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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, Feb. 28, 1891.

No. 3

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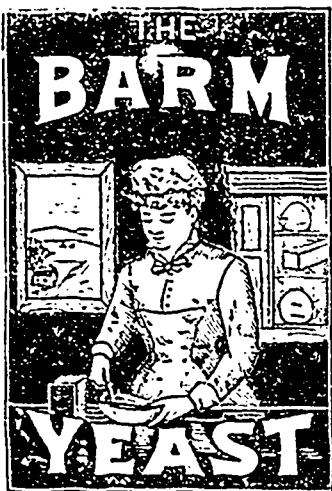
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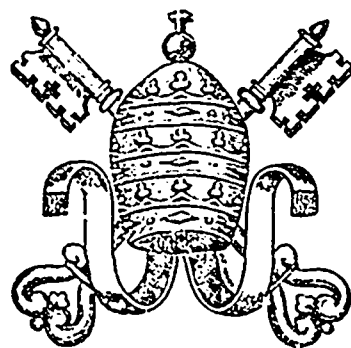


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With Katie and Bessie I roamed in the wild wood.
With Susie sweet Phoebe, and Winifred, too,
And as I grew older Ruth, Stella, Eidelia,
Evangeline, "Tilda, Ann, Polly, Irene,
Grace, Nannie, Maud, Rosie, Jane, Eunice, Cornella.
Blanch, Miriam, Jessie, Eve, Mabel, and Nell,
All worshipped my image. Penelop Callie.
And—[But here we stopped him. With face grave and solemn He showed us a list that would fill a whole column.]

HE COULD EXPLAIN IT.

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There can scarcely be any doubt that the investigation of Dr. Koch the German Specialist, will lead to radical changes in the treatment of tuberculous diseases. That the eminent physician has discovered a specific for certain forms of skin diseases, the Medical fraternity have already admitted, but that he has made any advance in the treatment of pulmonary affections, they are not prepared to certify to, nor are they willing to believe that disintegrated tissues can be restored by the mere process of subcutaneous injection. On the other hand, the people at large have rushed wildly to Berlin with the firm conviction that Koch's lymph will stay the progress of advanced consumption and lend them a new lease of life. Some have been benefited—not cured—for the very simple reason that the entire nervous system is overlooked in the treatment. No character of disease that assaults the vital organs can be successfully treated without reaching the nerve centres. In this very particular, the public appears to have rendered a strange verdict in favour of Dr. Koch, strange for this reason:—for many years the remedies discovered by Dr. T. A. Slocum of New York, now manufactured at 186 Adelaide street West, Toronto, have been supplied to the afflicted and so far have proved unflinching as curative agents. They have been introduced into hundreds of thousands of households free of cost, have been given grateful testimonials from numberless thankful hearts, have been publicly endorsed by successful practitioners and are to-day the indispensable articles of the family medicine chest. With such a record the hazardous verdict of the people in favour of Dr. Koch does indeed seem strange. Dr. Slocum's treatment has been common property for years, has given incalculable relief, and is still administering its generous, life-giving nourishment to stricken humanity. Consumptives or those disposed to pulmonary complaints, should consult Dr. Slocum's pamphlet and make immediate and methodical use of his remedies. Address a letter to T. A. Slocum, M. C., 186 Adelaide st. West, Toronto, and you will receive by Express two free sample bottles with full information regarding lung troubles and their proper and successful treatment.

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The Catholic Weekly Review.

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

Vol. V

Toronto, Saturday, Feb. 28, 1891.

No. 3

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The Catholic press is a power for Catholicity, and every Catholic worthy of the name should support it. Therefore, get a Catholic paper into your house at once, and your sons and daughters, by perusing it, will become better citizens and better Catholics.—REV. ARNOLD DAMIEN, S.J.

Notes.

HIS GRACE the Archbishop of Toronto arrived home last week. He is much benefited by his trip.

THE *Weekly Register*, speaking of the efforts of Messrs O'Brien and Dillon to effect a compromise in the Irish quarrel, efforts which, unfortunately, have proved abortive, says that they would have averted civil war at almost any cost; and they believe that the cause of Home Rule has been sacrificed to wild words. "The reward of peacemakers," it says, "is not in this world; and we do not suppose that theirs is now a fate superior to that of most peacemakers. What Mr. O'Brien and Mr. Dillon will feel is the apparent indifference of Committee Room No. 15 to the supreme interests of peace in Ireland and good will among Irishmen. That they have done their difficult duty to serve peace must be their consolation."

THE following telegram from Mr. William Johnston M.P., of Ballykilbeg notoriety, appeared in a late issue of the *Belfast Evening Telegraph*. It is a fine specimen of enlightened Orangeism:—

"The 1st of April is fixed for the visit of Sir Henry James to Belfast. He has spoken and voted in favour of Mr. Gladstone's Bill to open the British Chancellorship and the Lord Lieutenancy of Ireland to Roman Catholics. Let no Protestant or Orangeman attend his meetings. Leave him to be received by those who share his views."

AMIDST a large attendance Trinity College, Dublin, has formally conferred the degree of L.L.D. upon "*impigerrimum forissimumque virum, Arthurum Jacobum Balfour*"; disguised in which learned appellation and a scarlet gown appeared the Irish Chief Secretary. During the reading by the Public Orator of the Latin address the students—and those of Trinity are a traditionally merry set—broke at intervals the solemnity and formality of the occasion by such interjections as "Do you understand that Mr. Balfour?" but in the main the proceedings passed off with due academic dignity.

MR. BALFOUR appears to have made a graceful speech in reply, at the close of which he said that the history of Trinity College

"is bound up with the more splendid traditions of the Irish nation," and that the services which its sons had rendered, "not merely to Ireland, but to the world of learning—a world not confined to the bounds of any particular locality—are known to every student of literary and scientific history." We need scarcely say that the trouble with Trinity has chiefly been that it is both a Unionist and Protestant stronghold, and that those professing the faith of the majority of the Irish people have been unable to avail themselves of its great educational privileges. It is not surprising therefore, in view of the enthusiasm of the students, on the occasion of Mr. Balfour's visit, which assumed a certain party meaning that it drew some ironical remarks from the Nationalist papers, one of which was led to say that "Dr. Balfour left Kingston for London yesterday evening."

ARCHBISHOP WALSH, of Dublin, has addressed to his clergy an energetic letter in regard to the attitude to be assumed by them towards the National League as at present controlled. Referring to a circular which, it seems, Mr. Harrington, the secretary of the League, issued a short time ago to the branches, the Archbishop writes:—

"It becomes, then, my duty to address, without delay, some words of advice for the guidance of those priests of this diocese who are members of the National League, more especially of those who happen to hold any responsible position in any of the local branches of that organization. The circular to which I refer requests the various local branches of the League to take a certain line of action, technically described as re-organization. In the circumstances, this process of re-organization is equivalent to an endorsement of the policy that has been pursued during the present crisis by those members of the Nationalist party who are at present in possession of the central offices of the League, and who consequently control its operations. This bold attempt to turn to account, for partisan purposes, the present lull in the storm raised by the publication of the proceedings in the London Divorce Court last November, is anything but creditable to its authors."

AFTER speaking of the efforts of Messrs. O'Brien and Dillon to effect peace within the divided party, Archbishop Walsh goes on to say that his concern is with those members of his clergy who, in the exercise of their individual liberty in political matters, have become members of the National League. In the face of the embarrassing situation that has been created for them, the Archbishop's advice to them is "to refuse with the utmost firmness" to allow themselves to be in anyway involved in the League's proceedings; to withdraw at once from any meeting of a local branch of the League at which the adoption of the Parnell programme may be resolved upon; and finally, "to keep themselves clear generally of all contact with the central organizations of the League in Dublin," until that organization is set free from the control at present exercised over it by some few of its more prominent members, especially, he adds, by two of its members, "whose language of unbridled insolence towards the bishops of Ireland it is no longer possible to overlook."

ARCHBISHOP WALSH of Dublin has written a letter to the newspapers in that city, in which he says that six priests responding to an official invitation to assist in the administration of the Zetland-Balfour fund attended a meeting of the Belmullet relief committee at Belmullet, county Mayo, but upon learning that they would not be allowed to have effective control of the distribution they withdrew. The Archbishop says the same action will be taken by other priests in other districts.

CARDINAL MANNING ON THE NATIONAL VICE

PART II.

For the sake of brevity, the capital employed in the drink trade may be called a monopoly, held in the hands of some hundreds of distillers and wine merchants, some thousands of brewers and publicans, and all these with their servants covering the whole country, and numbering altogether nearly half a million persons.

It is obviously the interest of these capitalists to drive onward their trade with all possible activity and expansion. The greater the demand, the better for them; the greater supply, the greater the multiplication of the places and the facilities of sale. They do not intend to make the population of the United Kingdom drunk; but in the prosperity of their trade the facilities of drunkenness are necessarily multiplied, and the increase of drunkenness is inevitable.

The statistics of the police in cities and boroughs, and throughout the country, are often quoted to show that intemperance is not upon the increase; but such statistics really prove nothing. They exhibit only what may be called intemperance, that is, drunkenness coupled with contravention of the law. The police are instructed not to interfere with man or woman, however drunk, if they are quiet, and their feet can carry them home. They are charged only to arrest those that are "dangerously drunk" or "helplessly drunk."

Such statistics are absolutely valueless in the inquiry we have before us, namely, as to the extent of the moral, personal, domestic, private, and public vice of intemperance. It is enough to call attention to the fact of the steady increase, far exceeding the ratio of the increase in the population, both in the places where intoxicating drink is sold and in the capital which is employed in the trade.

In the year 1829 the places of sale were about 50,000; in 1886, nearly 200,000, that is fourfold; but the population had hardly doubled. Eighteen years from then, that is about the year 1868, the capital employed was estimated at £82,000,000. In 1880 it was estimated £138,000,000. Some years ago, in the time of commercial prosperity and of high wages, the amount was estimated at between £140,000,000 and £150,000,000.

Among all the trades in this country there is only one that always prospers. Every trade is at times depressed, but the drink-trade is always increasing; fresh capital is always ready; and the commercial interests of the great capitalists in this monopoly must always prompt them by all efforts to take advantage of every opening to increase their profits.

On one side are ranged the interests of this monopoly, the capital of which exceeds the capital employed in our great staples of iron or cotton or cloth; on the other are ranged the welfare of the people of the United Kingdom, the sobriety of our race, the order and well-being of homes, without which no commonwealth can long endure, for the political order rests upon the social, and the social order rests upon the domestic life of men.

This is a great controversy, and a vital issue. It is on its trial before the supreme tribunal of the public opinion and of the popular will of the nation; and for the last thirty years the public opinion and the popular will has been rising and spreading, resolved to try this issue against the powerful and growing drink-trade in behalf of the life and homes of the people.

Much more ought to be said on this first cause of the evils under which we suffer, but it is necessary to pass to the second cause, namely, the complicity of our Government in raising one-third of its revenue from the trade in intoxicating drinks.

It is the most prosperous trade, and therefore the most readily taxable. The rich do not complain of it, and the intemperate pay no heed to price. It has also a virtuous aspect, which is, nevertheless, illusory, namely, that by raising the price of drink the facilities of intemperance are diminished. It is certain that the most ascetic Chancellor of the Exchequer will go on resting in confidence on the tax on intoxicating drink. His interest in its prosperity is only second to the interest of the great monopoly.

It has been found in India that the taxes on drink and the taxes on opium are the readiest means of relieving the revenue, and the natives have in vain petitioned the Government to withdraw from this complicity, pleading that so long as it is the interest of the Government to raise the revenue by such taxes, the consumption and the sale of intoxicating drink and drugs will always increase. The same and more profoundly must be the belief of her Majesty's lieges in the United Kingdom.

Unless what has hitherto been said can be refuted, our intemperance is not only the National Vice but a national danger. It is precisely in our great industrial cities and centres that the vice of drunkenness is most rife; and it needs little reflection to foresee what would be the condition of those centres, if, as some years ago, our great industries were to fail. When men and homes are suffering there is little reasoning. Hunger has no logic, but it has a burning thirst. The safety of the commercial world is being sacrificed to swell the profits of the drink-trade. But the safety of the Commonwealth is above both, and ought to interpose its mandate.

