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The Catholic Weekly Review.

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

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Vol. V

Toronto, Saturday, May 2, 1891.

No. 12

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

An accepted bank cheque, payable to the order of the Minister of Public Works equal to five per cent. of the net amount of tender, must accompany each tender. This cheque will be forfeited if the party declines 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. POY, Secretary. Department of Public Works, Ottawa, 16th April 1891.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for supplying Coal for the Public Buildings, Ottawa," will be received at this office until Tuesday 5th of May, at noon.

Specification can be seen and forms of Tender obtained, on and after Tuesday 28th instant, at this office, where all necessary information can be had on application; also at the offices of James Nelson Architect, Montreal, and D. B. Dick Architect, Toronto.

Each Tender must be accompanied by an accepted bank cheque for the sum of \$500 made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.

By order, E. F. E. Roy, Secretary. Department of Public Works, Ottawa 20th April 1891.

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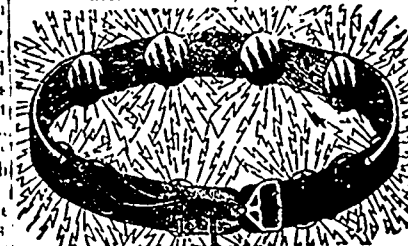
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Vol. V

Toronto, Saturday, May 2, 1891.

No. 12

REV. FATHER PATRICK DOWD.

The Reverend Patrick Dowd was born in 1813, of respectable and well-to-do parents, at the inland village of Dunleer, County Louth, Ireland, and is consequently seventy-four years of age. From his earliest childhood he was remarkable for his piety, and his heart continually burned with an ardent desire to give his life up in the service of God. His good parents were not slow in noticing this, and immediately sent him to pursue his classical studies at Newry college, after which the young ecclesiastic was sent to study theology in the Irish college at Paris. In 1837 he saw his fondest hopes realized, and was ordained priest by the Archbishop of Paris, Monseigneur Quelen.

The young priest returned to his native land soon after his ordination, and pursued his priestly functions for ten years in different sections of the country. In 1847 he joined the illustrious order of St. Sulpice, of which he is to-day one of the most esteemed members, and in 1848 he bade an affectionate farewell to the green hills of his beloved Ireland and set sail for distant Canada. After a long passage, Father Dowd landed in Montreal, a very small town at that remote date, and immediately after entered upon his ministerial duties in connection with St. Patrick's Church. For nearly forty years this distinguished clergyman has been working assiduously for the spiritual and temporal welfare of the people of St. Patrick's parish, as well as for the Irish citizens in general throughout the city, who have known him so long and so well.

The year after his arrival in this country, Father Dowd founded the St. Patrick's Orphan Asylum, which is to-day a splendid monument to the untiring devotion and charitable instincts of the aged priest. St. Bridget's Home and the Night Refuge were established through his energy in 1865, and the present commodious Home and Refuge on Laganchetiere street, built in 1866-67, and the handsome building known as the St. Patrick's School. Such are the buildings which owe their inception to the man whom his admiring countrymen have more than once designated Montreal's Irish Bishop.

There is, perhaps, no man in Montreal or throughout Canada who is better known and esteemed by all classes, irrespective of creed or nationality, than the venerable pastor of St. Patrick's, Rev. Father Patrick Dowd. His long residence in Montreal and his innumerable works of charity in the cause of religion have resulted in his name being closely interwoven with the history of the country.

Father Dowd has been repeatedly offered the highest dignities of the Church, but has always declined them, preferring to remain with his St. Patrick's congregation rather than wear the mitre—the Sees of Kingston and Toronto having been offered to him.

In 1877 he organized the great Irish pilgrimage to Lourdes and Rome, and everyone can recollect the painful anxiety that was felt when the vessel carrying the pilgrims and their beloved pastor was not heard of for several agonizing weeks. Prayers were offered in all churches without distinction of creed, a

pleasing proof of the high appreciation in which the esteemed pastor is held by even those disbelieving in Catholicism. Father Dowd has more than once earned for himself the gratitude of his fellow-citizens by the loyal stand he has taken when the law of the land was menaced or when constituted authority was set at defiance, and his utterances on Sunday last in St. Patrick's church on the subject of the coming visit of the Irish delegates, which we have printed elsewhere in this issue, fully shows that he is as alive now, as ever, to anything that would tend to the disintegration of his flock. It was not surprising that the occurrence of the 50th anniversary of his elevation to the priesthood should give rise to such widespread feelings of congratulation, and occasioned the donation to him of so many tributes of respect from all classes of the community, both lay and clerical, Protestant and Catholic.

