instance, that civil society was renovated in every part by the teachings of Christianity; that in the strength of that renewal the human race was lifted up to better things—nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before, or will come to pass in the ages that have yet to be. Of this beneficent transformation, Jesus Christ was at once the first cause and the final purpose; as from Him all came, so to Him all was to be referred. For when, by the light of the Gospel message, the human race came to know the grand mystery of the Incarnation of the Word and the redemption of man, the life of Jesus Christ, God and Man, penetrated every race and nation, and impregnated them with His faith, His precepts, and His laws. And if Society is to be cured now, in no other way can it be cured but by a return to the Christian life and Christian institutions. When a society is perishing, the true advice to give to those who would restore it is, to recall it to the principles from which it sprung; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its operation should be put in motion and inspired by the end and object which originally gave it its being. So that to fall away from its primal constitution is disease; to go back to it is recovery. And this may be asserted with the utmost truth both of the State in general and of that body of its citizens—by far the greater number—who sustain life by labor.

Neither must it be supposed that the solicitude of the Church is so occupied with the spiritual concerns of its children as to neglect their interests temporal and earthly. Its desire is that the poor, for example, should rise above poverty and wretchedness, and should better their condition in life; and for this it strives. By the very fact that it calls men to virtue and forms them to its practice, it promotes this in no slight degree. Christian morality, when it is adequately and completely practised, conduces of itself to temporal prosperity, for its merits the blessing of that God Who is the source of all blessings; it powerfully restrains the lust of possession and the lust of pleasure—twin plagues, which too often make a man without self-restraint

miserable in the midst of abundance;* it makes men supply by economy for the want of means, teaching them to be content with frugal living, and keeping them out of the reach of those vices which eat up not merely small incomes, but large fortunes, and dissipate many a goodly inheritance.

Moreover, the Church intervenes directly in the interest of the poor, by setting on foot and keeping up many things which it sees to be efficacious in the relief of poverty. Here again it has always succeeded so well that it has even extorted the praise of its enemies. Such was the ardour of brotherly love among the earliest Christians that numbers of those who were better off deprived themselves of their possessions in order to relieve their brethren; whence *neither was there any one needy among them*. To the order of Deacons, instituted for that very purpose, was committed by the Apostles the charge of the daily distributions; and the Apostle Paul, though burdened with the solicitude of all the churches, hesitated not to undertake laborious journeys in order to carry the alms of the Faithful to the poorer Christians. Tertullian calls these contributions, given voluntarily by Christians in their assemblies, *deposits of piety*; because, to cite his words, they were employed *in feeding the needy, in burying them, in the support of boys and girls destitute of means and deprived of their parents, in the care of the aged, and in the relief of the shipwrecked.*†

Thus by degrees came into existence the patrimony which the Church has guarded with religious care as the inheritance of the poor. Nay, to spare them the shame of begging, the common Mother of rich and poor has exerted herself to gather together funds for the support of the needy. The Church has stirred up everywhere the heroism of charity, and has established Congregations of Religious and many other useful institutions for help and mercy, so that there might be hardly any kind of suffering which was not visited and relieved. At the present day there are many who, like the heathen of old, blame and condemn the Church for this beautiful charity. They would substitute in its place a system of State-organised relief. But no human methods will ever supply for the devotion and self-sacrifice of Christian charity. Charity, as a virtue, belongs to the Church; for it is no virtue unless it is drawn from the Sacred Heart of Jesus Christ; and he who turns his back on the Church cannot be near to Christ.

It cannot, however, be doubted that to attain the purpose of which We treat, not only the Church, but all human means must conspire. All who are concerned in the matter must be of one mind and must act together. It is in this, as in the Providence which governs the world; results do not happen save where all the causes co-operate.

Let us now, therefore, inquire what part the State should play in the work of remedy and relief.

By the State we here understand, not the particular form of government which prevails in this or that nation, but the State as rightly understood; that is to say, any government conformable in its institutions to right reason and natural law, and to the dictates of the Divine wisdom which we have expounded in the Encyclical on the Christian Constitution of the State. The first duty, therefore, of the rulers of the State should be to make sure that the laws and institutions the general character and administration of the commonwealth, shall be such as to produce of themselves public well being and private prosperity. This is the proper office of wise statesmanship and the work of the heads of the State. Now a State chiefly prospers and flourishes by morality, by well regulated family life, by respect for religion and justice, by the moderation and equal distribution of public burdens, by the progress of the arts and of trade, by the abundant yield of the land—by everything which makes the citizens better and happier. Here, then, it is in the power

* "The root of all evils is cupiditv."—1 Tim. vi. 10.

† Apologia Secunda, xxxix.

of a ruler to benefit every order of the State, and amongst the rest to promote in the highest degree the interests of the poor; and this by virtue of his office, and without being exposed to any suspicion of undue interference—for it is the province of the commonwealth to consult for the common good. And the more that is done for the working population by the general laws of the country, the less need will there be to seek for particular means to relieve them.

There is another and a deeper consideration which must not be lost sight of. To the State the interests of all are equal, whether high or low. The poor are members of the national community equally with the rich; they are real component parts, living parts, which make up, through the family, the living body, and it need hardly be said that they are by far the majority. It would be irrational to neglect one portion of the citizens and to favour another; and therefore the public administration must duly and solicitously provide for the welfare and the comfort of the working people, or else that law of justice will be violated which ordains that each shall have his due. To cite the wise words of St. Thomas of Aquin: *As the part and the whole are in a certain sense identical, the part may in some sense claim what belongs to the whole.** Among the many and grave duties of rulers who would do their best for the people, the first and chief is to act with strict justice—with that justice which is called in the Schools *distributive*—towards each and every class.

But although all citizens, without exception, can and ought to contribute to the common good in which individuals share so profitably to themselves, yet it is not to be supposed that all can contribute in the same way and to the same extent. No matter what changes may be made in forms of government, there will always be differences and inequalities of condition in the State: Society cannot exist or be conceived without them. Some there must be who dedicate themselves to the work of the commonwealth, who make the laws, who administer justice, whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in the foremost estimation, for their work touches most nearly and effectively the general interests of the community. Those who labour at a trade or calling do not promote the general welfare in such a fashion as this; but they do in the most important way benefit the nation, though less directly. We have insisted that, since it is the end of Society to make men better, the chief good that Society can be possessed of is virtue. Nevertheless, in all well-constituted States it is a by no means unimportant matter to provide those bodily and external commodities, *the use of which is necessary to virtuous action.** And in provision of material well-being, the labour of the poor—the exercise of their skill and the employment of their strength in the culture of the land and the workshops of trade—is most efficacious and altogether indispensable. Indeed, their co-operation in this respect is so important that it may be truly said that it is only by the labour of the working man that States grow rich. Justice, therefore, demands that the interests of the poorer population be carefully watched over by the Administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits they create—that being housed, clothed, and enabled to support life, they may find their existence less hard and more endurable. It follows that whatever shall appear to be conducive to the well being of those who work, should receive favourable consideration. Let it not be feared that solicitude of this kind will injure any interest; on the contrary, it will be to the advantage of all; for it cannot but be good for the commonwealth to secure from misery those on whom it so largely depends.

We have said that the State must not absorb the individual or the family, both should be allowed free and untrammelled action as far as is consistent with the common good and the interests of others. Nevertheless, rulers should anxiously safeguard the community and all its parts; the community, because the conservation of the community is so emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but it is a Government's whole reason of existence; and the parts, because both philosophy and the Gospel agree in laying down that the object of the administration of the State should be, not the advantage of the ruler, but the benefit of those over whom he rules. The gifts of authority is from God, and is, as it were, a participation of the highest of all sovereignties, and it should be exercised as the power of God is exercised—with a fatherly solicitude which not only guides the whole, but reaches to details as well.

Whenever the general interest or any particular class suffers, or is threatened with, evils which can in no other way be met, the public authority must step in to meet them. Now, among the interests of the public, as of private individuals, are these: that peace and good order should be maintained; that family life should be carried on in accordance with God's laws and those of nature; that Religion should be revered and obeyed; that a high standard of morality should prevail in public and private life; that the sanctity of justice should be respected, and that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike, or other combination of workmen there should be imminent danger of disturbance to the public peace; or if circumstances were such that among the labouring population the ties of family life are relaxed; if Religion were found to suffer through the workmen not having time or opportunity to practice it; if in workshops and factories there were danger to morals through the mixings of the sexes or from any occasion of evil; or if employers laid burdens upon the workmen which were unjust, or degraded them with conditions that were repugnant to their dignity as human beings; finally if health were endangered by excessive labour, or by work unsuited to sex or age—in these cases, there can be no question that, within certain limits, it would be right to call in the help and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference—the principle being this, that the law must not undertake more, or go further, than is required for the remedy of the evil or the removal of the danger.

Rights must be religiously respected wherever they are found; and it is the duty of the public authority to prevent and punish injury, and to protect each one in the possession of his own. Still, when there is question of protecting the rights of individuals, the poor and hapless have a claim to special consideration. The richer population have many ways of protecting themselves, and stand less in need of help from the State; those who are badly off have no resources of their own to fall back upon, and must chiefly rely upon the assistance of the State. And it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the commonwealth.

Here, however, it will be advisable to advert expressly to one or two of the more important details. It must be borne in mind that the chief thing to be secured is the safe-guard, by legal enactment and policy, of private property. Most of all it is essential in these times of covetous greed, to keep the multitude within the line of duty; for if all may justly strive to better their condition, yet neither justice nor common good allows anyone to seize that which belongs to another, or, under the pretext of futile and ridiculous equality, to lay hands on other people's fortunes. It is most true that by far the larger part of the people who work prefer to improve themselves by honest labour rather than by doing wrong to others. But there are not a few who are imbued with bad principles and are anxious for revolutionary change, and whose great purpose it is to stir up tumult and bring about a policy of violence. The authority of the State should intervene to put restraint upon these disturbers, to save the workmen from their seditious arts, and to protect lawful owners from spoliation.

When work-people have recourse to a strike, it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralysis of labour not only affects the master and their work-people, but is extremely injurious to trade, and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far off, and thus it frequently happens that the public peace is threatened. The laws should be beforehand, and prevent these troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ.

But if the owners of property must be made secure, the Workman, too, has property and possessions in which he must be protected; and, first of all, there are his spiritual and mental interests. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth, and that practice of goodness, in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is

*2a 2^o Q lxi, Art 1 ad 2.

St. Thomas of Aquin. *De Regimine Principum*, I. cap. 15.

in the soul that sovereignty resides, in virtue of which man is commanded to rule the creatures below him, and to use all the earth and the ocean for his profit and advantage. *Fill the earth and subdue it; and rule over the fishes of the seas, and the fowl of the air, and all living creatures which move upon the earth.** In this respect all men are equal; there is no difference between rich and poor, master and servant, ruler and ruled, *for the same is Lord over all.†* No man may outrage with impunity that human dignity which God Himself treats *with reverence*, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. Nay, more; a man has here no power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, most sacred and inviolable.