Hitherto the capitalists of the drink-trade and their friends, both political and interested, have swayed the elections, the House of Commons, and the Government. But in proportion as the suffrage has

been extended to the people, men who know the needs and desires of the people have been sent to Parliament. The people have long lost confidence in licensing authorities. They wish to protect themselves.

The friends and advocates of the drink-trade have posed as the friends of the people. They have assumed to speak in the name of the people, and to plead their cause. We have been told that the people need and wish for public houses. It is strange then that the most popular House of Commons should contain nearly three hundred members pledged to local option; and about half of them in favour of a direct local vote.

It is surely intolerable that public houses should be put down in the midst of the homes of our working men without their consent. It is they who suffer. It is they who pay for the evils of drink. It is their homes that are wrecked, their families and children that are ruined. Every motive of justice prescribes that they should be locally and personally consulted, and that they should be able by a free vote to speak for themselves, and to protect their own homes.

Our National Vice will never be corrected from above.

Governments, magistrates, and police have laboured, or seemed to labour, for these three hundred years to diminish or to control the spread of intemperance. They are too remote to influence the millions of the people. The coercive power of the police defeats itself.

What is wanted is not a mechanical repression, but a dynamical power which can only be found elsewhere. It has never been found in the upper classes of society. They are too far removed from the life of the people to be conscious of the immensity of the evils which exist below their own level in life; or they are directly interested as capitalists, or as possessors of house property; or they are prejudiced by the imprudence and exaggeration of certain persons, and will neither see nor listen; or they are too delicate to touch so vulgar a subject; or they are refined false-livers themselves; or they are thoughtless of the wreck of souls; or, though never intoxicated, they are sometimes not sober; or they belong to the worst sort of idlers, triflers, and jokers, who, if they are ever serious, lament the evils of intemperance and then mischievously obstruct the labours of more earnest men who are striving to save men, women, and children from the havoc of drink.

It is a sad truth that, though in our upper classes there is an ardent and resolute minority labouring against our national vice, there is a vast majority, either too deeply interested, or too little in earnest, to help those whom, consciously or unconsciously, they are persistently hindering. It is such as those who were forward some years ago in opposing Sir Wilfrid Lawson, because his Bill, as they said, was only a Permissive Bill, and not an Imperial and universally coercive Bill. They well knew that before such an universal coercive bill could be carried the end of the world would come. And if it had been carried it would have been a dead letter, for nothing could have enforced it short of martial law. Nevertheless, men of this kind were wont to declaim eloquently on the impossibility of making a nation sober by Acts of Parliament, and arguing that sobriety can only be attained by moral means.

We heartily accept this half-truth, and it is precisely because we believe that our National Vice can only be cured by a spontaneous, national, and moral movement, that we affirm that the only adequate power for its correction must come, not from above, but from below.

It is in the people themselves alone, who have been so long beset by the multiplying facilities for intemperance, by the ubiquitous activity of the drink-trade, by the almost irresistible attractions of gin-palaces—it is only in the spontaneous action of the people, rising with their high moral sense in reaction against the system which has so long made their homes desolate and their lives intolerable, that an adequate remedy can be found.

We have already seen that, in the measure in which the electoral suffrage has been extended, the people have returned to Parliament men pledged for Local Option. A still more luminous proof of this fact may be found in our Colonies, in which popular self-government exists in its fullest and healthiest form.

Already in the Dominion of Canada, in Australia, in New Zealand, the young and popular Legislatures have closed the public houses on Sunday, and are giving powers of Local Option to the people. It is impossible not to foresee that the example of the Colonies will react upon the mother country. Already Scotland and Ireland have Sunday Closing Acts. In spite of every form of evasion and opposition, the Sunday Closing Act in Wales holds its ground. Yorkshire, Durham, and Cornwall with a singular unanimity, have forced upon Parliament the Sunday Closing Movement. For the last six or seven years their Bills have been blocked, talked out, and contemptuously rejected.

But this will not be forever. There is an onward movement in the public opinion and in the moral sense of this country which renders it inevitable that before long the people will obtain from Parliament a local vote in the matter of public houses, as they already possess in the matter of education.

Some years ago the *Pall Mall Gazette*, in treating of the suffrage of women, avowed its belief that, if women could vote, the Permissive Bill would be carried at once. Nothing can be more certain; for as our national vice wrecks the domestic life of the people, it is upon the women of the United Kingdom that the full and fierce misery springing from intemperance falls in its dire intensity.

THE RELATIONS OF THE CLERGY TO POLITICS.

The following is the full text of the letter of of the Archbishop of Halifax; to which we made reference in a recent issue:

Sir,—Correct ideas on any subject are always desirable. It would appear from recent correspondence in the public press that views not strictly accurate, nay, considerably confused and distorted, on the relation of the Catholic Church and its ministers to the public life of their country, are held and upheld by certain members of that church. This arises, I feel quite sure, not from any feeling of incipient rebellion towards the Church, or disrespect to the clergy, but from a fatal facility of generalising from particular facts; and also from unfamiliarity with the laws that govern the application of disciplinary regulations. It only emphasizes the wisdom of the old adage—"The shoemaker should not go beyond his last."

Whilst the dogmatic laws of the church know no change in time, or place, or binding force, but are over and everywhere the same; her disciplinary rules and regulations are as diverse in many things, as the circumstances of time and place, manners and customs and other accidentals of her surroundings. However, it must be well borne in mind that she, and she only, can make these rules, or lay down regulations for the guidance of her clergy. Whilst she fully and freely recognizes the right of the civil power in its own sphere, she repudiates all claim of Caesar to prescribe rules of conduct for her clergy in their official capacity. How much more likely is she to reject that claim when made, not by Caesar, but by amateur politicians of any party, that hope thereby to gain some wretched party end?

Again, rules made by herself for the guidance, or even restriction in things otherwise lawful, of her clergy in some or many localities, cannot be extended to other places by anyone except herself. Suppose the Pope should grant an indulgence to all the faithful outside the city of Halifax, to eat meat every day during Lent, not all the bishops of America aided even by the lawyers and politicians thereof, could extend that indulgence to Halifax. It looks strange, perhaps, for great is the acumen of the modern politician, yet, in the eyes of the Church he is in comparison with her only a babe and a suckling in wisdom. Who will say that she is not right in this estimate? From this it follows that should the Church judge it well to forbid her clergy, in some diocese, or province, to interfere in the political contests of that place, this prohibition binds no clergyman outside that ecclesiastical territory; and to seek to terrorize them by its quotation, or to muzzle them by its invocation, is as futile as it would be to assert that the inhabitants of St. John are bound to observe our present sanitary regulations.

Not from rules, then, laid down even by the Supreme Pontiff for certain localities, much less from those enacted by a diocesan, or national synod, are we to look for laws to guide the public action of a bishop elsewhere.

There is no disciplinary canon of the Church, no pronouncement by the Sovereign Pontiff, no law, rule, or regulation either counselling or commanding in general bishops to take no part in politics; and we are perfectly sure none such will ever be enacted. The reason is not far to seek. Taking politics in its proper sense, not in the degraded one of party expediency, the Church is eminently political. She has to teach individuals and nations, kings and subjects, and to pronounce on the morality of public as well as private actions. She is primarily concerned with man's eternal good; but in this world of ours the temporal is often so closely allied with the eternal, that in safeguarding the latter she must help to regulate the former. This is very clearly laid down by Pius IX. in his condemnation of modern errors in the "Syllabus" issued in 1864. The 27th of the condemned propositions is very near, dangerously near some sentiments that from time to time are expressed in our newspapers. It is this: "The sacred ministers of the Church and the Roman Pontiff should be entirely excluded from all care and dominion of temporal things." That is condemned; hence its converse is true, viz., that the ministers of the church are not to be excluded from the care and dominion of temporal things. It is difficult to have patience in treating this subject. Is it to be tolerated that the Church, the nursing-mother of modern kingdoms, the framer in chief of Magna Charta, the one who vindicated the liberty of the subject against powerful tyrants, and shaped the legislation of civilised Europe, should now be told to stand aside, and leave a free hand and a clear field to scheming partisans to wreck, for their own selfish ends, the noble work which she initiated at the cost of persecution and suffering, and over which she kept loving and jealous guard during long centuries? The prelates of the Church, forsooth, must not have a voice in the public affairs of their country. Had it not been for them where under heaven would there be politics to be discussed, or a country worth working for? And although the church, after having trained nations in habits of civic policy, and fitted them for self-government, withdrew to a large extent from the conduct of public affairs, let no one imagine that she is going to efface herself, or that she will allow the spirit of modern infidelity to efface her in the public life of a country.

Again, is the clergyman the one of all others who should be indifferent to the general welfare? Should he be so immersed in prayer and contemplation as to exclude all thought of, and care for, the well-

being of his flock? Is he to take no interest in laws to promote social purity, to safe-guard the young, to protect labourers against the rapacity of capitalists, uplift the masses, and to insure respect for the female operatives in factories? Are the railway facilities of the country questions of no account for him? Is he to be indifferent on the point whether his country shall or shall not be properly represented in Parliament? In no affair that makes for the common good is he out of place. He is not a man of commerce, it is true; has he therefore no interest in its legitimate promotion? To ask these and similar questions is quite enough; they give their own answer to any thoughtful man. The interest of his country, and the proud fond love of his country, find a place in the heart, and engage the attention of the true priest. Were he a traitor to his country and to its social interests he would be unfit to minister at God's altar. Hence should a candidate for Parliament advocate, say unrestricted reciprocity, and should a prelate conscientiously believe it to be the first step towards annexation, and should he have good reason to believe that its promoters had that result in view, viz., to destroy our fair Canadian nationality, and to make of this country the battering ground of *carpet baggers and traitors*, should not he advise, exhort, entreat, aye, command his people who, naturally, could not see as far as he, to vote against such candidate?

It may be said the clergyman will use undue influence. It is possible indeed. But, to put it very mildly, is he as likely to do this as the merchant, or lawyer, or employer? I trow not. Should he, however, abuse his position and step beyond legitimate bounds, it is only necessary to lay his conduct before the proper tribunal, and condign punishment will follow.

Whilst maintaining all these rights for the ministers of the church, we are quite free to admit that when it is merely a question between the ins and the outs, when it is probable that one party will promote the best interests of the country as well as the other, it is highly advisable for the clergy to stand aloof from the strife; in fact, in such a case it would be little short of a duty to do so; for they should always be above the suspicion of party bias. It is, however, one thing to freely act in this non-partisan spirit, but quite another to admit that we have no right to take part in promoting the welfare of our country. It would be a sad day for the world were it possible for the Church to cease to interest herself in politics. Then indeed, would both religion and politics suffer. But there is no fear of such a calamity. The signs of the times point to the opposite pole. Langued with the people the Church broke the power of tyrants, shivered the crushing fabric of imperialism, and gave a long reign of prosperity and social progress. Latterly, however, the world has been in the hands of politicians and political economists. A pretty mess they have made of things. Individual liberty dead, or fast dying under the law of "demand and supply"; the home life polluted by divorce; the poor ground down by the tyranny of money; and the sceptre of an avenging socialism terrifying governments. But the Church is girding up her loins once more for battle. She is neither dead nor dying. As of yore she will league with, and will lead the masses to victory over combines, and trusts, and grinding monopolies, and lift them, as formerly, to a higher plane of civilisation and comfort. This new regeneration will be well under way before the end of this century.

I. C. O'BRIEN.

ARCHBISHOP FABRE'S PASTORAL.

HIS GRACE the Archbishop of Montreal has just issued a pastoral letter to his flock on the occasion of his return from Rome, and which was read in the Catholic churches on Sunday last. In touching language His Grace referred to his reception by the Holy Father and then dealt with the painful condition in which the Head of the Church is placed, surrounded as he is by enemies, and asked for the prayers of the faithful to secure the Divine protection and assistance. Reference was then made to the proceedings for the beatification of two illustrious Canadian ladies—the Venerable Marie de l'Incarnation, foundress of the Ursulines of Quebec, and the Venerable Marguerite Bourgeois of the congregation of Notre Dame. He also dealt with the proceedings for the beatification of Monsignor Francois de Montmorency Laval, first bishop of Quebec, on whom the title of venerable has been conferred. Another case referred to was that of the Venerable Marie Marguerite du frost de Lagammerais - Veuve Youville, foundress of the Grey Nunnery of this city. The letter gives a most interesting account of the life of that lady whose great work is so identified with Montreal and its vicinity. Mention was also made of Monsieur Jean Jacques Olier, founder of the Seminary of St. Sulpice, whose works are now being investigated before the Sacred college preparatory to his beatification. The case of Monsignor J. J. Lartigue was also mentioned.