The magnificence and the grandeur of this jubilee celebration in May, 1887, was a fitting testimonial of the esteem in which he is held. That day will long be remembered by the citizens of Montreal, and more especially by the Irish Catholic worshippers at the shrine of Saint Patrick. It was truly a great day, great for the city because its celebration called forth

Christian sentiments of brotherly love amongst all classes and creeds in the community, evoked by a feeling of admiration for a lifetime spent in the practice of heroic virtues; great for those specially committed to the charge of the venerable Pastor whose Jubilee was being held because of the magnificent results it has already produced and those that are likely to flow from it in the early future.

To-day the position of the Irish Catholic community of Montreal and its vicinity is one of influence, power and prestige. The assessment rolls are evidence of the interest they command to the extent of millions of dollars. Their hold on commerce and manufactures, their representation in the Judiciary, in the Senate and Commons of the Dominion, in the Local Legislature, at the Aldermanic board, in the various offices of trust and moment connected with public affairs and their place in the learned professions,



by men of their race and creed, leave no room for cavil. Census returns are scarcely needed to establish numerical strength, when not only the throngs that worship at St. Patrick's from early morn until noon at the successive masses, but the congregations of Saint Ann and Saint Anthony, Saint Gabriel and Saint Mary may be viewed every Sunday, and are the living evidence of how the Irish Catholic population of this great and growing city have increased and multiplied and preserved the inestimable boon of the faith of their fathers.

The Irish Catholics of Montreal will ever look to St. Patrick's as the great centre towards which all their general interests converge. Animated by the zeal and formed in the school of the venerable pastor, others will, in God's own time, be found to carry out the broad and comprehensive policy he has so wisely devised; but Heaven grant that the day may be far distant when our people shall be deprived of the inestimable benefits that are daily being conferred upon them by Father Dowd.

CATHOLICITY IN BRAZIL.

Eighteen months have as yet scarcely elapsed since Brazil adopted a republican form of government, and already we have evidence that the larger popular liberty which its people now enjoy is conferring upon the Catholic Church of that country advantages similar to those that have enabled Catholicity to attain its marvellous development here, where the late Pius IX., of blessed memory, once asserted the Church was freer than in any other portion of the world. Rome, where Brazilian matters have recently been under consideration, has decided, so the cable announced the other day, to increase the number of Brazilian episcopates from twelve to sixteen, and, at the same time, to erect another ecclesiastical province in addition to the existing one of Bahia.

This amplification of the Brazilian hierarchy is one of the outcomes of the visit which the Most Rev. Antonio de Macedo Costa, the Archbishop of Bahia, made to Rome last year. It is but six months ago now that this prelate, who, by the way, has been spoken of as one likely to receive cardinalial honours at the next Consistory, at an audience granted to him by Leo XIII., informed the Holy Father that the Catholics of Brazil had agreed, without formally committing themselves, to regard the republic favourably, provided it would allow them the same liberty and rights that the Catholics of the United States enjoy. The Pope expressing his approval of such a policy, Mgr. Costa submitted to him a request of the provisional authorities for the establishment of a number of new episcopal districts (vicariates-apostolic) in Brazil; and the Sovereign Pontiff appears to have more than granted this request, as, in addition to the new episcopates, he also gives Brazil another metropolitan.

Furthermore, as on his return to Brazil, where he took part in the recent national assembly that was called to adopt a State Constitution, Archbishop Costa found Fonseca and his colleagues planning to curtail the rights of the Church, even going so far as to forbid the clergy and the hierarchy any voice in Congress, where the Church was always allowed representation under the monarchical regime, it looks as if the Metropolitan's vigorous opposition to such designs had succeeded, as otherwise the Vatican would not be likely to accede to the Government's request in regard to the creation of the new Sees.

In the course of an eloquent speech which he delivered before the national assembly, above alluded to, Archbishop Costa said to the assembled deputies: "If the members of the national congress, to whom I make this last appeal, in adopting the Constitution of the United States of Brazil will follow in the footsteps of our noble sister, the United States of North America, the most generous of all our American republics, and eliminate the clauses offensive to the Catholic Church, and subversive of her liberty in this nation, which is Catholic throughout its entire extent, when all will be well. If, on the other hand, the Constitution as it is shall be approved, violating thereby the Catholic conscience, wounding with its odious prohibitions the religious fibre of the Brazilian people, a conflict painful and grave will ensue throughout our dear country which can but result in the direst calamities."