From this follows the obligation of the cessation of work and labour on Sundays and certain festivals. This rest from labour is not to be understood as mere idleness; much less must it be an occasion of spending money and of vicious excess, as many would desire it to be; but it should be rest from labour consecrated by religion. Repose united with religious observance disposes man to forget for a while the business of this daily life, and to turn his thoughts to heavenly things and to the worship which he so strictly owes to the Eternal Deity. It is this, above all, which is the reason and motive of the Sunday rest; a rest sanctioned by God's great law of the ancient covenant, *Remember thou keep holy the Sabbath Day;* and taught to the world by His own mysterious "rest" after the creation of man; *He rested on the seventh day from all His work which He had done.‡*

If we turn now to things exterior and corporeal, the first concern of all is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men down with excessive labour as to stupify their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, must be so regulated that it may not be protracted during longer hours than strength admits. How many and how long the intervals of rest should be, will depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who labour in mines and quarries, and in work within the bowels of the earth, should have shorter hours in proportion as their labour is more severe and more trying to health. Then again, the season of the year must be taken into account; for not unfrequently a kind of labour is easy at one time which at another is intolerable or very difficult. Finally, work which is suitable for a strong man cannot reasonably be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature. For just as rough weather destroys the buds of spring, so too early an experience of life's hard work blights the young promise of a child's powers, and makes any real education impossible. Women, again, are not suited to certain trades; for a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well-being of the family. As a general principle it may be laid down, that a workman ought to have leisure and rest in proportion to the wear and tear of his strength; for the waste of strength must be repaired by the cessation of work.

In all agreements between masters and work-people, there is always the condition, expressed or understood, that there be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just; for it can never be right or just to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

We now approach a subject of very great importance, and one on which, if extremes are to be avoided, right ideas are absolutely necessary. Wages, we are told, are fixed by free consent; and therefore the employer, when he pays what was agreed upon, has done his part and is not called upon for anything further. The only way, it is said, in which injustice could happen would be if the master refused to pay the whole of the wages, or the workman would not complete the work under-

taken; when this happens the State should intervene, to see that each obtains his own—but not under any other circumstances.

This mode of reasoning is by no means convincing to a fair-minded man, for there are important considerations which it leaves out of view altogether. To labour is to exert one's self for the sake of procuring what is necessary for the purposes of life, and most of all for self-preservation. *In the sweat of thy brow thou shalt eat bread.** Therefore a man's labour has two notes or characters. First of all, it is *personal*; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that personal profit for which it was given. Secondly, man's labour is *necessary*; for without the results of labour a man cannot live; and self-conservation is a law of Nature, which it is wrong to disobey. Now if we were to consider labour merely so far as it is *personal*, doubtless it would be within the workman's right to accept any rate of wages whatever; for in the same way as he is free to work or not, so he is free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labour of the working man is not only his personal attribute, but it is *necessary*; and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages.

Let it be granted, then, that, as a rule, workman and employer should make free agreements, and in particular should freely agree as to wages; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or a contractor will give him no better, he is the victim of force and injustice. In these and similar questions, however—such, as, for example, the hours of labour in different trades, the sanitary precautions to be observed in factories and workshops, etc.—in order to supercede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to Societies or Boards such as we shall mention presently, or to some other method of safe-guarding the interests of wage-earners; the State to be asked for approval and protection.

If a workman's wages be sufficient to enable him to maintain himself, his wife, and his children in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by a little property; nature and reason would urge him to this. We have seen that this great Labour question cannot be solved except by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favour ownership, and its policy should be to induce as many of the people as possible to become owners.

Many excellent results will follow from this; and first of all, property will certainly become more equitably divided. For the effect of civil change and revolution has been to divide society into two widely differing castes. On the one side there is the party which holds the power because it holds the wealth; which has in its grasp all labour and all trade, which manipulates for its own benefit and its own purposes all the sources of supply, and which is powerfully represented in the councils of the State itself. On the other side there is the needy and powerless multitude, sore and suffering, and always ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two orders will be brought nearer together. Another consequence will be the greater abundance of the fruits of the earth. Men always work harder and more readily when they work on that which is their own; nay, they learn to love the very soil which yields in response to the labour of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. It is evident how such a spirit of willing labour would add to the produce of the earth and to the wealth of the community. And a third advantage would arise from this: men would cling to the country in which they were born; for no one would exchange his country for a foreign land if his own afforded him the means of a tolerable and happy life. These three important benefits, however, can only be expected on the condition that a man's means be not drained and

* Genesis i. 26.

† Romans x. 12.

‡ Genesis ii. 2

* Genesis iii. 19.

exhausted by excessive taxation. The right to possess private property is from nature, not from man; and the State has only the right to regulate its use in the interests of the public good, but by no means to abolish it altogether. The State is therefore unjust and cruel if, in the name of taxation, it deprives the private owner of more than is just.

In the last place employers and workmen may themselves effect much in the matter of which we treat, by means of those institutions and organizations which afford opportune assistance to those in need, and which draw the two orders more closely together. Among these may be enumerated: Societies for mutual help; various foundations established by private persons for providing for the workman, and for his widow or his orphans, in sudden calamity in sickness, and in the event of death; and what are called "patronages" or institutions for the care of boys and girls, for young people and also for those of more mature age.

The most important of all are Workmen's Associations, for these virtually include all the rest. History attests what excellent results were effected by the Artificers' Guilds of a former day. They were the means not only of many advantages to the workmen, but in no small degree of the advancement of art, as numerous monuments remain to prove. Such associations should be adapted to the requirements of the age in which we live—an age of greater instruction, of different customs, and of more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few societies of this nature, consisting either of workmen alone or of workmen and employers together; but it were greatly to be desired that they should multiply and become more effective. We have spoken of them more than once; but it will be well to explain here how much they are needed, to show that they exist by their own right, and to enter into their organization and their work.

The experience of his own weakness urges man to call in help from without. We read in the pages of Holy Writ: *It is better that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up** And further: *A brother that is helped by his brother is like a strong city.†* It is this natural impulse which unites men in civil society; and it is this also which makes them band themselves together in associations of citizen with citizen; associations which, it is true, cannot be called societies in the complete sense of the word, but which are societies nevertheless.

These lesser societies and the society which constitutes the State differ in many things, because their immediate purpose and end is different. Civil society exists for the common good, and therefore is concerned with the interests of all in general and with individual interests in their due place and proportion. Hence it is called *public society*, because by its means, as St. Thomas of Aquin says, *Men communicate with one another in the setting up of a commonwealth.‡* But the societies which are formed in the bosom of the State are called *private*, and justly so, because their immediate purpose is the private advantage of the associates. *Now a private society*, says St. Thomas again, *is one which is formed for the purpose of carrying out private business; as when two or three enter into a partnership with the view of trading in conjunction.†* Particular societies, then, although they exist within the State, and are each a part of the State, nevertheless cannot be prohibited by the State absolutely and as such. For to enter into "society" of this kind is the natural right of man; and the State must protect natural rights, not destroy them; and if it forbids its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the same principle, viz., the natural propensity of man to live in society.

There are times, no doubt, when it is right that the law should interfere to prevent association; as when men join together for purposes which are evidently bad, unjust, or dangerous to the State. In such cases the public authority may justly forbid the formation of associations, and may dissolve them when they already exist. But every precaution should be taken not to violate the rights of individuals, and not to make unreasonable regulations under the pretence of public benefit. For laws only bind when they are in accordance with right reason, and, therefore, with the eternal law of God.§

*Ecclesiastes iv. 9.10.

†Proverbs xviii. 19.

‡Contra impugnantes Dei cultum et religionem. Cap. II.

§Ibid.

§Human law is law only in virtue of its accordance with right reason; and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is not law at all, but rather a species of violence—St. Thomas of Aquin, *Summ. Theologica*, 1a 2a Q. xciii, Art. iii.

And here we are reminded of the Confraternities, Societies, and Religious orders which have arisen by the Church's authority and the piety of the Christian people. The annals of every nation down to our own times testify to what they have done for the human race. It is indisputable, on grounds of reason alone, that such associations, being perfectly blameless in their objects, have the sanction of the law of nature. On their religious side they rightly claim to be responsible to the Church alone. The administrators of the State, therefore, have no rights over them, nor can they claim any share in their management; on the contrary, it is the State's duty to respect and cherish them, and, if necessary, to defend them from attack. It is notorious that a very different course has been followed, more especially in our own times. In many places the State has laid violent hands on these communities, and committed manifold injustice against them, it has placed them under the civil law, taken away their rights as corporate bodies, and robbed them of their property. In such property the Church had her rights, each member of the body had his or her rights, and there were also the rights of those who had founded or endowed them for a definite purpose, and of those for whose benefit and assistance they existed. Wherefore We cannot refrain from complaining of such spoliation as unjust and fraught with evil results, and with the more reason because, at the very time when the law proclaims that association is free to all, We see that Catholic societies, however peaceable and useful, are hindered in every way, whilst the utmost freedom is given to men whose objects are at once hurtful to Religion and dangerous to the State.

Associations of every kind, and especially those of workmen, are now far more common than formerly. In regard to many of these there is no need at present to inquire whence they spring, what are their objects, or what means they use. But there is a good deal of evidence which goes to prove that many of these societies are in the hands of invisible leaders, and are managed on principles far from compatible with Christianity and the public well-being, and that they do their best to get into their hands the whole field of labor, and to force workmen either to join them or starve. Under these circumstances, Christian workmen must do one of two things: either join associations in which their religion will be exposed to peril, or form associations among themselves—unite their forces and courageously shake off the yoke of an unjust and intolerable oppressor. No one who does not wish to expose man's chief good to extreme danger will hesitate to say that the second alternative must by all means be adopted.

Those Catholics are worthy of all praise—and there are not a few—who, understanding what the times require, have, by various enterprises and experiments, endeavoured to better the condition of the working people without any sacrifice of principle. They have taken up the cause of the working man, and have striven to make both families and individuals better off, to infuse the spirit of justice into the mutual relations of employer and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and various classes which compose the State. It is with such ends in view that We see men of eminence meeting together for discussion, for the promotion of united action, and for practical work. Others, again, strive to unite working people of various kinds into associations, help them with their advice and their means, and enable them to obtain honest and profitable work. The Bishops, on their part, bestow their ready goodwill and support; and with their approval and guidance many members of the clergy, both secular and regular, labour assiduously on behalf of the spiritual and mental interests of the members of Associations. And there are not wanting Catholics possessed of affluence, who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading Benefit and Insurance Societies, by means of which the working man may without difficulty acquire by his labor not only many present advantages, but also the certainty of honorable support in time to come. How much this multiplied and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find in it the grounds of the most cheering hope for the future; provided that the Associations We have described continue to grow and spread, and are well and wisely administered. Let the State watch over these Societies of citizens united together in the exercise of their right: but let it not thrust itself into their peculiar concerns and their organization; for things move and live by the soul within them, and they may be killed by the grasp of a hand from without.