The letter concluded with these significant words: "We do not wish, dear Christian brethren, to terminate this letter without informing you with what satisfaction we often heard your position in this province appreciated abroad.

"When, after a series of grievous disasters, it pleased God to make us pass under the regis of the British Empire, affairs were providentially arranged so as to assure us a national and a religious life as

complete as we had then any grounds to hope for. In the shadow of the flag which shelters us—protecting rather than dominating—we enjoy a precious liberty, sanctioned by solemn treaties, which enables us to preserve intact our laws, our institutions, our language, our nationality, and, above all, our holy religion.

"It is, as a result of this sacred and inviolable liberty, that fathers of families can give their children a Christian education in the schools of their choice, that, within a short period, the country has been overspread with religious edifices, that parochial and other undertakings are founded, and prosper without interference; that the construction of churches and the administration of church property are placed under the protection of the laws without being subjected to any odious control, and, finally, that the Church, thus independent in its action, can display the majesty and pomp of its worship.

"These, dear Christian brethren, are precious advantages, peculiar to this land of ours (for even our neighbours do not share in them) and the preservation of which you ought to value at a high price.

"These boons you have hitherto been able to retain, thanks to the Divine Providence which watches over the mission of our people; thanks also to the good will of a power which accorded them voluntarily in return for sentiments and acts of perfect loyalty, the lawful homage of which you have not ceased to render. May we, dear Christian brethren, remain faithful to our traditions and our duties in this respect, so as not to expose our country to the loss of a settlement so much in its favour—a settlement which justly elicits the admiration of Catholics in other countries."

The Rev. J. N. Marechal, cure of Notre Dame de Grace church, at high mass on Sunday, in commenting on the pastoral letter of His Grace the Archbishop of Montreal, adverted to the full measure of liberty which all classes in Canada enjoy under the powerful protection of Great Britain;—inculcated into the minds of his hearers the sentiments of affection, gratitude and loyalty which French Canadians, particularly, should entertain towards the Empire for all the liberties which they enjoy;—deplored that any one should dream of annexation to the United States, or that Canada should enter into any arrangement with that country as would tend to weaken or sever the ties which bind us to the mother country, and held that it would be base ingratitude on the part of Canada to tax, at the instance of a foreign country, the products of that nation whose flag waved over them and was the pledge of their liberties.

MR. GLADSTONE'S GREAT SPEECH ON THE RELIGIOUS DISABILITIES BILL.

MR. GLADSTONE on rising was hailed with loud cheers from the Opposition. He began in a low voice which required the closest attention to follow. Alluding to rumours as to the intention of Her Majesty's Government to oppose the Bill, he took it for granted that he should not have the assistance of Mr. Goschen, who in 1868 had taken part with himself in pleading for the removal of religious disabilities. Referring to the agitation out of doors, in quarters generally wakeful where anything in the nature of a disability—"though it might be the merest rag, the merest shred, the most woefully torn and tattered"—was to be found, Mr. Gladstone cited, amid much laughter, the title of a pamphlet just placed in his hands called "Mr. Gladstone Exposed." His "point of departure" in recommending the Bill, though he did not come to it till midway in the speech, was that no right existed to impose disability except upon proof, the burden of which pressed upon those who opposed the Bill, that the allegiance of Catholics is imperfect. "Unless," he said, "you can show that the loyalty of the Catholic is tainted you have no right to inflict a disability upon him." It was only for the two offices dealt with in the Bill, the Lord Lieutenancy and the Lord Chancellorship, that Catholics were ineligible. The Home Secretary, who stands quite as near the Sovereign as the Lord Chancellor and much nearer than the Viceroy, is a Roman Catholic, and Mr. Gladstone rejoiced to say that no human being had complained, nor were there any armfuls of petitions praying Her Majesty to remove him.

The right honourable gentleman then continued, What right have we to inflict this disability? I won't speak merely of policy. Nothing can be clearer to me than that in point of policy it is as gross an error as ever was committed. But what right have you to do it? Your principle is that no disabilities attach to civil duties on account of religious opinions. What right with respect to the civil duties of the Lord Chancellor have you to inflict this disability? I read a statement that were the disability removed the Viceroy of Ireland would not allow as much as what was called a "Removable" to exist in Ireland except he were a Roman Catholic, and that everybody would be Roman Catholics. But that is not an objection to my Bill. That is an objection to the declared principle of law which makes the whole of Her Majesty's subjects alike qualified and entitled to the possession of office for the discharge of every kind of civil duty.

Now I come to the odious part of this proscription. That is the selection of a particular body of Christians, and that the largest of all bodies of Christians, to inflict upon it this stigma and disgrace, to record it in the face of the world the constitutional belief that all the

duties of Viceroy are purely civil, although the duties of Lord Chancellor are purely civil, and although everyone else is qualified to discharge them, one class of persons, and one only, is disabled by law from undertaking them. The Home Secretary, I don't hesitate to say, in the possession of his office, stands quite as near the Sovereign as the Lord Chancellor, and, moreover, a great deal nearer than the Viceroy of Ireland, for I doubt if there is an act in which the Crown is concerned, which the Viceroy of Ireland can perform except through the Home Secretary. And yet the right honourable gentleman, and I rejoice to say it, professing the Roman Catholic religion, holds the office of Home Secretary, and no human being has complained, and there are no armfuls of petitions praying Her Majesty to remove him. I believe myself that if I were so infatuated as to ask leave to introduce a Bill for the removal of the Home Secretary, the very gentlemen who have appeared to-day as the champions of the Constitution would have voted against my Bill. No sir, Roman Catholics are ineligible for these two offices. Who, then, are eligible? Consider whom it includes. Consider all the professions of religion and all the professions of non-religion that make up the vast body of the community of the Queen's subjects.

It might seem invidious to draw any distinction between one body of Christians and another, but pray recollect that there is no legal obstacle, so far as I understand, to going beyond the Christian pale, and I rejoice that there is none, and to the holding of the Lord Chancellorship, ecclesiastical patronage and all by a Jew, by a Mohammedan, by a Buddhist, by a Hindoo. All these, under your Protestant constitution, can hold the office, and exercise, as the right hon. gentleman truly says, not by mere recommendation to the Crown, but in legal virtue of the powers of the office, exercise the right of presentation to 800 benefices in the English Church. So much for the religious aspect of the question. The Jew is not only a Jew, but he is the possessor of a great tradition in common with ourselves as I rejoice to know, but those who do not accept that tradition at all—not only the Mohammedans, but the professors of all other Oriental religions—you affirm by your law to be equally qualified to hold these offices and to exercise the ecclesiastical patronage which you deny to the Roman Catholic, and that is the inequality which I ask you to remove and which you refuse. But what are we to say of the non-religions? How many of them are there? There are the Secularists, the Materialists, the Agnostics, and the Atheists, and all these are not religions, but non-religions. Every professor of every one of these non-religions, every man who comes to you saying, "I will tell you nothing of what I believe, but I will tell you a great deal of what I don't believe," and then proceeds to sweep away from you everything that constitutes your consolation and hope for your conduct in life and in your death, all these people are to be qualified to hold the Lord Chancellorship of the country and to recommend for ecclesiastical benefices the successors of Pascal, Thomas a Kempis, and Pope Gregory the great, who sent missionaries to the southern part of this country.

O Sir, I think I have shown that the principles of your law required the passing of this Bill. I have shown, I think, that policy demands it, for what can be so absurd as that when a gentleman is engaged in the construction of a Government of this country, and there is a man whom he finds to be on the whole best qualified to be Lord Chancellor or Viceroy, he is compelled to pass him by because he is a Roman Catholic, and to put some one who, whatever else he may be, is less fit for that particular office? Well, every man rises by free and open, unbiassed and glorious competition. It is a grand thing morally, as well as socially, for a man to arrive at the head of the English Bar, and is it worthy of you and of your traditions, worthy of the very name of your country, that when such a man has arrived at such a place, and when the prize is his by every principle of right, to say to him, "Pass on by; pass onward. You are disabled, for you are a professor of the Roman Catholic religion?" The last test, the only test that remains, is the religious test. People have written to me saying, "Is it possible that you, a Christian, remembering the religious responsibilities of Christians—is it possible that you can propose this Bill?" That is the question I am asked in this pamphlet (holding it up). Yes, Sir, I can, I will, and I do. We ought to do it because we are Christians. There is nothing more fatal to the interests of religious belief than the setting up of fictitious, unreal, sham standards. If we are to have such standards at all, let them be of an intelligible character. Now, Sir, a very distinguished man, and an admirable member of this House, was yesterday laid in his mother earth. He had been the subject of a long controversy in this house—a controversy, the beginning of which we recollect, and a controversy, the end of which we recollect—we remember, when it was taken up, with what zeal it was prosecuted, and how summarily it was dropped; we remember what reparation was done within the last few days to the distinguished man who was the immediate object of that controversy. But does anybody who hears me believe that that controversy, so prosecuted and so abandoned, was beneficial to the Christian religion? No, Sir, the people of this country saw through the imposture which blinded many members of this house. It is in the name of the religion, even of the religion, which the vast bulk of us believe to be holy, which we believe to be the greatest and the only

true treasure of mankind, it is in that name if I must fall back upon such a resource though of course it is primarily, broadly, and mainly on the ground of that which we are here to discuss namely, constitutional law and political wisdom that I ask you to give your assent to the second reading of this Bill.

Mr. Smith, promptly following, paid a tribute to the speech as one of the most notable and eloquent he had ever heard, even from Mr. Gladstone. He concluded by moving the rejection of the Bill.

The debate having been continued by Colonel Sandys, Mr. Asquith, Colonel Saunderson, Sir H. James, the Attorney General, and Mr. de Lisle, the House divided, when the Bill was rejected by 256 to 223 votes—majority, 33.

ARCHBISHOP O'BRIEN ON THE CHURCH AND THE AGE.

A LENTEN PASTORAL.

THE following is from the Lenten Pastoral just issued by the Archbishop of Halifax :

DEARLY BELOVED.—You who have had the inestimable privilege of having been brought up in the Faith of Jesus Christ, whose souls have been enlightened by the spirit of God, and whose hearts have been filled with the outpourings of grace through the Sacraments, might well exclaim with the Apostle St. Paul—"O the depth of the riches of the wisdom, and of the knowledge of God! how incomprehensible are His judgments, and how unsearchable are His ways." (Rom. 11: 33.) It was not through ignorance, nor superstition, that the Apostle spoke thus; nor would it be from these causes that you might repeat his words. It was his very knowledge that drew this grand exclamation from St. Paul; for then as now the truly learned realised more truly than others the infinite superiority of God over all created beings. And your knowledge as "children of the light," and heirs of all the ages, gives even to the weakest intellect amongst you a wisdom of expression, and a security of judgment, in all that pertains to God, immeasurably more exalted than those of the wisest without the fold. In purely scientific subjects the half-instructed see no difficulties, whilst the learned are more than ever conscious of their limited intellectual power, and clearly realize how much is beyond their comprehension. And so whilst the proud of heart in the Pagan world, and among the blinded Jews, perceived no mystery in the workings of Providence, the inspired Apostle was lost in wonder at its incomprehensibility, and the unsearchableness of its ways. He knew, indeed, much, both by reason of his thorough education in secular knowledge, and still more by the revelation received direct from Christ; (Gal. 1: 12) yet this only made him more effectively realise how much was still shrouded in mystery, and inexplicable by man. Hence he continues: "For who hath known the mind of the Lord? Or who hath been His counsellor?" From this it follows that whilst revelation has made known God's will in our regard, and has laid down a line of conduct to be pursued, and has guaranteed to us an indefectible and unerring Teacher in Holy Church, still very many questions concerning God's dealings with His creatures, are left unexplained. Why there should be sin and misery in a world created by a loving God; why some are brought to the truth and others not; why the just so often suffer whilst the wicked triumph—these and other similar questions, although we may give them an answer sufficient to vindicate God's mercy and justice, can only find their complete solution in the "depth of the riches of the wisdom of God." We know and can prove that His ways are just and right; still they remain inscrutable.