Just to what extent the Archbishop triumphed—and the announced increase of the Brazilian hierarchy is ample proof that he did triumph—can only be conjectured as yet. He probably secured the elimination from the Constitution of the proposed clause to exclude ecclesiastics from congressional seats; in all likelihood he defeated the attempts to make civil marriages alone legal, to secularize the schools, and to forbid the erection of new monasteries and convents; but it remains to be seen whether he procured the revocation of the decree which forbids the Jesuits, to whose order Brazil owes so much, from exercising their ministry in the Republic.

The hierarchy of Brazil has hitherto been governed by peculiar rules. There are at present twelve dioceses in the country—the Metropolitan See of Bahia, to which are suffragan the Dioceses of Sao Sebastiao, Olinda, Maranhao, Para, Sao Paulo, Goyaz, Mariana, Diamantina, Cuyaba, Sao Pedro and Ceara. After the conquest of Brazil by the military and religious orders of the sixteenth century, the churches of that country were considered the benefices of those orders, whose grand master had the right of nominating the bishops, his nominations, of course, requiring the approval of the Pope. These orders subsequently became affiliated with the Crown, which then claimed the right of making the episcopal nominations, and once, during a regency, The Assembly General proposed to do away with the necessity of submitting such nominations to Rome, and went so far as to try and intrude a priest of its own choosing into the See of Sao Sebastiao. Under the monarchy, moreover, and especially during the latter years thereof, Masonic influences interfered not a little with the selection of episcopal candidates. Not that unworthy nominees were presented to Rome, but easy-going, old and inactive priests were preferred to young and vigorous ones; and the present Pope, who was well aware of that fact, took advantage last year of the downfall of the monarchy to fill two vacant Sees with men of his own selection—graduates of the South American College at Rome, in which city they were consecrated by Cardinal Rampollo last October.

Bahia, or, to give the place its full name, San Salvador da Bahia de Todos os Santos, San Salvador on the Bay of All Saints, is the

oldest bishopric in Brazil, and its incumbent is the primate of his colleagues. The history of the See dates back about 350 years, and one of its first, if not its very first, incumbents was the Rt. Rev. Pedro Fernandez Sardinal, who made his theological studies in Paris, and who went to Bahia with the first Portuguese colony sent out by Dom John III. The Cathedral, which was formerly the Jesuit church, is an immense edifice of white marble, the blocks of which were quarried and cut in Europe and then shipped to Brazil, each block being numbered so that the local artisans might have no difficulty in putting the structure together. This church is said to be the finest in all Brazil, its only rival being the Cathedral of Rio de Janeiro, which was commenced toward the close of the last century. Annexed to the Cathedral is the Public Library of Bahia, with its almost countless volumes of books and valuable manuscripts. Close to hand, too, are the archiepiscopal residence and the seminary, and at various points of the city, which has a population approximating 200,000, are located many other churches, the principal one being the Church of the Immaculate Conception, which is situated on the Praya, and the material of which was brought from Europe, in the same manner as the marble blocks of the Cathedral. The present archbishop comes from a family that has long been a distinguished one in Brazil. There was a Governor Costa at Bahia as early as 1705, who, in recognition of some signal benefits the city had received through the intervention of St. Anthony, issued an order assigning to "the said glorious St. Anthony the rank and pay of a captain," and authorizing the solicitor of the Franciscan Convent to draw, for the benefit of his order, the saintly captain's pay. The churches of Bahia outnumber those of any other Brazilian city, and Archbishop Costa has more priests and religious subject to his jurisdiction than any of his suffragans; so that his See is in fact, as well as in name, the primate of the country.

The second See in point of age and, because of its importance, the one likely to be chosen for head of the new province which the Vatican purposes erecting, is Sao Sebastiao, or Rio Janeiro, as the episcopal city is now called. Though not as old as Bahia, this See possesses an antiquity of its own, and some of its institutions date back two centuries and a half and more. In fact, the most extensive hospital in all Brazil, the Misericordia, was founded away back in 1582 by the saintly Jesuit, Father Jose de Anchieta, who was one of the first members of his Order to labour in South America, and the one who, perhaps, accomplished the greatest results. In and about Rio there are from fifty to sixty churches and chapels, many of them costly and imposing buildings, besides numerous convents of Benedictines, Capuchins, Passionists and several nunneries. Here, it will be remembered, those two distinguished American Passionists, Fathers Fidelis (James Kept Stone) and Edmund (Hill) laboured for a while before going to Chili. Here it was, too, that Mgr. Bedini, then Archbishop of Thebes, spend a good part of his time when he was, in 1846, the Papal Nuncio at the Brazilian Court. Here, under the church of St. Anthony, lie the remains of Cardinal Caleppi, another Papal Nuncio, who was created a Cardinal in 1816, and who received the red hat from the hands of Dom John VII. of Portugal, then resident in Rio, being the first member of the Sacred College to receive the insignia of his office on this continent, as he was also the first Cardinal to die in America.