In order that an Association may be carried on with unity of purpose and harmony of action, its organization and government must be firm and wise. All such Societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their objects. We do not deem it possible to enter into definite details on the subject of organization: this must depend on national character, on practice and experience, on the nature and

scope of the work to be done on the magnitude of the various trades and employments, and on other circumstances of fact and of time—all of which must be carefully weighed.

Speaking summarily, we may lay it down as a general and perpetual law, that Workmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, mind, and property. It is clear that they must pay special and principal attention to piety and morality, and that their internal discipline must be directed precisely by these considerations; otherwise they entirely lose their special character, and come to be very little better than those societies which take no account of Religion at all. What advantage can it be to a Workman to obtain by means of a Society all that he requires, and to endanger his soul for want of spiritual food? *What doth it profit a man if he gain the whole world and suffer the loss of his own soul?* This, as Our Lord Teaches, is the note of character that distinguishes the Christian from the heathen. *After all these things do the heathen seek. . . . Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.* Let our Associations, then, look first and before all to God, let religious instruction have therein a foremost place, each one being carefully taught what is his duty to God, what to believe, what to hope for, and how to work out his salvation, and let all be warned and fortified with especial solicitude against wrong opinions and false teaching. Let the working man be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the sanctification of Sundays and festivals. Let him learn to reverence and love Holy Church, the common Mother of us all, and so to obey the precepts and to frequent the Sacraments of the Church, those Sacraments being the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

The foundations of the organization being laid in Religion, We next go on to determine the relations of the members one to another, in order that they may live together in concord and go on prosperously and successfully. The offices and charges of the Society should be distributed for the good of the Society itself, and in such manner that difference in degree or position should not interfere with unanimity and good will. Office-bearers should be appointed with prudence and discretion, and each one's charge should be carefully marked out; thus no member will suffer wrong. Let the common funds be administered with the strictest honesty, in such way that a member receives assistance in proportion to his necessities. The rights and duties of employers should be the subject of careful consideration as compared with the rights and duties of the employed. If it should happen that either a master or a workman deemed himself injured, nothing would be more desirable than that there should be a committee composed of honest and capable men of the Association itself, whose duty it should be, by the laws of the Association, to decide the dispute. Among the purposes of a Society should be to try to arrange for a continuous supply of work at all times and seasons; and to create a fund from which the members may be helped in their necessities, not only in cases of accident, but also in sickness, old age, and misfortune.

Such rules and regulations, if obeyed willingly by all, will sufficiently insure the well being of poor people; while such mutual Associations among Catholics are certain to be productive, in no small degree of prosperity to the State. It is not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another; for they are directed by the Providence of God, Who overrules the course of history in accordance with His purposes in creating the race of man. We are told that it was cast as a reproach on the Christians of the early ages of the Church, that the greater number of them had to live by begging or by labour. Yet, destitute as they were of wealth and influence, they ended by winning over to their side the favour of the rich and the good will of the powerful. They showed themselves industrious, laborious, and peaceful, men of justice, and above all, men of brotherly love. In the presence of such a life and such an example, prejudice disappeared, the tongue of malevolence was silenced, and the lying traditions of ancient superstition yielded little by little to Christian truth.

At this moment the condition of the working population is the question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided. But it will be easy for Christian workmen to decide it aright if they form Associations, choose wise guides, and follow the same path which with so much advantage to themselves and the commonwealth was trod by their fathers before them. Prejudice, it is true, is mighty, and so is the love of money; but if the sense of what is just and right be not destroyed by depravity of heart, their fellow-citizens are sure to be won over to a kindly feeling towards men whom they see to be so industrious and so modest, who so unmistakably prefer honesty to lucre, and the sacredness of duty to all other considerations.

And another great advantage would result from the state of things we are describing; there would be so much more hope and possibility of recalling to a sense of their duty those workmen who have

either given up their faith altogether, or whose lives are at variance with its precepts. These men, in most cases, feel that they have been fooled by empty promises and deceived by false appearances. They cannot but perceive that their grasping employers too often treat them with the greatest inhumanity and hardly care for them beyond the profit their labour brings, and if they belong to an association, it is probably one in which there exists, in place of charity and love, that intestine strife which always accompanies unresigned and irreligious poverty. Broken in spirit and worn down in body, how many of them would gladly free themselves from this galling slavery! But human respect, or the dread of starvation, makes them afraid to take the step. To such as these, Catholic associations are of incalculable service, helping them out of their difficulties, inviting them to companionship, and receiving the repentant to a shelter in which they may securely trust.

We have now laid before you, Venerable Brethren, who are the persons, and what are the means, by which this most difficult question must be solved. Every one must put his hand to the work which falls to his share, and that at once and immediately, lest the evil which is already so great may by delay become absolutely beyond remedy. Those who rule the State must use the law and the institutions of the country, masters and rich men must remember their duty, the poor, whose interests are at stake, must make every lawful and proper effort, and since Religion alone, as We said at the beginning, can destroy the evil at its root, all men must be persuaded that the primary thing needful is to return to real Christianity, in the absence of which all the plans and devices of the wisest will be of little avail.

As far as regards the Church, its assistance will never be wanting, be the time or the occasion what it may, and it will intervene with the greater effect in proportion as its liberty of action is the more unfettered. Let this be carefully noted by those whose office it is to provide for the public welfare. Every minister of holy Religion must throw into the conflict all the energy of his mind and all the strength of his endurance, with your authority, Venerable Brethren, and by your example, they must never cease to urge upon all men of every class, upon the high as well as the lowly, the Gospel doctrines of Christian life, by every means in their power they must strive for the good of the people, and above all they must earnestly cherish in themselves, and try to arouse in others, Charity, the mistress and queen of virtues. For the happy results we all long for must be chiefly brought about by the plenteous outpouring of Charity; of that true Christian Charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and which is man's surest antidote against worldly pride and immoderate love of self; that Charity, whose office is described and whose Godlike features are drawn by the Apostle St. Paul in these words. *Charity is patient, is kind . . . seeketh not her own . . . suffereth all things . . . endureth all things.**

On each one of you, Venerable Brethren, and on your Clergy and people, as an earnest of God's mercy and a mark of our affection, We lovingly in the Lord bestow the Apostolic Benediction.

Given at St. Peter's, in Rome, the fifteenth day of May, 1891, the fourteenth year of Our Pontificate.

LEO XIII., POPE.

1 Corinthians xiii. 4-7.

LOVE.

Who ever saw the earliest rose
First open her sweet breast;
Or, when the summer sun goes down,
The first soft star in evening's crown
Light up her gleaming crest?

But there's a sweeter flower than e'er
Blushed on a rosy spray—
A bright star, a richer bloom
Than e'er did western heaven illumine
At close of summer day.

'Tis love, the last best gift of heaven
Love, gentle, holy, pure;
But tenderer than a dove's soft eye,
The searching sun, the open sky,
They never could endure

So still and secret is her growth.
Even the truest heart,
Where deepest strikes her kindly root
For hope or joy, for flower or fruit.
Least knows its happy part.

E'en human Love will shrink from sight
Here in the coarse, rude earth:
How then should rash, intruding glance
Break in upon her sacred trance
Who boasts a heavenly birth?

No—let the dainty rose awhile
Her bashful fragrance hide—
Rend not her silken veil too soon,
But leave her in her own soft noon
To flourish and abide.

—Keble

* St. Matthew xvi. 26.

† St. Matthew vi. 32, 33.

The Catholic Weekly Review.

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

Commended by

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

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

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

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

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

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, JUNE 27, 1891.

THE PREMIERSHIP.

Nothing could be more disastrous to the working of our system of Government than that the idea should go abroad that a man's religious belief may debar him from holding any position, either high or low, in the service of his country. A few days ago when the name of Sir John Thompson was prominently before the people as the probable successor of the late Prime Minister, a few fanatics of the Rev. Dr. Douglas stripe raised a howl declaring that because he had chosen to embrace the Catholic faith his election to the Premiership would not be tolerated.

At the opening of the House of Commons on Tuesday June 15th the following statement was made on behalf of Hon. Premier Abbott. "Having obtained the requisite permission from his Excellency I desire to make a statement of proceedings after the death of the late Right Hon. Sir John Macdonald. It was felt by his Excellency that the state of public affairs did not necessitate the formation of a new Cabinet until the grave had closed over the late Premier and the last honors had been paid him. On the morning following the funeral his Excellency, exercising his constitutional right, applied to the Hon. Sir John Thompson for his advice with respect to the steps which should be taken for the formation of a new Government. Later, on the same day, by Sir John Thompson's advice I was myself summoned by his Excellency, and after consideration I accepted on the following day the duty which his Excellency desired me to assume. I therefore communicated with my colleagues and requested their consents to remain in their respective offices and with their assent submitted to his Excellency my recommendation that they should be continued in the positions which his Excellency was pleased to approve, and he also sanctioned my assuming the Departmental office of President of the Council. The vacancy caused by the lamented death of the late Right Hon. Sir John Macdonald has not been filled, and, pending the appointment of a successor the affairs of the Department of Railways will be administered by a member of the Cabinet."

The Catholics of the Dominion of Canada will be pleased to note that despite the Douglasses, His Excellency the Governor-General, exercising his constitutional right, applied to the Hon. Sir John Thompson for his advice with respect to the formation of a new Government, and that later on in the day, on the advice of Sir John Thompson, the Hon. Mr. Abbott was intrusted with the formation of a Government. If Sir John Thompson is not the Prime Minister today it is simply because he declined the honour. The howl raised against him is resented, we have good reason to know, by all liberal-minded Protestants, who are heartily ashamed of the wanton attacks made upon him. No public man ever sprung so rapidly into public favour and confidence as the Minister of Justice, or more deservedly so. He is the first man intellectually in the Dominion Parliament,

and the time is not far distant when the needs of the country will necessitate his great abilities being utilized as first Minister of the Crown, although his innate modesty makes him recoil from the position now.

THE ENCYCLICAL ON LABOUR.

SAFE it is to say that no one document of modern times has attracted so great attention and caused such favourable comment as the Encyclical Letter of our Holy Father, the final portion of which appears in this issue. It deals with a subject which has assumed series proportions, as innumerable acts of wantonness and demagoguery have been perpetrated by those professing to be the friends of labour, but, in reality, are their most persistent foes. Catholic Mutual Benefit associations receive encouragement and praise, and the rights of individuals to band together under certain conditions upheld.