It is sometimes by reason of the unsearchableness of God's ways that Faith in a soul tried by the disappointments of life, may, through impatience at not knowing the reasons of these trials, nor God's designs in permitting them, grow weak and lapse into doubt and error; and that many who have not the gift of Faith—thinking there should be no mystery hidden from them, refuse to accept the revelation of Christ. Not only that but they deny the existence of a supernatural order, and seek to bring down the human soul and its noble faculties to the level of mere material things. With a wearisome iteration of obscure phrase, and of words that express old-time ideas in polysyllables of recent adaptation, they succeed in making themselves believe that they are profoundly learned; and if they can only copy a sentence from some German writer they impress on a certain number of the public a similar belief. It is disheartening to see how readily the average man outside the fold is misled by every catch-phrase, and how eagerly he pins his faith to novel theories, provided only that they are not Catholic. A man who may have acquired distinction in some one branch of physical science endeavours to explain all facts and phenomena of creation by the laws of that one branch. A moment's reflection should teach us that he can no more succeed in this, than could an ape in constructing and operating a steam engine. Yet, by a dexterous use of the magic word "Evolution," or that other one of which dabblers in science are so fond, viz., "Environment," with the addition of some hazy expressions that have no particular meaning, the Professor leads captive the intelligence of fairly intelligent men, and they join with him in doubting, or denying the existence of a God; or they seek to lull their

conscience to rest by adopting the creed of cowards and superficial thinkers, viz., Agnosticism, or in other words, that God's existence can neither be proved nor disproved. This is the fashionable form of unbelief at present. Its professors hope to escape the reproach of Atheism, as well as the stigma of vulgar materialism. But they insult God by practically denying with the Atheist His existence, and they degrade reason with the materialist, not by making it a function of matter, but in that they deny its power and capabilities. And yet these are the very men who pose as the champions of human reason, when in truth they are its assailers.

This error of Agnosticism, although new in name, is very old in reality. It may come like a revelation to some that it is old and vulgar, and altogether unreasonable. It was quite widespread in the days when St. Paul wrote to the Romans. Then, as now, its professors mocked at the Gospel, and "professing themselves to be wise, they became fools:" then, as now, "God gave them up to the desires of their hearts, to uncleanness, to dishonour their own bodies among themselves." "then, as now, they changed the "truth of God into a lie, and worshipped and served the creature rather than the Creator." (Rom. 1: 22.) Did their airs of superior wisdom impress St. Paul? Did he fear their laughter, or their wrath, and deny God's truth, or only profess it with bated breath, and with an air of apology? Far from it; like the Catholic Church of to-day he boldly proclaimed. "For I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth." (Rom. 1: 16.) Nor did he fear to announce that the "wrath of God is revealed from Heaven against all impiety and injustice of those men that detain the truth of God in injustice."

Nor was he satisfied with proclaiming the Faith that had been revealed: like the Catholic Church he was the champion of human reason, and upheld the dignity of its power. He met the Agnostics of that day on their own ground, and pointed out how they could learn to know God through His works. He says: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, His eternal power also and divinity; so that they are inexcusable." (Rom. 1: 20.) Therefore, the supernatural and unseen order can be known by man with invincible certainty. The visible things of creation, the trees, flowers, birds of the air, the running waters instinct with myriad life, are so many books in which the mind of men can read the existence of their invisible Creator. Human reason can prove with absolute certainty that a Supreme and final cause, endowed with intelligence and free will, actually exists. It is no "working hypothesis," no mere scientific assumption introduced for reasoning out to a desired end; it is no theory more or less probable; it is no postulate even; it is a fact which can be demonstrated with the severest mathematical precision. This is why the Apostle pronounced the Agnostics of his day "inexcusable." What shall we say of those of our age? Their advantages are as sunlight to the glow-worm's lamp when compared with those enjoyed by men whom St. Paul held to be "inexcusable." They have eighteen centuries of Christian enlightenment; they have vast storehouses of philosophic knowledge in the works of St. Thomas Aquinas, and a sufficiency in any of the innumerable hand books of Catholic Philosophy in use in our colleges. Perhaps from prejudice, or pride of intellect, or from oversight, they may have neglected these; yet were they to reason calmly, with a desire to know the truth, from effect to cause, they could deduce with all the rigour of a demonstration in Euclid, from the existence of a simply primrose the existence of an omnipotent Creator. There must be a cause for the existence of that primrose; and though we may go back through a long chain of intermediate causes, working through ages and eons, back before the formation to the earliest geological stratum, back to the vapour period of our sphere, back to the plasma, or elementary matter, we must, as an absolute necessity of logical induction, eventually come to a first cause, the fountain and source of all these intermediate ones. To deny this is to deny one's reason; and this is precisely what those loud-mouthed Professors who are opposed to Christianity are continually doing; and yet they are applauded, and quoted as authorities by professing Christians.

In our reasoning from effect to cause there is no assumption, no "working hypothesis," no begging the question, and no obscurity of language to confuse and mislead. All is clothed with the invincible certainty of the logic of causality. When we see human footprints in the snow we are certain some one has passed by; we see such marks less clearly, however, than we note God's footprints in visible creation. Thus by the "things that are made," we clearly understand God's "eternal power and divinity;" and we recognize this natural and visible order as a veil which hides from our mortal view the beauty and glory, but not the power and action of the Supernatural.

Sound principles of philosophy must prevail, and reason's noble attributes must be recognized, if we would spread the truth of Christ. Men must have reason before they can have Faith in act. The modern unbeliever, as a rule, degrades reason and denies its capabilities; there is, therefore, no basis for Faith in his soul. Those who have inherited the Faith lose it in proportion to the misuse they make of their reason. It is the old story, "esteeming themselves

The Catholic Weekly Review.

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

Commended by

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

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

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

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

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

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

And by the leading clergy of the Dominion

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TORONTO, SATURDAY, FEB. 28, 1891.

THE *Catholic Columbian* says that the Catholic Press all over the country has been appealed to by a rascal calling himself "Walter Conway, P. P. of Carravoe, Galway, Ireland" asking for aid for the poor of his parish. He represents that he has more than a thousand children under his charge and that they are naked and starving. He makes an urgent request for money and clothing. There is no priest in Ireland of the name of Walter Conway and the curate at the village named is Rev. Wm. Costigan.

SOME of the Catholic weeklies have expressed themselves in favor of a Catholic party in America. "Let no one be frightened," says the *Catholic Home* of Chicago, there is no danger of such an organization rising up suddenly, unexpectedly, or rashly. The arguments so far offered in favor of a Catholic party do not possess the impress of deep study. They seem rather a hint to some one, to follow out the thought and to show us what is in it." Cardinal Gibbons lately expressed his opinion on this subject clearly and unmistakably. He strongly holds that a Catholic party, as such, in America at present, would not only be most inopportune, but would be decidedly injudicious and harmful.

WE understand that the fund for the Irish famine sufferers, created by Cardinal Gibbon's stirring appeal, already aggregates considerably over five thousand dollars. His Eminence remitted one thousand dollars last week to Bishop McCormack for the relief of the famine-stricken peasants in the Galway district. In this connection we may say that the Hon. Edward Murphy of Montreal remitted recently to the Archbishop of Tuam the amount of the subscriptions received towards the Relief Fund, opened some time ago in our own and the columns of some of our contemporaries, amounting to about £44 15s. It is hoped that this will prove a first instalment only, and that, now that the distress is pressing, subscriptions to this good purpose will be continued.

MR. H. M. STANLEY, the African explorer, who in the course of his career has seen the human kind in its rudest phases, is not a believer in the Darwinian theory of mental evolution. In his wanderings through "darkest Africa" he encountered some queer representatives of the human family, but nothing to question his belief in the impassable abyss lying between man and the brute, as between mind and matter. Writing of "The Pigmies of the Great African Desert," he says: "There is no positive evidence as yet that man was otherwise than he is to-day—viz., a biped endowed with mind. Think of troglodytes, pile villagers, bog men, river-drift men, cave men, men of the stone, bronze, iron and steel ages, down to the highly-cultured

Bostonian man and woman of the period, and we can produce evidences to prove that man, throughout all the period since he came on earth, has been a creature separate and distinct from all others, from the fact that he possesses a mind."

So staunch a Tory as the Duke of Norfolk has not been able patiently to endure the opposition, countenanced, if not encouraged by the Government, to Mr. Gladstone's Bill for the removal of the remaining religious disabilities, prohibiting a Catholic, because of his creed, from holding the offices of Lord Chancellor of England and Lord Lieutenant of Ireland. In a letter to the *London Times*, giving expression to the indignation of himself and his fellow Tories among English Catholics, the Duke makes strong protest from which the following are sample sentences:—

"When Mr. Gladstone comes forward to wipe out these lingering records of evil days it is impossible that we should not feel deeply pained, and, I must add, honestly indignant, at the opposition which the Government have offered to his just measure. To many of us who throughout these last years of conflict and anxiety [referring to the Home Rule conflict] have been eager to serve our country by supporting that party [the Tory party] which we believed most likely to promote its true interests, it is an ungrateful surprise to find our claims for justice sacrificed to the noisy declamation of heated bigotry."

The "noisy declamation of heated bigotry" refers to the opposition of the Ulster Orange element.

MANY years ago, when famine drove the Irish people in thousands from their homes, the *London Times* cried out in brutal exultation, "The Celt is gone, gone with a vengeance. The Lord be praised!" A few years more of such wholesale expatriation and the Celt, it added, would be as rare in Ireland as the Red Indian on the shores of Manhattan. But in this day the Celt may be seen to be coming back "with a vengeance." Writing in the *Fortnightly Review* on "The Celt in English Art," Mr. Grant Allen, who by the way is a Canadian, as, perhaps, many of our readers know, says:—

"For many months past Mr. Burne-Jones's beautiful dream of the Briar Rose and the Sleeping Princess has floated like a vision at a London picture dealer's. Everybody has seen it, therefore everybody is now in a position to judge of the new element imported into English Art within a single generation by the Celtic temperament. The return-wave of Celtic influence over Teutonic or Teutonised England has brought with it many strange things, good, bad, and indifferent. It has brought with it Home Rule, Land Nationalisation, Socialism, Radicalism, the Rev. Hugh Price Hughes, the Tithes War, the Crofter Question, the Plan of Campaign. It has brought fresh forces into political life—The eloquent young Irishman, the perfervid Highland Scot, the enthusiastic Welshman, the hard-headed Cornish miner; Methodism, Catholicism, the Eisteddfod, the parish priest; New Tipperary, the Hebrides, the Scotland Division of Liverpool; Conybeare, Cunninghame Graham, Michael Davitt, Holyoake; Co-operation, the Dockers, the *Star*, the Fabians. Powers hitherto undreamt of surge up in our Parliamentary world in the Sextons, the Healys, the Atherly Joneses, the M'Donalds, the O'Briens, the Dillons, the Morgans, the Abrahams, the Annie Besants, the Father Humphreys, the Archbishop Crokes, the General Booths, the Alfred Russel Wallaces, the John Stuart Blackies, the Joseph Arches, the Bernard Shaws, the John Burnes; the People's Palace, The Celtic Society of Scotland, the Democratic Federation, the Socialist League. Anybody who looks over any great list of names in any of the leading modern movements of England—from the London County Council to the lectures at South Place—will see in a moment that the new Radicalism is essentially a Celtic product. The Celt in Britain, like Mr. Burne-Jones's enchanted princess, has lain silent for ages in an enforced sleep; but the spirit of the century, pushing aside the weeds and briars of privilege and caste, has set free the sleeper at last, as with a blast from its horn, and to-day the Celt awakes again to fresh and vigorous life, bringing all the Celtic ideals, the Celtic questions, and the Celtic characteristics into the very thick and forefront of the actual fray in England. The *Times* may snake its sapient head, like Wethenin over the rotten dyke of the Lowland Hundred; the flood is upon us."