Amongst Protestants the Encyclical is as well received as by Catholics, and we here subjoin the views of two sections as diverse as the Poles in religious belief, yet, nevertheless, are a unit in their commendation of this most excellent and timely Encyclical letter.

M. ZADOC KHAN, the Chief Rabbi of Paris, has been interviewed on the subject of the Pope's Encyclical, which he declares to be one of the most remarkable documents of modern times. Apart altogether from the ripe wisdom of Leo XIII., the world-wide influence of the Chief of Christendom is recognised by every school of religious thoughts. M. Zadoc Khan believes that religion must influence all humanitarian discussions, and, he adds, that this is clearly proved by the social character of the Mosaic law, especially in agricultural questions. The payment of workmen at sunset is another clause which shows solicitude for the toiler and recognition of the master whose capital is the fruit of toil. The Christian Gospel is equally explicit on the point, as is also the collectivism of the early Christians. The setting apart of one day—Sabbath or Sunday—in the week is not only a religious but a social enactment, intended to give repose to labour. If not carried to a Puritan excess, it becomes a powerful factor in dealing with employers and employed. A voice like that of the Pope when raised on the social question excites not only reverent attention, but sympathy.

The *Spectator*, an influential English secular paper, also pays the following tribute to Our Holy Father's work.

THE kind of rapture with which English Catholics have received the Encyclical on Labour, is justified by its contents, which are worthy at once of the intellectual reputation of the present Pontiff, and of the great Church of which he claims to be the voice. In our time, no paper at once so dignified, so strong, and so penetrated with Christian feeling intelligible to all the Church alike, have issued from the Vatican, or one which will give so great a shock to those who fancy that the Papacy intends to catch the multitude by going back on all its ancient principles. A Pope must always speak as a Doctor of Christianity, and it is impossible to deliver a great body of Christian opinion without repeating some ancient thoughts in well-worn forms; but Leo XIII. has avoided every other of the usual defects in Papal utterance. He abstains from all mediæval forms of denunciation. He is definite to a marvel, clear to audacity, terse till, in the English version at least, he almost steps over the bounds of Pontifical etiquette, and uses epigram as a judicial weapon. What those mean who accuse the Encyclical of reserves, we cannot even conceive, unless, indeed, moderation be reserve, and thorough comprehension of the adversary dissimulation. The Pope, with the full authority of his office, declares that individualism is founded on the law of Nature, and in accord with the revealed will, and that Socialism is either an illusion or a falsehood. Its main precept is not even in accord with the interest of the majority:—"It is surely undeniable that, when a man engages in remunerated labour, the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby expressly proposes to acquire a full and real right not only to the remuneration, but also to the disposal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his savings for greater security, in land, the land in such a case is only his wages in another form; and, consequently, a working man's little estate thus purchased should be as completely at his own disposal as the wages he received for his labour. But it is precisely in this power of disposal that ownership consists, whether the property be land or movable goods. The Socialists, therefore, in endeavouring to transfer the possessions of individuals to the community, strike at the interests of every wage-earner, for they deprive him of the liberty of disposing

of his wages, and thus of all hope and possibility of increasing his stock and of bettering his condition in life." The Pope's general line of argument is, that private property is sacred, for it is not only, in one form or another, the product of labour, but it has been, as a rule especially applicable to land, so changed by its owner's exertion that he has made it his own, "left on it the impress of his own personality," and is therefore entitled to possess that which he has, in fact, created. Moreover the right to ownership by inheritance is also sacred for the family is anterior even to the State, and the family depends upon the right of accumulation:—"For it is a most sacred law of Nature that a father must provide food and all necessaries for those whom he has begotten; and, similarly Nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honourable to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance.

A family, no less than a State, is, as we have said, a true society, governed by a power within itself, that is to say, by the father. Wherefore, provided the limits be not transgressed which are prescribed by the very purposes for which it exists, the Family has at least equal rights with the State in the choice and pursuit of those things which are needful to its preservation and its just liberty." It is, therefore, the essential, nay, even the first duty of the State, to protect private property, both against external violence and that over-taxation which makes the enjoyment of property only nominal. The former proposition is laid down with a frankness which Collectivists of all kinds will pronounce simply brutal, and which certainly no political economist could possibly exceed:—"Here, however, it will be advisable to advert expressly to one or two of the more important details. It must be borne in mind that the chief thing to be secured [by the State] is the safeguarding, by legal enactment and policy, of private property. Most of all it is essential in these times of covetous greed, to keep the multitude within the line of duty; for if all may justly strive to better their condition, yet neither justice nor the common good allows any one to seize that which belongs to another, or, under the pretext of futile and ridiculous equality, to lay hands on other people's fortunes. It is most true that by far the larger part of the people who work prefer to improve themselves by honest labor rather than by doing wrong to others. But there are not a few who are imbued with bad principles and are anxious for revolutionary change, and whose great purpose it is to stir up tumult and bring about a policy of violence. The authority of the State should intervene to put restraint upon these disturbers, to save the workmen from their seditious arts, and to protect lawful owners from spoliation." There is no indefiniteness, at all events, about that paragraph, which will, we fancy, come as a surprise to those who have fancied, in the teeth of its history, that the Papacy might become Socialist, who have forgotten that Socialism and charity cannot co-exist, and who in their hearts reject a proposition perpetually demonstrated in the history of mankind, which the Pope thus re-states:—

"Let it be laid down, in the first place, that humanity must remain as it is. It is impossible to reduce human society to a level. The Socialists may do their utmost, but all striving against Nature is vain. There naturally exist among mankind innumerable differences of the most important kind; people differ in capability, in diligence, in health, and in strength; and unequal fortune is a necessary result of inequality in condition. Such inequality is far from being disadvantageous either to individuals or to the community; social and public life can only go on by the help of various kinds of capacity and the playing of many parts; and each man, as a rule, chooses the part which peculiarly suits his case. As regards bodily labour, even had man never fallen from the state of *innocence*, he would not have been wholly unoccupied; but that which would then have been his free choice and his delight, became afterwards compulsory, and the painful expiration of his sin. *Cursed be the earth in thy work; in thy labour thou shalt eat of it all the days of thy life.* In like manner, the other pains and hardships of life will have no end or cessation on this earth; for the consequences of sin are bitter and hard to bear, and they must be with man as long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment—they cheat the people and impose upon them, and their lying promises will only make the evil worse than before. There is nothing more useful than to look at the world as it really is—and at the same time to look elsewhere for a remedy to its troubles."

All that the good can do is to alleviate suffering by justice and generosity, and in justice the Pope includes mercy in all its forms, the payment of wages sufficient for comfortable though "frugal" living, and the arrangement of such hours of labour as will allow of the rest necessary to make man religious as well as healthy. Both these things may be ensured in extreme cases, or in all cases where there is evident oppression, by the State, which in particular may intervene

on behalf of children. But the Pope trusts for the cure of curable evils, first, to the influence of religion; secondly, to the intervention of the Church, which he would fain make the universal intermediary; and thirdly, to the principle of Association, which the Pope distinctly commends, and trusts so far, if only it is regulated by Christian principle, that he would make a committee appointed by a Union arbiter in disputes between employer and employed,—almost the only counsel of perfection in the Encyclical. The Pope is throughout, indeed, full of consideration for the poor, while denying in resolute, clear-cutting language, that either their pity for themselves, or ours for them, can justify the suspension or disregard of any moral law.

We have quoted enough, we think, to make the attitude of the Papacy on the Labour question clear, and we shall be deeply interested to watch the effect of so authoritative an utterance upon the Catholic world. It can hardly, we think, in the long run be other than beneficial. At first, no doubt, it will tend to rivet that strange alliance between labour and the new paganism which is on the Continent the most puzzling, as it is one of the most marked, among the problems of the day.

Outside England, the great corporation of labour has become momentarily infidel, and as hostile to churches as to capital, and its leaders will undoubtedly become more virulent, because, as they will say, the Papacy has declared for the *bourgeoise*, and even gone beyond the economist in its defense of private property. There is nothing, they will declare, to be hoped from the Church, and therefore the Church must be destroyed. That tone, however, is but a passing phenomenon. Ever since Christianity was first preached, the instinct of the poor has taught them the truth which Robespierre formulated in the sentence, "Atheism is aristocratic," that but for religion, strength would rule unchecked; that without Christianity there is for philanthropy no ultimate sanction; that the last five Commandments form, as we once expressed it, the charter of the poor. The religious will win, if only because they are also the self-suppressing; and with all who are at once religious in any degree and Roman Catholic, this Encyclical will have weight as the most authoritative statement, as regards poverty and labour, of the Christian creed. Opinion in the whole body of the priesthood, among all women, in the immense majority of the peasants, and in that large section of the Continental *bourgeoise* which still more than half believes, will become solidified, and will hold that the defense of private property, which, after all, is the question underlying the whole Socialist dispute, is not either "larceny" or selfishness, but positively right in morals. The doubt which has harassed the respectables will, so far as the Encyclical is trusted, disappear, and we shall see a new energy displayed in the defence of the old hierarchial arrangement of society as one compatible with the existence of a rightly ordered world. The teaching of the economists has for every Catholic and, remember, there are millions for whom Catholicism is the only divine law, though they so constantly disobey it, been sanctioned from the religious side. And, on the other hand, though Pope Leo's warm denunciations of oppression of greed may not make capitalists more philanthropic, his distinct declaration that labour has a right to a comfortable though "frugal" life—what courage it must have required in an epoch of universal suffrage to put in that word!—will give a new heart to the millions, while his praise of associations will take from them a stigma which in Catholic countries has made so many look askance even on plans of co-operation. The operation of utterances like those of the Encyclical is very slow, even in those communities which in theory regard them as half divine; but they filter very far down, and dissolve almost immediately a dangerous kind of opposition. Those who think the opinion of the Papacy, when expressed as this has been—that is, almost as formally and carefully as if addressed "to the city and the world"—matters nothing, should bethink themselves what they would have said and apprehended if the Papacy, as so many foolishly expected, had given as distinct a decision in favour of the Socialistic view.

By the death of the O'Gorman Mahon, which occurred on June 17th, in London, Eng., a familiar figure is taken off the stage of events, and the House of Commons loses its oldest member. Born in the county of Clare in 1803, he was educated at Trinity College, Dublin, where he prepared himself for the legal profession, being admitted to the bar in 1834, at which, however, he never practiced. His life since that time reads like a romance, and has appeared in almost every Catholic or Irish journal at various times, and some six months since in the columns of this REVIEW. After many wanderings he returned to Ireland in 1874, in time to take part in the Home Rule conference of that year in the Rotunda, Dublin, and was shortly after returned again to Parliament from Clare as one of the little band that then began anew the struggle for Ireland's National rights. On the reorganization of the party, at the succeeding general election, which swelled the ranks of the Irish party to eighty-six members, O'Gorman Mahon was elected, in place of ex-Lord Mayor Dawson, for Carlow, which county he continued to represent up to his death.

UNITY OF THE ROMAN CHURCH.

By Rev. J. Spencer Northcote, D.D., in "Fourfold Difficulties of Anglicanism."

V.

HAVING entered thus fully into the state of the English Church with respect to unity, it is fair so supply the same test to the Roman Church; but much need not be said to prove that she can bear the trial, for the fact of her unity is admitted, as far as I know, by most Protestant divines, though they often endeavour to trace its existence to some unworthy cause. Thus, "The boasted unity of the Church of Rome is the result of the negation and abandonment of private judgment: it is the effect of that implicit belief, which brings the mind into bondage to the decisions of fallible men. In one word, it is not union founded in truth but in error." And again: "It is a union merely artificial and mechanical; a unity resulting in innumerable instances from accident, custom, and authority." "The system of Roman Catholic unity," says Blanco White, "is but an arbitrary contrivance;" "the effect of blind submission to a silencing authority;" and I could quote passages to the same effect almost without number. Another, and not an unimportant class of writers, conscious of the difficulty, seek to escape it by disparaging and making light of Christian unity altogether. Thus Leslie denies that there is any stricter unity in the Church than in the world; and maintains that, as there is a "unity of relation, of humanity, and of common principles," which all the nations upon earth still retain, even amid the fury of war, so the unity of the Church consists in the common Christianity wherein all agree, a unity which can never be lost. Others, again, bid us look for the unity of the Protestants in the depths of their spiritual life; thus wisely carrying the question into a region beyond the cognizance of human faculties. Barrow, too, propounds a theory on the subject of unity, and enumerates the several duties which flow from it; (the non-fulfilment of which, however, by his own communion, proves her, according to his theory, to be no part of the Church Universal) and then proceeds to enquire, whether that stricter unity, which the Church of Rome insists upon, is necessary by the design and appointment of God. Of course he decides in the negative; but the inquiry itself is sufficient to show that the unity of the Churches in the Roman obedience is at least something stricter and more real than is even professed elsewhere.

But, if we look at the one point only of unity in faith, where, I would ask, will you find in the Catholic Church anything at all like those differences of opinion which I have pointed out in the Church of England? You know well that they do not exist: that the Catholic priesthood, from Great Britain to New Zealand—now, as when Protestantism sprang into being—at all times and in all places, speak, as with one voice, one and the same unalterable faith. You will not find some Catholic congregations believing in the Real Presence, and others rejecting it: some priests commending prayers for the dead, and others protesting against them; some persons practising confession, and others denying the absolving power of the priests. Variations of practice you may indeed discover in different Catholic countries, but no diversity of faith. Seasons, degrees, and rules of fasting, for instance, may differ according to climate or physical capabilities, but you will find no Catholics denying the obligation to fast in some way or other. There may be more public demonstrations of love and honour to the Saints and the Blessed Virgin in Spain, for instance, than in England; but the doctrine of the communion of saints is precisely the same, and expounded in the same terms, throughout the Catholic world. In a word, the same faith is believed and professed everywhere, though its outward expression may and must differ, according to the taste, habits, earnestness, moral and intellectual capabilities, that is, the whole character of those who receive it.

But it is scarcely needful to say all this: for, to establish the fact of unity in the Catholic Church, it is really enough to appeal to the common opinion of her enemies concerning her. Is she not universally dreaded as a subtle and dangerous conspiracy: and what conspiracy could be more than contemptible without unity? Is not her polity everywhere spoken of as the "masterpiece of human wisdom," and could it be such, if its fruit were division? You yourself, and others of my friends, bear unconscious testimony to the same truth, by your complaints that you can no longer look upon my words and deeds as my own; because in the case of all Roman Catholics, you find it quite impossible to distinguish between the working of the individual will and that of the system. Many go further still, and believe that a man's moral being undergoes a complete transformation when he becomes a Catholic: that the virtues which have been wrought into his character by previous good habits—habits, it may be, which have been years in forming; nay, even those instinctive preceptions of right and wrong, common to him with the whole human race—are blotted out in a moment, all his personal responsibilities being merged in the one absorbing duty of obedience: and that, too, as it is believed, to a power which contradicts his natural conscience, calling evil good and good evil; but which, nevertheless, by some mysterious attraction, sucks him into itself, stripping him of his personality, and making him a blind organ of its will. The falsehood and absurdity

of this belief you are as well aware of as myself; but real and intense, indeed, and manifest to the world, must be the unity of that body of which such things can be believed, in which the individuality of many millions is supposed to be thus merged and annihilated.

In reply to this it is sometimes urged that, however it may be now, unity of faith has not always been a characteristic of the Church of Rome; that in former days, there were disputes and divisions upon Christian doctrine between the Jesuits and the Jansenists, Gallicans and Ultramontanes, etc. In answer to this I would say, it is undoubtedly true that there was considerable disagreement on Christian doctrine between the Jesuits and the Jansenists, just as there was between the different parties in the Arian disputes of the fourth century, or in the Nestorian and Eutychian controversies of the fifth. And as long as these dissensions lasted, so long the unity of faith was to a certain degree impaired, or, to speak more accurately, was for a while obscured; but, by-and-bye, in all these instances alike, the Church uttered her voice, and the false doctrine gradually withered and died; or, if it still lived, it was no longer within her pale. That disputes, such as those alluded to, were to be expected beforehand as likely to occur in the Church, nay, as from the nature of the case almost inevitable, I think a moment's consideration will dispose you freely to admit. The Gospel, it is true, is a divine message, yet, as the language in which it is conveyed is human, questions may naturally suggest themselves, almost without end, as to the real import of that language, as, for instance, from the brief and mysterious announcement, "The Word became Flesh," three "wide questions," as it has been said, at once open upon us: what is meant by "the Word," what by "Flesh," and what by "became;" and inquiries of this kind have, as you know, from time to time arisen within the Church, in the shape of conjectures or hypotheses, more or less supported by Scriptural and traditional evidence. These have gradually gained ground and attracted notice, until the Church has felt herself obliged to pronounce judgment upon them, and thenceforward, according to her seal of sanction or anathema, such opinions have either been incorporated into the Catholic creed or denounced contrary to it; and those bodies, which, spite of such anathema, have still clung to the proscribed opinions, have gradually become external and hostile to the Church. There may have been a longer or a shorter struggle, but at last the victory of the Church has been manifest and complete: the enemies once detected and expelled, never again rise up to trouble her; they are "gone out from her" forever; and... increased distinctness of her creed, which is the result of the conflict, prevents their ever finding a home in her again.

Such has been the ordinary law of progress and decay in all heresies. But can you in honesty bring forward a dispute which has died away without leaving a single practical hindrance in the path of Catholic believers, as in any way parallel to the divisions in the English Church? These are as ripe now as they were at the beginning, and on the very same points. Although the two systems of doctrine struggling within her are absolutely antagonistic, and therefore, if she have a distinct creed, one of them must needs be hostile to it; yet no authoritative voice has denounced either as heresy; and if, as you contend, the Puritan system is the alien, it is so far from being subdued, that, (spite of the experience of the 17th century, and the recent movement in the Catholic direction) we are told by persons well qualified to give an opinion, that, even at this moment, there is nothing to prevent Protestantism again getting the upper hand, and remodelling the Church of England. Can it be said, in the same way of Jansenism, Lutheranism, or any other heresy that has been once condemned, that there is danger of it overrunning the Church of Rome?

It is still less to your purpose to refer to the differences which existed between Gallicans and Ultramontanes. These did indeed disturb for a while the peace of the Church but never broke her unity, because they turned upon a point which had not been defined. Both parties were agreed that the Church is infallible, and that the Roman Church is the Mother and Mistress of all churches, but they disputed whether this infallibility resided in the head of the Church or in the body, or in both. This question was discussed and settled in the Vatican Council of 1870, and now all Catholics are of one mind and one heart on this matter in the world-wide unity of the infallible faith. It is true indeed that a certain number of persons, especially in Germany, led by a few professors and warmly patronized by certain statesmen, have refused to accept the decision, but henceforth they remain as much cut off from the Church as did the Arians after the Council of Nice.

It is manifest, then, from the mere sensible testimony of facts, that in this essential characteristic of the true Church, Unity, the Roman communion stands out in distinct and unquestionable superiority; and that superiority will appear more striking and important if we briefly examine into the inward principles or causes from which it springs. All Catholic doctrine, as held by the Roman Church, has been the result of one continued law of growth, and has therefore the unity of nature and of life: its development has been like that of the Church itself, "the least of all seeds, but, when it is grown, the greatest amongst herbs," or like the growth of grace in each individual soul, "first the blade, then the ear, after that the full corn in the ear."

C. M. B. A. News.

LETTER FROM THE SUPREME PRESIDENT.

To the Officers and Members of the Catholic Mutual Benefit Association:

BROTHERS,—In view of the assertions of Grand President MacCabe and others that the late Supreme Council overstepped its prerogative in abolishing the clause permitting separate beneficiary, and lest silence might be construed into admission that an illegal or unconstitutional act has been done, I deem it my duty to officially declare otherwise, and to give reasons for this ruling.

Shortly after the adjournment of the council I received a letter from Grand President MacCabe congratulating me on my "unanimous election" to the Supreme Presidency, and protesting among other things against the action of the council for striking out the clause relating to a separate beneficiary jurisdiction.

In reply to Brother MacCabe my exact words are:

"As to the ruling of the chair on the question of striking out the separate beneficiary clause I am not myself clear on the subject, and will, as soon as I have time, confer with the Committee on Laws who were present at the time the ruling was made."

Now as to the legality of the action of the Supreme Council in striking out the beneficiary clause, there is not a shadow of doubt. Article xvii., Sec. 1, page 38, says:

"Alterations and amendments to this constitution may be made at any regular meeting of the Supreme Council, by a vote of two-thirds of the members present and entitled to vote at such meeting. No new law or amendment shall be passed by said Council except by unanimous vote, unless the same has been duly considered by Grand Councils and Branches under its jurisdiction. One objection to the adoption of said law or amendment refers the same back to Grand Councils and branches for their consideration; same to be reported back and acted on at the next regular session of this Council."

The law does not say that questions in order to be entitled to the principles of the two-third vote must have been considered by all or every Grand Council and branch under the jurisdiction of the Supreme Council. If that was the intent it would so state. The intent was to have such matters considered by one or more Grand Councils, otherwise one Grand Council could block the wheels of legislation by simply refusing to reconsider the matter and instructing its representatives to vote against it.

Now the subject matter of this controversy, viz., the striking out from the beneficiary fund law of all reference to a separate beneficiary, was considered by Grand Councils at their biennial sessions. Michigan, Ohio and Canada considered the matter, and took action on it; so that on a strict construction of the law as laid down in said section 1, of article 17, the striking out of the separate beneficiary clause was legally adopted by a vote of 25 yeas to 3 nays, and is therefore the law.