"OUIDA'S" ATTACK ON CHRISTIANITY.

ONE of the most extraordinary, and sensational, and illogical articles that we remember ever to have met with, is that which appears in the *North American Review* for February, "Has Christianity Failed?" by "Ouida." Some reference was made to it in an article in the *REVIEW* of last week. In brilliant and in picturesque phrases this well-known writer draws up a grave arraignment of our boasted civilization—in itself, it must be said, no very difficult thing to do—and presents it as an argument to prove that Christianity has been a failure. The reasoning by which the writer attempts to argue from the record of human failings and wrong-doings against the power and efficacy of the Christian teaching is so palpably fallacious that we have no hesitation in laying before our readers some passages of a sort to show the drift and character of "Ouida's" article. The condition of the world to-day is a complete negation, it is contended, of the chief tenets of the Christian system, and therefore an evidence that religion holds no actual sway over the hearts and minds of nations and individuals. For example we read as follows:

"The whole practical life of nations lives, breathes, and holds its place by creeds and necessities which are the complete antithesis of the Christian; they are selfish in their policies, bloodthirsty in their wars, cunning in their diplomacy, avaricious in their commerce, unsparing in their hours of victory. They are so, and, alas! they must be so, or they would be pushed out of their place amongst nations and parcelled out, like Joseph's coat, amongst their foes.

The capitalist who makes millions by the manufacture of rifled cannon sees no inconsistency in murmuring in his seat at Catholic Mass or Protestant service 'Return good for evil,' 'If one cheek be smitten turn the other,' and all the rest of the injunctions to peace and forbearance; were any to suggest to him the inconsistency of his conduct, such an one would speak to deaf ears; that his whole life was a violation of the precepts he professed would be an unintelligible reproach to him; his soul would take refuge, snug and safe, in his formulas. Yet who can deny that, if the commands of Christianity had in the least penetrated beneath the surface of human life, to make weapons of destruction would be viewed as a crime so frightful that none would attempt it? Some writer has said that 'singing Psalms never yet prevented a grocer from sanding his sugar.' This rough joke expresses in a grotesque form what may be said in all seriousness of the impotency of Christianity to affect modern national life."

Continuing, "Ouida" delivers the following indictment of what she terms the "Christian nations":

"The nations in which daily services in its [Christianity's] honour are said in thousands and tens of thousands of cathedrals and churches, sell opium to the Chinese, cheat and slay red Indians, slaughter with every brutality the peaceful natives of Tonquin and Anam, carry fire and sword into Central Asia, kill Africans like ants on expeditions, and keep a whole populace in the grip of military service from the Spree to the Elbe, from the Seine to the Neva. Whether the nation be England, America, France, Russia or Germany, the fact is the same; with the gospels on its reading desks, and their shibboleths on its lips, every nation practically follows the lusts and passions of its human greeds for possession of territory and increase of treasure. Not one amongst them is better in this matter than another. Krupp guns, Shrapnel shells, nitro glycerine, and submarine torpedoes are the practical issues of evangelicism all over the civilized world. And the nations are so sublimely unconscious of their own hypocrisy that they have blessings on their warfare pronounced by their ecclesiastics, and implore the Lord of Hosts for His sympathy before sending out armored cruisers."

Again we read:

"A while ago there was published an account of the manufacture of the deadliest sort of dynamite on the shores of Arran. Full in the front of the great sea, with all the majesty of a rock-bound and solitary shore around them, these hideous works raise their blasphemous face to nature, and pollute and profane her most solemn glories. And there, on this coast of Arran, numbers of young girls work at the devilish thing in wooden huts, with every moment the ever present risk of women and huts being blown into a million of atoms if so

much as a shred of metal or a ray of too warm sunshine strike on the foul, sickly, infernal compound which their fingers handle. A brief while since two girls were thus blown into the air, and were so instantaneously and utterly annihilated that not a particle of their bodies or of their clothing could be recognised; and all the while the seagulls were circling, and the waves leaping, and the clouds sailing, and deep calling to deep 'Lo! behold the devil and all his works!' And there is no devil there at all except man—man who makes money out of this fell thing which blasts the beauties of nature, and scars the faces of the hills, and has made possible to civilisation a fashion of wholesale assassination so horrible, so craven, and so treacherous that the boldness of open murder seems almost virtue beside it. The manufacture of nitro glycerine on the Arran shore is the emblem of the world which calls itself Christian. No doubt the canny Scots who are enriched by it go to their Kirk religiously, are elders of it very likely, and if they saw a boy trundle a hoop or a girl use a needle on the Sabbath day, would think they saw a crime, and would summon and chastise the sinners. Pontius Pilate was afraid and ashamed when he had condemned an innocent man, but the modern followers of Christ have neither fear nor shame when they pile up gold on gold in their bankers' cellars through the death which they have manufactured and sold, indifferent though it should strike down a thousand innocent men."

The answer to the foregoing is so simple and so patent that it is scarcely necessary for anyone to be at the pains to point it out. The language of the writer is very brilliant and picturesque, her descriptions of some of the conditions presented by our nineteenth century, and professedly Christian, civilisation, are startling in their vividness. But what ease do they make out against Christianity? Is it not obvious that the conditions described exist not because, but in spite, of Christianity, and are due simply to the failure of men and of nations to obey its precepts? Some few years ago, it will be remembered, a great discussion arose in the newspapers concerning the question "Is Marriage a Failure?" The opinions it drew forth were many and various, and they were advanced by all kinds of people—men and women, young and old, married and single. In the end the opinion of a distinguished public man—if we are not mistaken it was Mr. Gladstone was solicited, who returned the short and matter-of-fact reply that marriage *was* a failure—"just to the extent that men and women were failures." We are reminded of this in reading "Ouida's" arraignment of Christianity. It is not Christianity that is the failure; it is the men and women who in their lives do not illustrate its beneficent and ennobling teachings. What "Ouida" sees is not a light which has been emitted from the heavens, but a misty vision rising up like an exhalation from the earth. Further than this, the writer states only half the case—the worse half. Not a word is said of the innumerable charities of which Christianity has ever been the mother, nor of the long record of self-sacrifice and noble deeds it has inspired. If the world is to-day what "Ouida" describes it to be—and it is better, for "Ouida" only describes "the evil that men do"—if after eighteen centuries of Christian teaching there survives in it so much of iniquity and wrong-doing, what, may it not be asked, would be its condition had not the best part of mankind been restrained by a fear of, and moved by a love for, God, a just and omnipotent Ruler, under whose all-seeing eye come both the great things and the little things of the world, and who, though guiding the majestic movements of the planets in their courses, provides not less for the sparrow in its fall? If the world be what "Ouida" describes it with Christianity leavening it, let the reader ask himself what would have been its state without.

Carlyle, in closing his essay on Diderot quotes these impressive words of "the great Thinker of the time," as he termed him, Goethe: "The special, sole, and deepest theme of the World's and Man's History, whereto all other themes are subordinated, remains the conflict of UNBELIEF and BELIEF. All epochs wherein Belief prevails, under what form it may, are splendid, heart-elevating, fruitful for contemporaries and posterity. All epochs, on the contrary, wherein Unbelief, under what form soever, maintains its sorry victory, should they even for a moment glitter with a sham splendour, vanish from the eyes of posterity; because no one chooses to burden himself with the study of the unfruitful."

THE SEPARATE SCHOOL BOARD.

Continued from page 39.

As at present existing the Toronto Separate School Board, in point of ability and intelligence, can compare favourably with any School Board in the Dominion. Catholics, as a rule, place little reliance on the gaudily flaunted head lines which appear from time to time in the columns of the daily press of this city, and in which trivial incidents—-which, were they of twice the magnitude, and occurring at a Public School Board meeting, would not be at all noted—are made to assume colossal proportions and the faintest mole-hill made to rise before the public view as a mountain. Generally, the business of the Board has been conducted in a manner creditable to all concerned in its government. The framers of the By Laws evidently did their work well. A sufficient attestation of this is the expeditious manner in which measures affecting the schools are acted upon.

There is, however, one anomaly among the Rules governing the proceedings of the Board at its meetings, a stage through which all measures must go before being finally passed, which might well be dispensed with—that stage called Committee of the Whole. The uselessness of this committee, save as a means whereby valuable time can be wasted, becomes apparent, when it is known that all measures, before being discussed by the Board, must go before one or other of the various Standing Committees, (matters dealing with financial expenditure passing through two committees) be by them discussed and presented to the Board. The Board then takes up these reports, and they are read in detail, and exception to receiving any of them can be taken. As these reports sometimes are very voluminous, from one half to an hour is often spent in reading them. To all of this no exception can be taken. Before becoming law, another stage must later on, be reached that of Committee of the Whole, in which the Chairman of the Board vacates the chair, a private member being appointed to that position, the same ground that was travelled over at first must be repeated, and each item can be discussed for an unlimited time, no time limit being placed upon discussions under this heading. Two or three members can thus, if at any time they desire to thwart the wishes of the majority, delay the business of the Board for an indefinite period, and practically stop all legislation. It is a noticeable fact that almost all unnecessary disputes have occurred at this stage, principally from the fact that the appointed chairman, being oftentimes a neophyte to that position, does not sufficiently understand the rules governing the chair, neither can he be expected to do so.

Would it not be better for the Board to rescind the By-Law operating this Committee, and wipe it out of existence. The time lost in duplicating the reading of all reports would thus be saved, and the burden of the trustees lightened. All matters could be discussed when first presented, the chairman of the Board being in the chair, and passed, a time limit of say ten to fifteen minutes being put upon all speeches. This result once being accomplished, as an organization the S. S. Board, will be as near perfection as it is possible for a purely elective body to be.

Owing to the press of space upon our columns this week, we have been obliged to hold over, until next issue, the continuance of our serial story and other matter.

C. M. B. A. News.

The Executive Committee of the Supreme Council of the C. M. B. A. held their regular quarterly meeting at the Rossin House, in this city, on Wednesday afternoon of this week. Those present were, Supreme Chancellor, Keena, Detroit; Supreme President McGarry, Franklin, Pa.; Supreme Recorder Hickey, Brooklyn, N. Y.; Supreme Treasurer Welsh, Hornessville, Pa.; and Supreme Trustees, Bros. Rev. Father Baart, Marshall, Mich.; F. Randall, Cleveland; H. O'Brien, Guelph; W. Franklin, Buffalo, N. Y.; O'Meara, Peterboro', Committee of Laws; and Campeau, Ottawa,

Supreme Deputy for Province of Quebec. Cabe had to leave to catch a train for Ottawa. Amongst other business transacted, was that The G. C. Officers present were, Bros. Dr. of ordering the Constitution to be printed in the French language for the benefit of the French population, principally of the Province of Quebec, and amongst whom, when this is done, the C. M. B. A. will make rapid progress. After the meeting of the Supreme, the combined Executives of the Supreme Councils met, particulars of which will be found below.

The Executive Committee of the Supreme and Canada Grand Councils, C.M.B.A., met in session at Rossin House, Toronto, on Wednesday last at 5 p. m. and continued their deliberations until 8.45, when Grand President Mac-

to be wise they became fools." They would not read Catholic books, nor listen to instruction; they were above all that! Not having been grounded in the first principles of true philosophy they undertook to discuss its most knotty questions; they read the glib, but superficial writings in current literature, in which style appears to make up for the absence of ideas and connection of thought, and imbued with its fallacies, and neglecting their religious duties, they easily fell under the tempter's sway. Having abused and in part denied their reason, Faith was sapped and soon destroyed. This is the genesis and the abridged history of the fall from the Faith of some young men in our day.

Our duty, dearly Beloved Brethren of the Clergy, is plain. In the confusion of shifting creeds and loud-mouthed denials of the Supernatural, we must, like St. Paul, uphold the dignity of human reason, the oneness of Revealed Truth, and the evidence of God's action in the universe. Take occasion from time to time to give short and plain instructions on these subjects, using, like the Apostle, both the conclusions of reason, as shown in our philosophies, and the teachings of divine Faith. Never weary of setting forth a fact too often overlooked, viz. that only in the Catholic system can the conclusions of right reason and the truths of revelation be harmonised and made mutually helpful. Not being "ashamed of the Gospel;" knowing it to be the "power of God unto salvation;" and being assured of the unchanging nature of its message, the Catholic Church fears no truth of science, no development of knowledge, no results of investigations in the depths of the sea, or in the bowels of the earth, or in the starry firmament above. Whatever of truth human research may bring to light can only add fresh evidence to the faithfulness of the testimony she has so long borne to God's unfailing word.