If this or any other law is objectionable, or not in accord with the sentiments of the majority, there is a remedy. Until reversed by the Supreme Council while in session—the only law-making power—the laws are binding not only on one but on all. All are equal, and all must obey.

Yours fraternally,
J. S. McGARRY,
Supreme President.

LETTER FROM THE GRAND PRESIDENT.

To the Members of the Catholic Mutual Benefit Association in Canada:

DEAR BROTHERS—Averse as I am to enter on a newspaper discussion of matters now pending between the Supreme Council and the Grand

Council of Canada, of the C. M. B. A., and desirous as I am to maintain a neutral position in the discussion, I cannot allow the Supreme President's letter, which appears in the last issue of the *C. M. B. A. Weekly*, and which, I presume, will appear in all official organs, to pass unnoticed.

The letter will, I have no doubt, surprise the Brothers of the C. M. B. A. in Canada as much as it surprises me. A Supreme President officially upholding as legal, what the Supreme Legal Adviser has publicly acknowledged to be illegal, is certainly not a pleasing spectacle for C. M. B. A. men to look upon. I regret very much, as all C. M. B. A. men must regret, that the Supreme President has now given, as far as he can give it, official sanction to an unconstitutional act. He best knows his own reasons for this: I fail to understand it.

It is unnecessary to say that the Supreme President is wrong in the interpretation he puts on the clause quoted by him. And I am upheld in my opinion by the highest Canadian authority on constitutional questions, Dr. Bourinot, Clerk of the Dominion House of Commons. That Grand Councils means a Grand Council seems to me a most extraordinary contention. If Grand Councils meant a Grand Council, then, in the words of the Supreme President, "it would so state." Common sense as well as long established practice will at once suggest that in the absence of a statement to the contrary words are to be taken in their plain, everyday meaning.

The Supreme President, in saying that the Grand Council of Canada "considered the matter," confounds consideration of a demand for separate beneficiary with consideration of the removal of a clause from the constitution. Demanding a separate beneficiary was certainly "considered" by the Canada Grand Council; removing a clause from the constitution was not "considered"—was never thought of.

What the Supreme President means by the last sentence of his letter—"All are equal; and all must obey"—I cannot tell. If there is a threat implied in this, I am very sorry. It would precipitate the very course which I, no less than the Supreme President, am striving to prevent.

There are two or three other very peculiar points in the Supreme President's letter—points that will, at once, suggest themselves to a careful reader; but in accordance with the line of conduct which I have set before myself from the beginning of this discussion—to deal with constitutional questions only—I pass them over.

Yours fraternally,
JOHN A. MACCANE,
Grand President.

OTTAWA, 15th June, 1891.

ANNUAL COMMENCEMENTS.

LORETTO ACADEMY.

The closing exercises of Loretto Academy were held on Monday morning, and were attended by a large number of ladies and gentlemen. The hall was handsomely decorated, and the programme of entertainment was of usual excellence. Among those present were: His Grace the Archbishop Bishop O'Mahony, Very Rev. Fr. McCann, V.G., Very Rev. Fr. Rooney, V.G., and Rev. Fathers Cassidy, Roldeder, and Williams. The prize list was as follows:—

Gold medal for Christian doctrine, presented by His Grace the Archbishop—Merited by Miss M. O'Grady.

Gold medal for arithmetic, presented by His Lordship Bishop O'Mahony—Miss A. Coxwell.

Gold medal for English literature, presented by Very Rev. J. J. McCann, V.G.—Miss F. Lindsay.

Silver medal, presented by Rev. F. Roldeder—1st prize in German and French, Miss A. McElderry.

Prizes for fidelity to school rules, presented by Mrs. E. O'Keefe—Misses A. O'Leary and A. McGinn.

Gold pen for writing—Miss M. Webber. Crowns for amiability, by vote of companions—Misses V. Russell and A. Renaud.

Prize for regular attendance—Miss H. Rose. Prize for order—Miss F. Lindsay.

First prize for elocution—Misses M. Wheaton and M. O'Grady; 2, D. Cassidy and A. O'Leary.

Graduating course—1, Misses A. McElderry and F. Lindsay; 2, M. O'Grady and A. Coxwell.

Mathematics—Misses McElderry and Lindsay.

French—Misses McElderry, Lindsay, and O'Grady.

German—Misses McElderry and Watts.

Academic course—1, Misses O'Leary and Horan; 2, A. Dwan, A. McGinn, H. Rose, M. Wheaton, and A. Anglin.

Arithmetic—Misses N. Horan, A. Dwan, A. O'Leary, M. Aylward, and M. Reid.

French—1, Misses A. Anglin and A. McGinn; 2, A. O'Leary and A. Dwan.

Intermediate course—1, Misses R. Krauss, J. McGrady, D. Cassidy; 2, M. Krauss, M. Daly, M. Brakes.

Arithmetic—1, Miss M. McManus; 2, Misses M. Brakes, M. Krauss, and N. Murphy.

French—Misses McManus, Daly and Cassidy.

Music Department.

5th class—Instrumental music. Misses M. O'Byrne and M. Doran, M. O'Grady and A. Coxwell.

4th—Misses Rose, Webber, Renaud, and McCarron.

3rd—Misses M. Wheaton, A. Anglin, M. O'Halloran and J. McGrady, F. Small, A. McGee, M. Flanagan, T. Menton, M. Miller, and A. Quinn.

2nd—Miss N. Murphy, A. McGee.

1st—Misses M. Daly, M. Dutton, N. Troy, N. St. Denis.

Preparatory class—Misses M. Aylward, C. Doherty and E. Judge.

Vocal music—1, Misses A. Coxwell; 2, T. Timon and T. Flanagan.

Art Department—Misses A. Reinhardt, A. Dwan and F. McDonald.

Junior Department.

Prize for Christian doctrine—Miss L. Holland.

Prize for Amiability—Miss O. Wheaton.

Prize for regular attendance—Miss C. Hyams.

Prize for writing—Miss L. Reid.

Prizes for vocal music—Misses V. Coxwell, L. Hughes, M. Miller, N. St. Denis, M. Gallagher, O. Wheaton, D. Costello.

Prizes for calisthenic exercises—Misses McCormack, D. Costello, E. Doherty, V. Coxwell, Madge O'Leary, A. Quinn and M. Armstrong.

Third Class—Misses C. Hyams, D. Costello, V. Coxwell, A. Quinn, M. O'Leary, L. Hughes, A. Hynes, N. St. Denis, M. Miller, C. McCormack.

Second class—Misses O. Wheaton, W. Reid, M. Gallagher, M. Armstrong, M. Dutton, A. Mason, S. Sullivan, C. Doherty.

First class—Misses N. Griffin, R. Maunder, E. Doherty, G. Small, I. Cassidy, L. Alberti, H. O'Brien, M. Roach, F. Cash, L. Queen, and M. Beall.

Preparatory class—Miss Z. Dutton, N. Wheaton, I. Brazel, F. Gallagher, V. Van Wormer, E. Chopotus, A. McMahon, and I. McMalon.

DE LA SALLE INSTITUTE.

The following is a list of pupils who were successful at the entrance examination:

St. Patrick's—Boys—W. Burns, T. Murray, M. Murphy, A. McChandish, W. Toole, W. Roach, H. Trimble. Girls—M. Glochling, M. O'Toole, T. Rosa,

St. Mary's—Boys—J. Corcoran, J. Fraser, E. Hartnett, J. Johns, J. Kelly, J. Muldoon. Girls—B. DeLacy, M. Muldoon.

St. Michael's—Boys—E. Costello, C. Hanrahan, J. Harnett, B. Moran, F. Murphy, J. McCarthy, H. McGinn, A. O'Donohoe, E. O'Leary, F. Quinn, J. Ryan, A. Short. Girls—M. Gallagher, G. Leonard, J. Langley, M. McGlue, L. O'Connor, E. VanDusen, M. Winterberry.

St. Helen's—Boys—T. Tracy, O. Quinn. Girls—C. Boland, M. Boland, M. Colgan, A. Teedy, M. Woods.

St. Basil's—Girls—E. Casey, R. Ryan. St. Frances'—Frank Finnigan, Ellen Woods.

St. Paul's—Boys—G. Driscoll, J. Jorden, J. Kelly, J. Milne, V. McGuire, T. Richard, E. Rosar, M. Tumpan, A. Whalen. Girls—A. Carroll, A. Doyle, E. Judge, O. McGuise, A. Melady, J. Milne.

ST. MICHAEL'S COLLEGE.

The thirty-ninth annual commencement and distribution of prizes took place at St. Michael's College last Tuesday in the presence of His Grace the Archbishop, Hon. G. W. Ross, Minister of Education, Bishop O'Mahoney, a number of the clergy, and a large audience of the friends and relations of the students attending the institution. The College string band played in a most artistic fashion during the intervals in the programme. Mr. A. P. Small delivered the salutary address in a manner which did credit to himself and the college.

The musical part of the programme was rendered by Messrs. P. S. Bottle, M. Cawley, M. McDermott, J. McMahon, and R. Christopher, and was of a high order. Messrs. W. J. Casey, P. H. McLaughlin and C. Thomas, representing the elocution class, recited each a classical number and thoroughly sustained the high reputation already earned by the college in this branch.

Mr. G. J. Twomey delivered an eloquent speech on Christian civilization and won golden opinions.

Hon. G. W. Ross, the Minister of Education delivered a short address. He congratulated the faculty and students upon the great success of the exercises, and stated that he had been surprised at the extent of work accomplished within the year. He was glad to see that there were so many American students attending the college, and stated that they would return to their own country and remember that many of their happiest days have been spent in Canada within the walls of old St. Michael's College. Canadian association would foster in their minds that goodwill which should and does exist between two such great peoples.

His Grace then briefly addressed the students. He said that the main object of an institution such as St. Michael's College was not only to train the intellect in literature and science, but to educate the will by discipline and the heart by virtue and religion. He urged the students to continue in their work, and congratulated them upon the successful termination of the year. He wished them a pleasant vacation, and trusted that they might return to their studies with renewed strength of body and invigorated energy of mind.

The following is a list of those who gained medals and scholarship:—

Campbell medal.—classics (the gift of Archdeacon Campbell)—F. A. Fitzgerald. Honours J. A. Powers, N. Roche, C. Thomas, V. Donnelly.

O'Connor medal.—Mathematics (the gift of

his lordship the Bishop of Peterboro')—J. J. Sullivan.

Dowling medal.—Literary Association (the gift of his lordship the Bishop of Hamilton)—F. J. O'Sullivan. Honours—F. A. Fitzgerald.

Maddigan medal.—Commercial course (the gift of Rev. Father Maddigan)—L. Flynn.

Natural Philosophy—(the gift of the archbishop)—1, P. O'Leary; 2, C. Twomey; 3, J. Reynolds.

Scholarship

Mental Philosophy (the gift of the His Lord Bishop O'Mahoney)—C. J. Twomey. Honours—J. T. Reynolds and A. P. Small, equal.

Christian Doctrine the gift of very Rev. Father Rooney, V. G.—C. J. Twomey. Honours—1, W. Fogarty; 2, W. Casey; 3, V. Donnelly.

The Elmsley Bursary—Fourth Latin class (the gift of R. Elmsley)—J. R. Coty. Honours—A. E. Hurley.

The Harris Bursary—Third Latin class (the gift of Very Rev. Dean Harris)—J. McKee. Honours—1, J. H. O'Neil; 2, F. Kennedy.

The Magann Bursary—Second Latin class (the gift of G. Magann)—F. P. McHugh. Honours 1, T. G. Barry; 2, T. Boylan.

A large number of other prizes were given, many of them presented by the professors and friends of the college.

ST. JOSEPH'S ACADEMY.

The annual distribution at St. Joseph's Academy, St. Alban street, took place Tuesday afternoon in the presence of a very large gathering of friends and relations of the students. His Grace Archbishop Walsh presided, and among those present were:—Right Rev. Bishop O'Mahoney, Very Rev. Father McCann, V. G., Very Rev. Father Rooney, V. G., Rev. Provincial Marjolin, St. Michael's College, and a large number of the local Catholic clergy. Hon. G. W. Ross, Minister of Education, who was to have been present, was unavoidably detained elsewhere.

The programme of proceedings included crowning the graduates, conferring of honours, operetta by the little ones, distribution of prizes in the junior department, and presentation of medals and prizes to the senior students. The musical programme was exceptionally good, and reflected great credit on Mr. Edgar Buck, professor of music to the institution, who has had the training the performers. A gavotte in the second part of the programme was especially good, the blending of so many instruments, which included six pianos, three harps, three violins, three guitars, banjos and mellaphones, being particularly harmonious and effective.

The whole of one large room was set aside for the exhibition of paintings, oil and water colors, needle work, knitting, modelling in wax, etc., that had been done by the young ladies during the past term, an exhibition that clearly demonstrates the excellent instruction the students have received in the institution. Three young ladies obtained medals in this department for painting in oils and still-life and fancy work—Misses Calligan, Mahoney and Coffey.

The Archbishop in closing the proceedings congratulated the students on the result of their studies, there being an especially long roll of medallists, and remarked with pleasure on the gratifying increase of students in the institution during the past year.

Miss Callighan and Miss Annie McGurn, the members of the graduation class, were crowned, and medals, prizes, and other marks of honour were announced as follows:—

Bronze medal presented by his Holiness Pope Leo XIII., for Christian doctrine, Miss Hennessy, *accessit*, Misses McGurn and Brennan.

Gold medal, for lady-like deportment, proficiency in English, superiority in French, honourable distinction in German, excellence in oil painting and fancy needle-work, honourable mention in instrumental music (piano and harp). Miss Callighan.

Gold medal for lady-like deportment proficiency in English and mathematics, honourable distinction in French, Miss Annie McGurn.

Gold medal presented by Most Rev. John Walsh, D. D., Archbishop of Toronto, for Christian doctrine and sacred history, Miss Annie McGurn, *accessit*, Misses Brennan and McGuire.

Gold medal presented by Right Rev. T. O'Mahony, D. D., for superiority in English, Miss Brennan; *accessit*, Miss Doty.

Gold medal, presented by Very Rev. J. J. McCann, V. G., for excellence in sixth class instrumental music, Miss Minnie McKay.

Gold medal presented by Very Rev. W. Bergin, for excellence in English literature, Miss Minnie McKay; *accessit*, Miss Bessie Kennedy.

Gold medal presented by J. B. Reid Esq., for excellence in oil painting, Miss L. J. Coffey.

Gold medal presented by R. J. Hickson Esq., superiority in mathematics, Miss H. Boyle.

Gold medal, presented by J. J. Bonner, Esq., for superiority in epistolary composition, Miss Kelly; *accessit*, Miss O'Shea.

Gold medal, presented by W. Lee, Esq., lady-like deportment and superiority in epistolary composition, Miss Minnie Lee.

Gold medal, for excellence in silk, Chenille, and Arrasene embroidery, Miss Mahony.

Gold watch, presented to Miss Mary English, by J. English, Esq., for plain and fancy needlework, Arrasene embroidery, and improvement in instrumental music.

Gold medal, for excellence in plain and fancy needlework, presented by Mrs. J. J. Kenny, awarded to Miss Coles.

Gold pencil, for the greatest improvement in penmanship, Miss Agnes Marshall.

Gold thimble, for plain sewing, Miss Riley.

Silver medal, for Christian doctrine, Miss Cassin; *accessit*, Miss Farnan.

Silver medals, for plain sewing, Misses K. Sullivan and Murphy.

Crowned for charity in conversation, Miss Minnie McKay.

Crowned for amiability in first course, by the votes of her teachers and companions, Miss Mahoney.

Crowned for amiability in second course, by the votes of her teachers and companions, Miss Dollie Cashman.

Crowned for amiability in third course Miss Mary Burke.

Catholic News

THE ARCHBISHOP AT BRECHIN.

On Thursday, 18th inst., His Grace the Archbishop made his official visit of the parish of Brechin and confirmed nearly five candidates. His Grace arrived on the train from Midland on Wednesday afternoon. The Rev. Pastor Father McMahon, and the parishioners determined to show their appreciation of the visit of the Metropolitan of this ecclesiastical Province, met his Grace at the station, formed a procession and in a carriage drawn by four horses conducted him to the Presbytery.

The Mass was sung at 9.30 a.m. by Father Chataudard, of St. Michael's College, who accompanied the Archbishop as chaplain. The choir under the direction of Miss Florence McDonald and assisted by Mr. and Mrs. Forest, and Mr. Barker &c., rendered music which evoked the praise of Father Chataudard. Not being musicians ourselves, we take that fact as a criterion of the excellence of the music.

The priests who attended in the sanctuary, namely Fathers Kean, of Uxbridge, Egan, of Thornhill, Hogan, of Upergrave, Chataudard, of St. Michael's College, and Kiernan, of Brock, were entertained with his Grace at dinner, at the hospitable board of Father McMahon. The Archbishop preached an earnest and very practical sermon to the people and the children. He complimented the talented and zealous pastor, and his good congregation, on the flourishing state of religion and education in the parish, and expressed himself highly pleased with the tasteful appearance of Church, Presbytery and schools.

Addresses of welcome, and expressing in elegant language sentiments of loyalty, were presented to his Grace by the congregation and the C. M. B. A., to which he made suitable

replies. The Archbishop has great tact in encouraging people and making them appreciate the beauty and harmony of things when satisfactory, and of straightening things when they are not so. The pastor and people of Brechin will long remember with feelings of pleasant and edifying recollection the visit of His Grace.

Com.

...Confirmation Service was held at St. Paul's church on Sunday morning last when His Grace conferred the Sacrament upon a large number of postulants, to whom he afterwards delivered an appropriate address.

...A picnic will be held in Alexandra Rink, Bathurst street, on Wednesday, July 15, in aid of St. Mary's church. From the character of previous picnics held in connection with this church, it will undoubtedly be the gem of the picnic season.

...Rev. Fr. McInerney, C.S.S.R., Superior of the Redemptorist Community, Toronto, preached an eloquent sermon in the cathedral, Ottawa, on Sunday last, on the occasion of the Feast of St. Aloysius.

...The Annual Garden Party of St. Michael's parish was held in the Cathedral grounds on Saturday last. Owing to the inclemency of the weather two postponements of date had previously been made, which militated somewhat against its success. A fair sum was the result of the labours of the Committee having charge of arrangements.

...On Dominion Day the Annual Picnic of the Sunnyside orphanage will be held in the grounds of the institution, and as this institution is doing a noble work in protecting and caring for the orphan children of the Catholic community, they confidently appeal for patronage on that day.

...The nomination for Separate School Trustees to fill the vacancies in four wards took place on Tuesday morning last, and the following gentleman elected by acclamation.

St. James' Ward, Rev. Father Rohleder; St. Alban's, Rev. Dean Cassidy; St. Patrick's, Rev. Father McCarthy, and St. Thomas' C. T. Long.

...Rev. Father LaMarche's picnic at Sacred Heart Church on Wednesday evening last was a success in every particular, a large attendance enjoying themselves to the full. The grounds were prettily illuminated by Chinese lanterns and Huintzman's Band discoursed sweet strains. A concert in which Mrs. McKinnon and Mr. and Mrs. Souriol carried off the honours was held in the basement of the church. A fair sum, which will be applied to the building of a presbytery, will be netted from the proceeds of the evening.

...We had the pleasure during the week of a visit from Rev. Father O'Leary of Freelon Ont., whose church, it will be remembered, was burnt to the ground within a few hours after being taken over from the contractor. Father O'Leary is erecting another church in its stead, and, as his parishioners are mostly poor people who had made many sacrifices for the destroyed edifice, they are unable, unaided, to complete the new building, he, therefore is issuing a number of subscription cards to be filled with sums from ten cents upwards, and will thankfully receive contributions addressed to him at Freelon, Ont.

...The Sisters in charge of the House of Providence offer their sincere thanks to the kind ladies and gentlemen who presided over the May picnic. The proceeds show more clearly than words the painstaking efforts to make their undertaking a decided success. It is needless to say that besides being financially good, those noble-hearted ladies and gentlemen were mindful of making an enjoyable day

for those who patronized it, hence there were numerous methods of amusements, the closing scene being a grand display of fire works.

It was a cause of admiration for the public as well as gratification for the Sisters to witness the untiring energy of the good ladies who sacrificed time and pleasure to provide refreshment tables in order to procure temporal aid for God's poor. And much praise is due the gentlemen for their unflagging ardour in so ably working up the entertainment. The seeds of success which they desired have happily blossomed into cash.

Another source of thankfulness to the Sisters is the spontaneous hearkening of the citizens of Toronto to every appeal of the institution. Protestants as well as Catholics are ever ready to lend a helping hand.

May the hundreds added to the receipts for the maintenance of the needy be shining diamonds for the great hereafter in the crowns of the generous ladies and gentlemen, who forgetful of their own interests exerted themselves in the cause of God.

The following are the respective sums realized by the several parishes:

Admission, \$1062.75; St. Michael's Table, \$236.00; St. Paul's table, \$411.90; St. Mary's table, \$160.00; St. Patrick's table, \$331.00; St. Basil's table, \$314.00; Our Lady of Lourdes' table, \$250.50; St. Helen's table, \$145.40; St. Peter's table, \$84.25; games and amusements, \$247.04. Total \$3,542.84. Expenses \$318.65. Net proceeds \$3,224.19.