Long centuries ago, in what the ignorant call the "dark ages," she proclaimed in a General Council that "truth cannot contradict truth;" and she imposed on the teachers of philosophy the duty of proving from human reason the existence of God, and the simplicity and spirituality of the soul; adding that these can be known by the light of reason. As truth, then, can never be opposed to truth, it follows that no discovery in any branch of knowledge can be opposed to, or can injure by one jot or tittle, any other truth whatsoever, whether natural or supernatural. The reason of all truth, both revealed and naturally acquired, is in God the source and cause of all being and all reality. Hence, whilst by His revealed word, He may and does teach higher and more profound truths, than He teaches by the intelligence through the book of nature, still, when rightly understood, they can by no possibility involve a contradiction. Scientists from time to time are obliged to readjust their views, and to abandon their pet theories. The gelatinous mud from the depths of the ocean, called *Bathybius*, and thought by Huxley to be of organic origin, has been shown to be the outcome of chemical action; and the explosion of Darwin's elaborate theory on coral formation, which like *Bathybius* it was proclaimed would shatter Christendom, and shiver the Bible into atoms, are instances in point. We learn from them to be cautious in admitting novel conclusions, and to smile at the vain attempts so often made to oppose the truth of the Gospel. Should St. Paul, or an angel from heaven, preach a gospel different from that which we have received, we would cry, "let him be anathema." (Gal. 1: 8.) This is our security, and the insurmountable barrier to unbelief. In this we have to fight single-handed; for any man, or body of men, who admit the possibility of a change, or revision in the smallest article of revealed truth, much though they protest or deny, open the door to Agnosticism. We ask in all charity and good will, where, outside the Catholic Church, is the power to stay and conquer unbelief? All, all, except she admit the fatal weakness of not being absolutely certain of the truth of their teachings. Would that men of good will might think seriously on this, and strive to understand the nature of the Citadel of truth—the Catholic Church—"One Lord, one Faith, one Baptism, one God and Father of all," is her motto for the supernatural order, and "truth cannot contradict truth," her device for the natural. With these authoritatively expounded she is impregnable against all assaults of unbelief.

The question of Separate Beneficiary was

discussed. The Grand Council's representatives claiming that, the Beneficiary clause at the last Supreme Convention, was stricken out in an illegal manner. This contention was sustained, several of the Supreme Officers admitting that such was the case and that Canada had a grievance. The proposition of the Grand Council was in effect that it should its Reserve Fund, and be only assessable for deaths occurring within its own jurisdiction, whilst recognizing the authority of the Supreme Council and paying to them the per capita tax, and also assist them out of the Reserve Fund when the number of assessments in any Grand council should exceed 24. We are not at liberty now to publish more of the proceedings as a promise was given by the representatives of the journals present to not publish details at present. Sufficient to say that the prayer of the Grand Council was of no avail, no decision being arrived at when the meeting dispersed. Next week we will return to the subject however and discuss it at length.

The following are excerpts from the able letter addressed to the various Branches by Grand President Dr. MacCabe.

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

MY DEAR BROTHERS—From the beginning of the New Year I waited for the issue of the new Constitution and By-Laws of our association, that I might do two things at the same time—wish you all a very happy New Year and introduce to your notice the new rules by which with those remaining unchanged, we are to be governed for the next two years.

It was not until the 2nd inst. I received a copy—just in the beginning of an unusually busy week for me: but to-day, I reach the long looked for opportunity.

This will explain the cause of my long silence—a silence I have regretted very much, the more particularly as I know many have been, for a long time, expecting to hear from me.

Late though it is however, I desire to present my fraternal regards to you, one and all. Brothers, with best and sincerest wishes that in our noble Association, in your business, and in your families, you may have the largest measure of prosperity and happiness.

While it is of the utmost importance that the officers of every Branch—elected as they are to conduct its affairs, especially its meetings constitutionally, systematically and in keeping with the dignity of our noble order—should be thoroughly conversant with the Constitution and By-laws I consider it almost as important that every member of the C. M. B. A. be well “posted” in the obligations they impose. The promise of every Brother, on his initiation, that he “will use due diligence in becoming acquainted with all the laws of the Association” is made as part of a “sincere” promise and should not be lightly passed over. A faithful carrying out of his pledge, and a faithful observance of the laws thus learned, will bring life and vigor into every Branch, and remove that passive attitude of many of our Brothers to their Branch, and to the Association at large.

I would now call your attention to some of the most important changes made by the new Constitution, omitting for the present, those which are the subject of correspondence between the Supreme Council and the Grand Council of Canada. It will be well to put these new rules into effect immediately.

The first refers to the duties of certain Branch officers. The Financial Secretary, before entering on the duties of his office, shall give a bond, with at least two approved sureties, in such an amount as the Branch may determine.

A similar rule applies to the Branch Treas-

urer; and, besides, he shall deposit, in the name of the Branch, in such bank or safe deposit company as the Branch may direct, all moneys received by him from the Financial Secretary.

The next refers to the appointment of Medical Examiners. I need not dwell on the importance of exercising the greatest care in selecting these officers. On their careful and minute examination of the applicant depends, as our Supervising Medical Examiner says in his last report, the protection of “the Association from unsound risks.” Medical Examiners appointed by Branches must be approved by the Supervising Medical Examiner before they can act for any Branch.

In this connection I may call your attention to the following: The applicant who presents himself before a Medical Examiner shall, for the examination, pay one dollar and fifty cents to Medical Examiner, who shall forward fifty cents to the Supervising Medical Examiner when the medical certificates are forwarded for supervision. This places on the Medical Examiner, and not the Branch, the responsibility of collecting his own and the Supervisor's fees, and forwarding the latter.

THE REVIEW has contended, and rightly so, that the C. M. B. A. is an association that, once rightly understood, should command the respect and co-operation of all Catholics. As a beneficiary association, with a few changes which are in contemplation, it will be found as cheap and as serviceable as any in existence in Canada. As a social institution it is unsurpassed. Canadian Catholics, more than all others, should, by their membership, show their appreciation of the disinterested efforts that its ruling or Grand officers are daily making for the benefit of the C. M. B. A., and through it, for the whole Catholic body. That the C. M. B. A., though strictly a non-political body, can exert a strong influence for good in the advancement of Catholics, has been demonstrated time and time again. In this connection the town of Lockport, N.Y., is a fair example. Previous to the inception of the C. M. B. A. there in 1877, it was impossible for a Catholic to procure an office, either municipal or state. But now, owing to the exertions of C. M. B. A. men, in their capacity as citizens, a majority of these offices are filled by Catholics, almost all of whom belong to the Association. There is no better medium under the sun for Catholics to become acquainted one with the other, than this Association affords. The lack of unity or knowledge one of the other, has been the rock upon which most Catholic barges have split. We are strong, numerically, but like a handful of sand, we are a disintegrated mass, and are at the mercy of any wave that may be brought to bear upon us. This should not be—this would not be if the ranks of associations such as the C. M. B. A. were more fully filled by the mind, the brain and the muscle of the Catholic body. The governing body for Canada of the order are gentlemen of known worth, intelligence and ability, and who might well inscribe on their C. M. B. A. badge, in matters pertaining to their trust, the proud motto of the Bayards, *sans peur et sans reproche*.

Grand Chancellor O'Connor, of Stratford, from his prominence last year as Grand President, and from the able manner in which he filled his post, has gained a reputation which few men of his years possess. During his term of office the Association made rapid strides, and, to his credit be it said, no unconstitutional act ever marred his administration, nor any motive actuated him, but that which had for its object the furtherance of the Association for which he has done so much, and which in turn is justly proud of him.

Of Dr. MacCabe, the Grand President, who is principal of Ottawa Normal School, and a

scholar of national reputation, little need be said but that intellectually, socially and personally he is the *bien idéal* of what a presiding officer should be, and the peer of any Grand President in the Association.

The Grand Trustees are all men of weight and standing in the community. Foremost among them being the Rev. Fathers Tiernan, Molphy, and Bardou, whose integrity cannot be questioned, and whose interest in the C. M. B. A. has been attested at many times.

Bro. T. P. Tansy, of Montreal, is one whose name is familiar wherever a Branch of the Order exists. In his capacity as District Deputy he has done more, probably, to forward the C. M. B. A. than any other single member, and one is lost in wonder, looking at his slight and almost juvenile appearance, as to where his great fund of endurance, push and vitality is stored.

Bros. E. J. Reilly, of Toronto, and O. K. Fraser, of Brockville, are both men who have never spared themselves when the good of the order was at issue, and whose standing in the commercial world is unquestionable. District Deputy, Rev. Father McPhillips, from his connection with St. Helen's church, is known to all in Toronto, and his undoubted ability and enterprise has been put to good use in extending the C. M. B. A. A lecture which he delivered in St. Mary's church last year for the local Branch, was copied into almost all Catholic journals and made its author jump, at one bound, into one of the foremost places in the ranks of the Association.

And last, though by no means least, there is Bro. S. R. Brown of London, Grand Secretary, whose name and mandates have so often caused consternation in delinquent branches. He is a man who at first sight impresses upon the observer the fact that business and executive ability is his forte, and, on better acquaintance, this is fully demonstrated.

With men such as these and under the protecting ægis of the Archbishop of Toronto, there should be no trouble in gathering four fifths of the eligible Catholics into our ranks.

Three C. M. B. A. brothers in Canada are aspirants for Parliamentary honours at the coming elections, viz., Bro. Wardell in North Wentworth, Bro. J. J. Curran, in Montreal Centre, and W. J. Killacky, in Kent.

It is not too much for us to say that we trust all C. M. B. A. men in these constituencies, irrespective of party, will do their utmost to elect them on March 5th.

Miss Kate Drexel, or Sister Catherine, made her final religious profession and took the black veil of the new Catholic Order of the Blessed Sacrament at 7 o'clock on the morning of February 12th, in the Chapel of Mercy convent, Pittsburg. The ceremony was a very private one, with only the church dignitaries, Sisters of Mercy and novices of the new Order present. Archbishop Ryan, of Philadelphia, interrogated and received the vows of Sister Catherine, and Bishop Phelan celebrated Mass. None of the novices in the convent are prepared yet to take the final vows, and until some of them are ready to become nuns, Sister Catherine will remain where she is. Her principal convent at Andalusia, near Philadelphia, will not be ready for some time yet. It may be six months before she issues forth with her little band of workers. The garb to be worn differs slightly from the habit adopted by the Sisters of Mercy.

We would beg to direct the attention of our readers to the Annual Report of the Western Assurance Co. to be found on page 45

Catholic News

CANADIAN.

Rev. Father McCarthy, C.S.S.R., who for the past 13 years has been stationed at Quebec, is now attached to St. Patrick's church of this city. He entered upon his duties last week.

Collections were taken up at all the masses in St. Mary's church on Sunday last for the benefit of St. Vincent de Paul Society. The total receipts were \$240.

The census of St. Patrick's parish is being taken by the Rev. Redemptorist Fathers attached to the church. As these lists are very necessary for church purposes, the Catholics of the parish should lighten the labour as much as possible by giving all the information and help they can.

Amongst other works which the Rev. Superior, Father Melnery, C.S.S.R., has undertaken, or has in contemplation, are some necessary improvements to the church. For this an extra voluntary collection is being taken up each Sunday. That the people of St. Patrick's fully appreciate their rector's worth is shown by the fact, that with all the other drains upon their resources which the church makes, the handsome sum of \$30 was contributed for this special purpose on last Sunday.

Mr. and Mrs. Canessa, of Portland street, have still further demonstrated their love for St. Mary's by donating a magnificent stained glass double window, representing the Blessed Virgin and St. Joseph to the church. The window was placed in position last week. Another leading member of the church, in the near future, will donate the third, completing the set of three, the first having been given by Mr. V. Risch during last summer.

At High Mass in the Church of the Sacred Heart, Montreal, on Sunday last, Rev. Cure Dubuc announced that he would shortly leave the parish.

Mother Filiatrault, the General Superior of the Grey Nuns of Montreal, lies in a critical condition, through falling on the steps of St. Bridget's Home and breaking her leg.

It is stated that the Mount St. Louis Institute, Montreal, will have to be enlarged owing to the large number of pupils now attending. It will be remembered that the present fine large building was constructed only three years ago. During the first year only one hundred and fifty pupils attended the Institute, and this number has been increased to four hundred and fifty, of which more than half are boarders. The institute was started with the approbation of Archbishop Fabre, for the purpose of affording a first-class commercial education, and as an offset to the present classical colleges in that city. The programme of studies is a very advanced one, comprising as it does, besides logic, metaphysics and philosophy, land surveying, civil engineering and architecture. It is rumored that, in order to qualify pupils to study for law and medicine, a short course in Latin will likely be started at an early date, as it is felt that a mere smattering knowledge of this language alone is sufficient to qualify a pupil to pass the examination for admission to study either law or medicine.

We have much pleasure in publishing the following letter of the Most Rev. Dr. MacEvilly, Archbishop of Tuam, Ireland, acknowledging receipt of the £44.15s. remitted to His Grace by the Hon. Senator Murphy, treasurer, on the 22nd ultimo, which was reported in our columns at the time. It may be noted that His Grace is taking a most

judicious mode of distributing the funds that have been sent him:

ST. JARLATH'S, TUAM,

Feb. 8th, 1891.

MY DEAR SIR,—I pray God to bless you and the other generous citizens of Montreal, for the liberal aid (£44.15s) forwarded to me towards the alleviation of the distress now prevailing, especially in the mountainous districts and along the seaboard of this extensive diocese of Tuam. I shall have it distributed as judiciously as possible, especially in procuring seed for the coming year.

Once more praying the Father of the poor to remunerate you a hundred fold,

I remain,

Very faithfully yours,

(Signed) Jons MacEvilly,
Archbishop of Tuam, Ireland.

Hon. Edward Murphy,
Senator, Montreal, Canada.

Further subscriptions are solicited, being much needed, and we shall acknowledge with pleasure any that may be addressed to us, or they may be sent to the Hon. Edward Murphy, of Montreal, treasurer of the fund.

GENERAL.

In answer to an appeal from Bishop O'Hara \$2,300 has been subscribed in the Scranton Diocese for the poor of Ireland.

Bishop Felsche of Lacrosse, Wis., is reported to be critically ill, and Archbishop Katzer, of Milwaukee has hastened to his bedside.

Rev. Louis Cook, C.S.S.R., pastor of Holy Redeemer Church, Detroit Mich., died on Monday afternoon of last week of pneumonia. The funeral took place on Thursday morning and the interment was at Mt. Elhot Cemetery.

Archbishop Janssens has absolutely forbidden pienes or excursions—no matter if for a church or any other charitable end—to be held by Catholics at night, on fast days, or on Sundays, or at any time with the use of intoxicating liquors in the diocese of New Orleans.

His Eminence Cardinal Gibbons has received many expressions of regard and gratitude from rabbis in all parts of the country for his many and humane denunciations of Russia's persecution of the Jews.

The Paulist Fathers have just concluded a mission in their own Church of St. Paul the Apostle, New York City. Twelve priests were engaged in it. During the week devoted to the young men of the parish, there were 2,000 confessions.

Within the past year no fewer than fifty Jesuit Fathers from the Province of Lyons, France, have gone to the foreign missions of Syria, Egypt and Armenia, besides hundreds of others, to spread the light on the African continent as well as in other far distant lands.

Rev. P. P. Cooney, C. S. C., has returned to the University of Notre Dame, Indiana, after an absence of one year, during which he had been engaged in collecting material for his great work on "The Catholic Chaplains and Sisters of the Late War." He will at once begin the preparation of the work for the press.

At Caldwell, N. J., is a prison, several of the inmates of which are Catholics. Rev. Thomas Magura, who is chaplain of the Dominican nuns' convent at Caldwell, attends to the spiritual wants of the prisoners. He desires to establish at the prison a library of Catholic books, and will be grateful for donations of volumes. The Protestant prisoners have a fine library.

Rev. C. G. O'Keefe, of St. Gabriel's Church,

East Thirty-seventh Street, New York, has been made rector of the Church of the Sacred Heart, Highland Falls. Father O'Keefe was ordained on August 16th, 1881, and began his mission at St. Joseph's Church, on Sixth Avenue. In 1886 he was transferred to St. Gabriel's Church, on East Thirty-seventh Street, where he has since remained, doing much good work. For two seasons he was temporary rector of the Church of St. Francis Xavier, at Nassau, Bahama Islands.

The announcement that the Pope had authorized the creating of a coadjutor bishop of the Boston diocese has revived the rumors of the approaching elevation of Archbishop Wilkins, of that diocese, to the rank of Cardinal. Dr. Horstman, chancellor of Philadelphia archdiocese, said when asked for information on the subject: "We have no news on the subject, any more than can be gleaned from the papers like anyone else. If such a step is contemplated Cardinal Gibbons would be officially apprised of the fact and appointment."

A congregation of Jews in Baltimore have placed in their archives a eulogy of Cardinal Gibbons for his letter regarding the persecution of their fellow-Hebrews in Russia. The Cardinal has done only what he ought to do, what Cardinal Manning has done, what the Pope has done. He has simply carried out in action the principle of the Catholic Church which is in favor of the rights of conscience. The whole world over, the Catholic Church stands forward as the defender of religious liberty.

The oldest font of Irish type existing is that possessed by the press of the Propaganda in Rome. It was used in printing Molloy's "Lucerna Fideium, seu Fasciculus decernptus ab authoribus magis versatis, qui tractarunt de Doctrina Christiana" in 1676, and a catechism in 1696 and 1707. These venerable books are now very rare, and highly esteemed as relics of the days of persecution and penal laws.

His Holiness, Pope Leo XIII, in proof of his special love for, and as a bestowal of a special mark of favor upon Catholic Drogheda, or old Pontana, as it is called in the language of the early writers, has appointed the Very Rev. Archdeacon Murphy, P. P., V. G., St. Peter's Drogheda, one of his Domestic Prelates, and conferred on him the title of Rt. Rev. Monsignor.

The strength of the Catholic Church in France is best shown by the amount paid for its support by the National Government in proportion to that paid for the support of other religions. The expenditure limited by the State for religious purposes, under the Republic, is 45,000,000 francs. Of this sum the Catholics receive 43,000,000 and the other 2,000,000 are divided among the Lutherans, Jews and Mussulmen. This would give a Catholic population to France of about 34,000,000; the Lutherans, Jews and Mussulmen 1,600,000, and the infidels and unrecognized religious communities would, from these figures come close to 2,000,000.

The committee of arrangements for the Catholic Educational Exhibit at the World's Fair to be held in Chicago, has received from George R. Davis, director general of the Exposition, the following reply to the report submitted to him: "The report of your committee relative to a Catholic educational exhibit at the World's Columbian Exposition is before me. After careful perusal of the same I am prepared to say that you can make one of the most interesting displays ever seen in this country, and one which can be enjoyed by all persons, regardless of race or creed, who are interested in educational matters." Mr. Davis assures the committee of his earnest co-operation in any way within his power.

WESTERN ASSURANCE CO.

FORTIETH ANNUAL MEETING OF SHAREHOLDERS.

The fortieth annual meeting of shareholders of the above Company was held at its offices in this city at noon on Friday, 20th inst.

Mr. A. M. Smith, President, occupied the chair, and Mr. J. J. Kenny, Managing Director, was appointed to act as secretary to the meeting.

The Secretary read the following annual report:—

In presenting the Annual Report of the business of the year ending 31st December, 1890, the Directors are pleased to be able to submit to the shareholders such gratifying evidence of the continued prosperity of the Company as is embraced in the accompanying accounts.

It will be seen from the Revenue Account that there is a profit balance on the transaction of the year of \$155,125.19.

A satisfactory increase is shown in the receipts from Fire premiums, while in the Marine branch certain lines of business, which have not resulted profitably in the past, have been discontinued, and the premium income somewhat reduced.

Two half-yearly dividends at the rate of ten per cent, per annum, amounting to \$50,000, have been declared, and the sum of \$26,225.21 has been written off investments to bring them to their market value at the close of the year, when, owing to the disturbed condition existing in monetary circles, almost all classes of securities were more or less depreciated. After providing for these deductions from the years earnings, \$75,000 has been carried to the Reserve, making that fund \$900,000, and \$16,186.39, remains at the credit of Profit and Loss Account. The total surplus of the Company—which these two latter amounts constitute—is, therefore, \$916,186.39, and deducting from this the amount estimated as necessary to reinsure or run off all existing risks, say \$546,506.64, a net surplus remains over Capital and all liabilities of \$369,679.75.

STATEMENT OF BUSINESS FOR THE YEAR ENDING DECEMBER 31ST 1890.

<i>Revenue Account.</i>	
Fire premiums.....	\$1,333,582.70
Marine premiums.....	715,032.19
	\$2,048,614.19
Less re-assurances.....	388,123.30
	\$1,660,486.89
Interest account.....	43,367.18
	\$1,703,854.07
<i>Profit and Loss Account.</i>	
Balance from last year.....	\$ 12,286.41
Profit for the year.....	155,125.19
	\$167,411.60
Dividend paid July, 1890.....	25,000.00
Dividend payable 8th Jan. 1891.....	25,000.00
Written off securities.....	26,225.21
Carried to Reserve Fund.....	75,000.00
Balance.....	16,186.39
	\$167,411.60
<i>Assets.</i>	
United States and State Bonds.....	\$459,525.00
Dominion of Canada Stock.....	211,417.50

Loan Company and Bank Stock.....	151,577.40
Company's building.....	65,000.00
Municipal Debentures.....	80,369.23
Cash on hand and on deposit.....	277,260.51
Bills receivable.....	31,508.27
Mortgages.....	16,156.60
Reinsurance losses.....	43,612.36
Interest due and accrued.....	4,989.50
Agents balance and sundry accounts..	210,918.82
	\$1,555,665.19

<i>Liabilities.</i>	
Capital stock paid up.....	\$500,000.00
Losses under adjustment.....	114,478.80
Dividend payable 8th January, 1890...	25,000.00
Reserve Fund.....	\$900,000.00
Balance profit and loss.....	16,186.39
	916,186.39
	\$1,555,665.19

A. M. SMITH,
President.
J. J. KENNY,
Managing Director.

Western Assurance Office, Toronto, February 9th, 1891.

AUDITOR'S REPORT.

To the President and Directors of the Western Assurance Company:

GENTLEMEN,—We hereby certify that we have audited the books for the Company for the year ending 31st December, 1890, and have examined the vouchers and securities in connection therewith, and find the same carefully kept, correct, and properly set forth in the above statement.

R. R. CATRON
JOHN M. MARTIN, F.C.A.,
Auditors.

Toronto, February 9th, 1891.

In moving the adoption of the report the President said:—

The Annual Report and accompanying accounts which you have just heard read, present, I think, so clearly the result of the business of the past year, and so satisfactorily the condition of affairs at the close of the year, that it is scarcely necessary for me in moving the adoption of the Report to do more than congratulate you upon the happy auspices under which we meet at this, the fortieth annual gathering of the Shareholders of the Company. There is one item in the accounts, however, to which it may be well to refer particularly. I allude to the amount written off securities in order to enable us to place them in the balance sheet, as has always been our custom, at their market value on 31st December. You are aware that just at that time the prices of stock and bonds generally were much depressed and the fact that our securities were affected to such a comparatively slight extent is perhaps the best evidence that could be offered as to the character of our investments. Moreover, I think we are safe in regarding this as merely a temporary depreciation, and that the former values will be, as indeed some have already been, regained.