...The concert of the combined Catholic choirs which was postponed from last week came off on Monday night with considerable success, and before a numerous and highly respectable audience. Mr. G. E. Brame conducted, and the chorus of more than 50 voices which he has trained gave evidence of the honest and careful work which has been done at rehearsals. The concerted pieces comprised the "Soldiers Chorus" (Faust), the "Gipsy Chorus" (Preciosa), and the "Anvil Chorus" (Trovatore). While among the soloists were:—Mr. W. E. Colburn, Mr. J. R. McDermott, Mrs. F. S. Hick, Mr. J. Costello, Mr. James Fax, and Miss Florence Mabel Glover. Mr. J. Costello's rendering of "The Wolf" was well given, and evoked an encore, and Mrs. E. Hick was heard to advantage in the favourite song "Just as of Old." Mr. James Fax, assisted by Miss Glover, gave the "Music Lesson," and subsequently received hearty applause for his singing of "The Seven Ages," and an amusing *rechauffe* of favorite songs. In addition to the vocal items a recitation was given by Miss Dunn with much dramatic effect. The great feature of the concert was the chorus singing, which was characterized by massiveness and precision. The public will no doubt hear again from the Catholic choirs, which appear to have been welded by Mr. Brame into a pleasing unity. The accompaniments were very efficiently played by Mrs. F. C. Dubois and Mr. F. A. Moore.

...A pleasant reunion of former parish priests took place at the Annual Picnic of the Brampton and Orangeville parish at the Forks of the Credit on Tuesday last. Both the Rev. Fathers Morris and Jeffcott, who previously ministered to the Spiritual wants of the parish, which is now under the guidance of Father McPhillips, were present, to the no small delight of the parishioners who in many ways testified their love and remembrance of their late *Soggarth Arouns* Father McPhillips is winning golden opinions from his parishioners here, and, as a result over \$500 was cleared from the picnic which will be applied to pay off the debt upon the presbytery.

...We have received the first volume of the transactions of the Astronomical and Physical society of Toronto, containing abstracts of

papers that have been read during the past year. It is gratifying to know that the cause of science is not losing anything in this busy age. The annual report is highly creditable to the society and we hope its success will be such as to encourage the publication of transactions more frequently than once a year.

The greatest of learned societies have risen from beginnings similar to this of the A. and P. S. of Toronto.

...Sunday, the 21st., was first Communion day at Fort Erie, Ont. The ceremonies on the occasion were very impressive. The pastor, Rev. Father Philip of the Carmelite Monastery, addressed the children, after the gospel taking for a text the words of the Gospel of the Sunday "If therefore thou offer thy gift at the altar, etc." He said the gift which the First Communicants brought to the altar on that day was nothing less than an offering of themselves which was to be made by consecrating themselves to the Divine Heart. They were for the first time to receive in return the greatest of all gifts—a gift which only God could have thought of. Not only a day but every day of their lives ought to be a preparation to receive this great sacrament—our lives should be pure ones. Every boy and girl can at least avoid mortal sin. A proof of this is given by the life of St. Aloysius, whose tercentenary is just now being celebrated. The means he used to sanctify himself are in the reach of all. The discourse was closed by an exhortation to the children to renew their baptismal promises, to persevere in them. To be devoted to the Sacred Heart and to honor and imitate the Blessed Virgin.

After Mass all the children consecrated themselves to the Sacred Heart and were enrolled in the Brown Scapulars. The Te Deum concluded the services. There was a large attendance notwithstanding the inclemency of the weather. The choir of St. Joseph's, New Germany sang during the Mass.

...The following is a portion of a letter which His Grace the Archbishop of Kingston has sent to the clergy of His Archdiocese.

I beg to recall to the memory of the Rev. clergy the discretionary license granted them by me last year to recite the Collect "*ad postulandam plurimum*" or "*ad postulandam serenitatem*" in the daily Mass according to the exigency of the seasons. In many parts of the country there is at present much need of rain for the growth of the crops, and accordingly it behooves us to lose no time in appealing to the Author of all good gifts through the Holy Sacrifice of the Mass "that He be pleased to moisten the arid face of the earth with the heavenly showers." We commenced these devotions in St. Mary's Cathedral last Sunday, the priests reciting the Collects at the altar in supplication for seasonable rain, and then asking the congregation to unite with him in offering a *Pater* and *Ave* to God for the same end according to my directions. I wish you to follow this rule.

...The death of Mr. Edward Healy Thompson occurred recently at Cheltenham, England. Mr. Thompson, who was formerly an Anglican minister, was converted to the Faith about fifty years ago, and after that time devoted his pen entirely to the service of the Church. It would be impossible to overestimate the value of his efforts on behalf of Catholic literature in England, where his books were widely circulated. Mr. Thompson is known best to Catholic readers in the United States for his excellent biographies of St. Aloysius and St. Stanislaus. His attractive personality made many warm friends, and the probity of his whole life proved the sincerity of his religious belief. He leaves no children, but his nephew, Mr. Francis Thompson, a rising young poet, has already begun a prosperous and brilliant career. *H. J. P.*

NOTHING LIKE IT.

MR. JOAB SCALES, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, Sour Stomach and Lame Back; in fact, I was completely prostrated and suffering intense pain. While in this state a friend recommended me to try a bottle of **Northrop & Lyman's Vegetable Discovery**. I used one bottle, and the permanent manner in which it has cured and made a new man out of me is such that I cannot withhold from the proprietors this expression of my gratitude."

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FOR THIRTY YEARS.—Mrs. L. Squire, Ontario Steam Dye Works, Toronto, says: "For about thirty years I have doctored for Liver Complaint and Dyspepsia without getting any cure. I then tried **Northrop & Lyman's Vegetable Discovery**, and the benefits I have received from this medicine are such that I cannot withhold this expression of my gratitude. It acts immediately upon the Liver, and its good effects are noticed at once. As a Dyspepsia remedy I don't think it can be equalled."

INDISPUTABLE EVIDENCE.

HARDENED AND ENLARGED LIVER.—Mrs. H. Hall, Navarino, N.Y., writes: "For years I have been troubled with Liver Complaint. The doctors said my Liver was hardened and enlarged. I was troubled with Dizziness, Pain in my Right Shoulder, Constipation, and gradually losing flesh all the time. All food soured on my stomach, even with the closest attention to diet. I was under the care of three physicians, but did not get any relief. A friend sent me a bottle of **Northrop & Lyman's Vegetable Discovery**, and it affords me much pleasure to inform you that the benefit I have received from it is far beyond my expectation. I feel better now than I have done for years."

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1	" " " " " "	5,000
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5	" " " " " "	250
25	" " " " " "	50
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200	" " " " " "	15
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Cures HEADACHE.
Cures HEADACHE.

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Tilsburg, Ont.

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Cures BAD BLOOD.
Cures BAD BLOOD.

PURIFIES THE BLOOD.

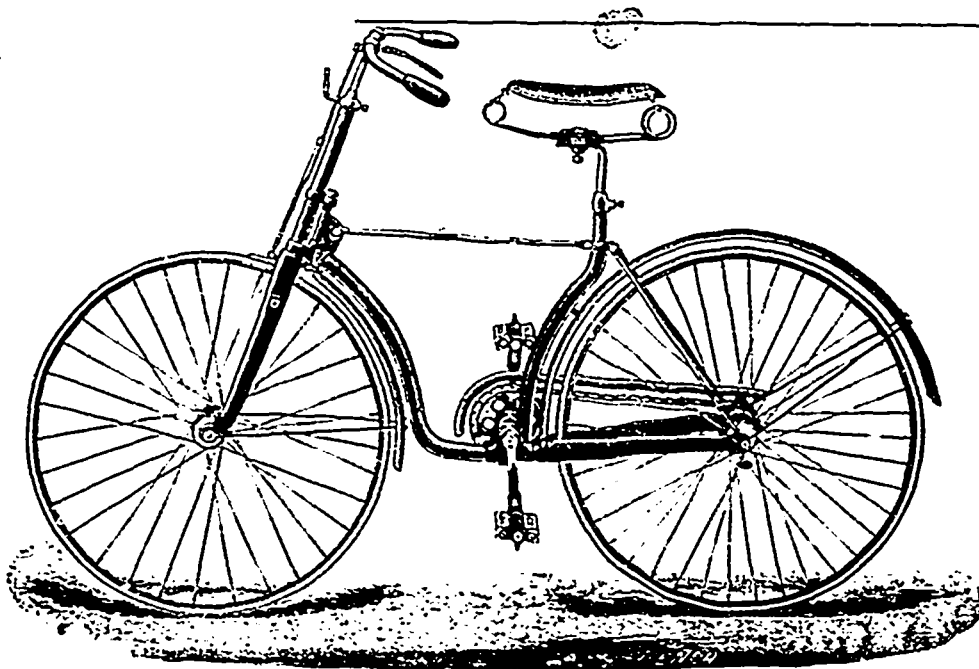
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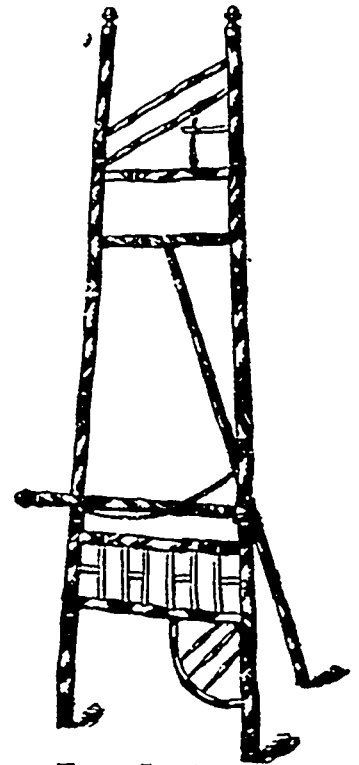
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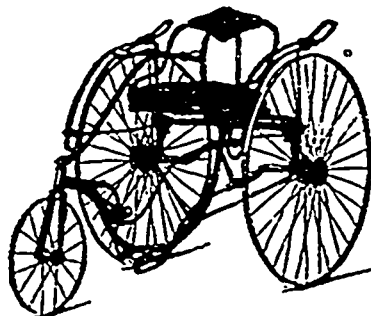
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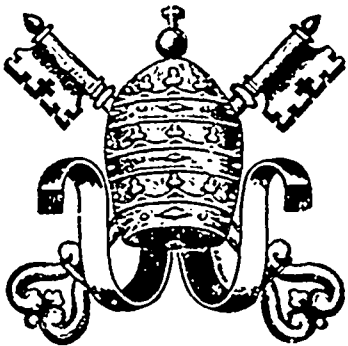
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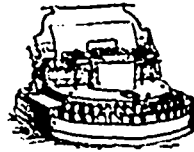
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