I may be permitted to say also that, interested as I have been in this Company since its organization—for 40 years as a shareholder, for 25 years as a director, and for the past eight years as its president—it is with a feeling of pride, which I think is pardonable, that I regard the position which the Western occupies to-day among the financial institutions of this country and among the insurance companies of this continent. Organised as it was, at a time when the popular belief existed that indemnity for losses by fire—or in fact from death or any other calamity

which might be covered by an insurance policy—could be obtained only from the other side of the Atlantic, it had secured at the end of its first ten years struggle for existence against the popular delusion an annual premium income of only some \$60,000. The twentieth annual report shows that it had increased this five-fold, and at the close of its thirtieth year its income exceeded one million dollars per annum; and having thoroughly established its prestige at home it had extended its field of operations beyond the limits of Canada. It is now entering upon its fifth decade with an income of nearly a million and three-quarters, derived from all the provinces of the Dominion and from the United States, as well as from some of the British West India Islands; with cash assets of upwards of a million and a half with a profit balance on its last year's transactions of over \$150,000; with a corps of tried officers and agents loyal to the Company and its interests; and, if I may say it without egotism, with an experienced Board of Directors, several of whom may claim to be veterans, and not likely to be frightened by "fire," even though it may come (as it sometimes does through conflagrations) in "volleys" rather trying to the nerves. I think I may say—looking at what has been accomplished from small beginnings and looking at our present position—that by continuing the policy which has guided us in the past, of fair and liberal dealings with our insurers and just recognition of the services of our agents, upon whose judgment we have so largely to depend in the selection of business—we may confidently look for at least an equal measure of success for the Western in the future to that which it has enjoyed in the past, and, as a consequence, too, its being in a position to continue to make satisfactory returns to its shareholders upon their invested capital.

Permit me to say before closing my remarks that—under a kind Providence—I feel that we are indebted in no small degree to the wisdom and untiring energy of our Managing Director and his able staff of assistants for the high position that our Company now occupies in the estimation of the insuring public.

Mr. George A. Cox, Vice-president of the Company, in seconding the adoption of the report said:—

The satisfactory nature of the report now submitted for your approval, and the full explanations of the President in moving its adoption, leave but little for me to say. There is, however, one important item in the statement to which reference has not been made, and that is the very substantial addition of no less than seventy-five thousand dollars to the Reserve Fund. With net earnings for the year equal to thirty-one per cent of our paid up capital, it was not unreasonable that the question should arise; Are you only going to pay a ten per cent dividend? But I am sure the shareholders and the public will appreciate the prudence and recognise the necessity of providing in good years like this for less fortunate ones, when we are called upon to meet exceptional losses by conflagrations such as have occurred, and in all probability will occur again.

It is very satisfactory to know that after fully providing for our re-insurance fund, which takes \$546,506.64, we have a net

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 cept for books \$11 per annum.
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President.

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 per year. Half board \$75.00. Day
 pupils \$28.00. or further particulars
 apply to
 REV. J. R. TEEFY, *President.*

SEALED TENDERS addressed to the
 undersigned and endorsed "Tenders
 for excavations for New Drill Hall Toron-
 to," will be received at this office until
 Tuesday the 17th Feby., 1891, for excava-
 tions required for the New Drill Hall to be
 erected in the rear of Osgood Hall Toronto.
 Tenders to state the price per cubic yard
 for excavating and carting away the
 material from the premises and also ex-
 cavations required for draining the site.
 Tenders will not be considered unless
 made on form supplied by this Department
 and must be signed with the actual signa-
 tures of the tenderers
 Conditions and forms of tender can be
 obtained on application to the undersigned.
 An accepted bank cheque for \$200.00
 payable to the order of the Minister of Pub-
 lic Works, must accompany each tender.
 This cheque will be forfeited if the party
 decline the contract or fail to complete the
 work contracted for, and will be returned
 in case of non-acceptance of tender.
 The Department does not bind itself to
 accept the lowest or any tender.
 By order,
 E. F. E. ROY,
Secretary.
 Department of Public Works }
 Ottawa, 9th Feby. 1891. }

DROPSY Treated Fred.
 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.
 TEN DAYS TREATMENT FURNISHED FREE by mail
 DR. H. B. CRILEY & SONS, Specialists, Atlanta, Ga.

surplus over and above our capital and all liabilities to the public equal to about 75 per cent. of our paid-up capital.

The splendid position of the Western on its fortieth anniversary fully justifies the President in feeling proud of the Company and proud of his long and honourable connection with it; and I shall also indulge a little in the same way. The best standard by which to judge a Company is the relative position it occupies at home, and the Western for many years has stood in the front rank, its income from fire and marine premiums in Canada exceeding that of any other Company doing business here—English, American, or Canadian—and what is still more gratifying, its loss ratio on its Canadian business is considerably below the average of both the home and foreign Fire Insurance Companies making returns to the Dominion Insurance Department.

I may also refer to the relative position of the Company on this continent. Of one hundred and sixty companies reporting to the Canadian and New York Insurance Departments only some twenty exceed the Western in volume of business; and the steadily improving character of the Company's United States business, as shown by its diminishing loss ratio, affords good grounds for anticipating that the continued efforts in that direction of its representatives in the United States will make an equally favourable record for it there, to that which it enjoys at home. It is gratifying to know that, notwithstanding some exceptionally trying years, the business of that branch shows a fair profit to the Company, and that the year just closed has been one of the most favourable in its experience.

I very heartily concur, Mr. President, in all that you have said as to the obligations we are under to our Managing Director, who brings to bear upon the business of the Company a thorough and ever-increasing knowledge of the insurance world and the insurance business in all its details. It is to his intelligence and close supervision of the Company's interests and to his efficient and well selected staff that we are largely indebted for the position that we are so proud of to-day. I have much pleasure in seconding the resolution for the adoption of the report.



On motion of Mr. A. Nairn, seconded by Mr. William Ross, a cordial vote of thanks was passed to the President and Board of Directors for their services and attention to the interests of the Company during the past year.

Messrs. F. J. Stewart and J. K. Niven having been appointed scrutineers, the election of Directors for the ensuing year was proceeded with, which resulted in the unanimous re-election of the old Board, viz.:—Messrs. A. M. Smith, Geo. A. Cox, Hon. S. C. Wood, Robert Beaty, A. T. Fulton, George McMurrich, H. N. Baird, W. R. Brock, and J. J. Kenny.

At a meeting of the Board of Directors held subsequently, Mr. A. M. Smith was re-elected President, and Mr. George A. Cox Vice-President for the ensuing year.

A letter from Rome states that the Pope has written the following dedication for the pedestal of the statue of himself which will be sent to the Catholic University at Washington as a gift from Count Joseph Florimond de Loubat.

LEONI XIII. P. M.
 Quo Auspice Lyceum
 Ad incrementa omnium disciplinarum
 Washingtoniensibus Apertum
 Josephus Florimond de Loubat Com.
 P. P. S.

BE  

 **SURE**

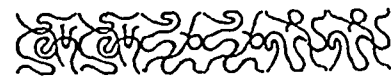
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 **PREMIUMS** 

offered by the REVIEW

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this issue



THE REVIEW

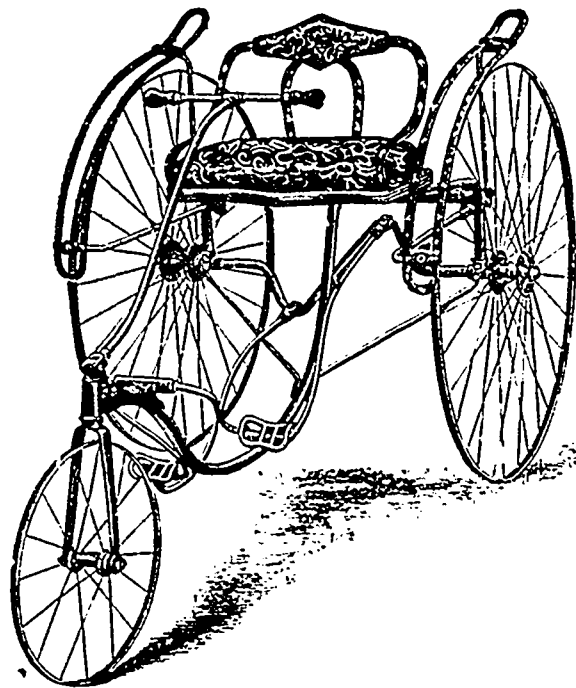
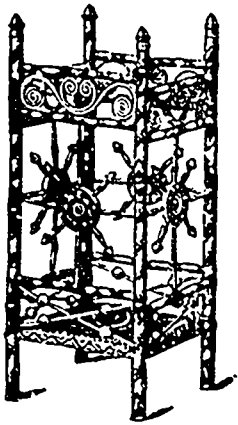
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 in Canada,

Amongst the new features
 which will at once be
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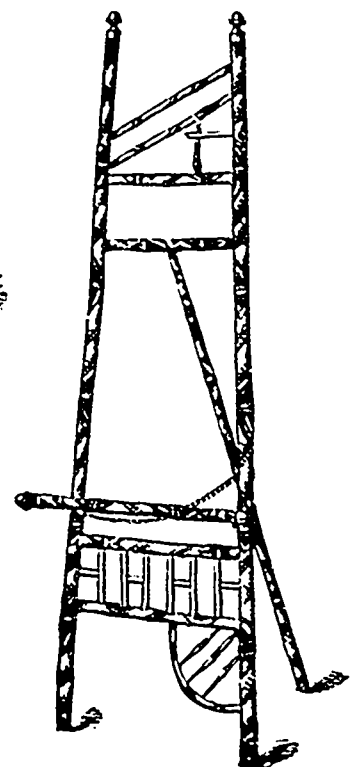
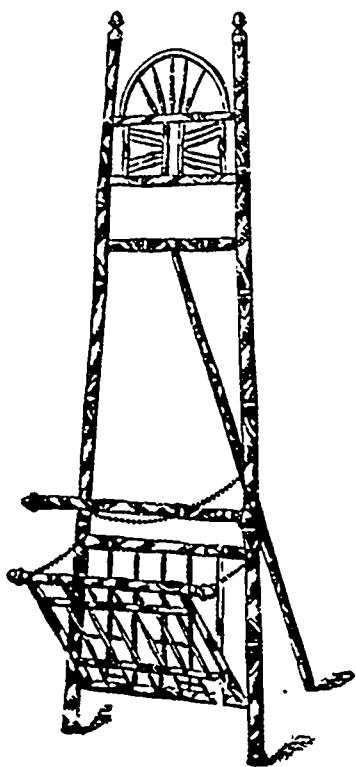
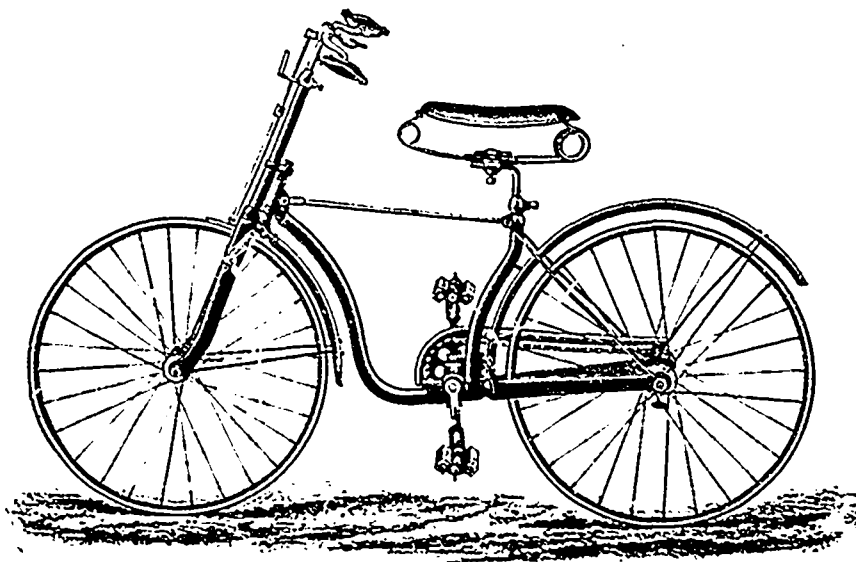
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T. G. and B.	6.30	3.45	11.10	9.00
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C. V. R.	6.00	3.20	11.55	10.15
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	11.30	9.30	10.36	8.20
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