Of the other Sees, Sao Paulo, Olinda, Sao Pedro, Cuyaba may be mentioned as the more ancient and important ones. The inland and the northern districts are less developed than the regions along the coast and toward the south. In the twelve dioceses already existing in Brazil are about 1,500 parishes, and in addition to the priests required for duty in these parishes one must take into account the great number of monks and friars who are to be found in Brazil, to obtain any correct estimate of the strength of the clergy. That there is plenty of room down there for development may be seen from this description of the country written by a visitor thereto: "The distance in a straight line from the headwaters of the river Parana on the north, to the southern shores of Lagoa Marim, in Rio Grande do Sul, is greater than that from Boston to Liverpool. It is further from Pernambuco to the western boundary which separates Peru from Brazil than by a direct route from London, across the continent, to Egypt;" to which statements may be added the fact that the area of Brazil has been estimated as high as 4,891,000 square miles, which is considerably more than this country, Alaska included, contains. The people are practically all Catholics, and all efforts to pervert them have signally failed. The Church has suffered not a little from Freemasonry, but under a liberal government it would have little to fear from secret societies, whose influences always seem to be stronger in monarchies than in republics. The nature of the new ecclesiastical division will depend greatly upon what See is selected for the second Metropolitan one. If Sao Sebastiao be chosen, the lines are likely to run east and west, leaving the northern dioceses suffragans to Archbishop Costa, of Bahia, and making the southern ones subject to the resident prelate of Rio de Janeiro.—William D. Kelly in Boston Pilot.

They that can wander at will where the works of the Lord are revealed
Little guess what joy can be got from a cowslip out of the field;
Flowers of these "spirit in prison" are all they can know of the spring.
They freshen and sweeten the wards like the waft of angel's wing.

THE LIVES OF THE CLERGY.

"The statistics of life and death amongst the clergy," says the *Weekly Register*, "are at once singularly interesting and singularly ignored. There are some points—and these the most vital—on which each man believes himself to be the exception. The actuaries may classify him if they will; but he has no faith in their classification. In truth the law of averages yields at once the most certain and the most uncertain of results. The experience of each man contributes with scientific cortitude to the final figures, but his may be as eccentric as he could desire. He makes the rule to which he is an exception. The annual report of the comparative mortality among men of different occupations, prepared by the Registrar-General for England and Wales, is, nevertheless, an instructive document. It can at least guide the Legislature on sanitary matters connected with death-dealing employments such as those of the lead worker and the looking-glass manufacturer. It can also show, in a vague way, what manner of life is the likeliest to prolong it; though why barristers, for instance, should have a far higher death rate than hosiers between the ages of twenty-five and sixty-five, and solicitors than paper manufacturers, is at first sight a puzzle. That doctors—between the same ages—should die more quickly than hosiers is, perhaps, readily explained by the risk of infection to which the medical man is exposed; but the same risk has not, curiously enough, the same effect on the figures relating to the Anglican clergy. The parson, according to statistics, is the healthiest being in English existence; and this ascendancy he maintains, although he is handicapped by being associated with Catholic priests, to say nothing of the ministers of "other denominations." Nurserymen and gardeners used to be thought the healthiest of their kind, but they are second on the list now. If we take the mean annual mortality of all males, between the ages already specified, at one thousand, the table of the comparative figures stands thus:—

Priests and ministers	556	Schoolmasters	719
Gardeners and nurserymen	599	Miners (Derbyshire)	734
Farmers and graziers	631	Lace manufacturers	755
Agricultural labourers	701	Legal men	812
		Medical men	1,122

When we come to separate the clergy into creeds, the Anglican minister and the Catholic priest part company. Over a period of fifty years the annual mortality per cent. of the clergy between the ages of twenty-five and sixty-five has these proportions:—

Clergy of the Church of England	1.02
Clergy of the Catholic Church	1.57

When we add that the death-rate of the rest of the population averages only 1.50, we find the Catholic priest has a worse life than the common citizen, and the Anglican clergyman an infinitely better one. What makes the difference? No doubt, the Anglican clergy might say that a good conscience secures them a long life in the livings [appropriately named] Henry VIII. and his successors have given them. We, on our part, have in view the prosaic fact that the hard work and the bare living of the presbyteries probably conduce less to long life than do the moderate plenty and the well-ordered comfort prevailing in the parsonages. There have been many slow deaths by famine in modern English towns where priests reside, as many quick deaths by fever. The celibacy of the clergy which will be ignorantly put down in some quarters as directly responsible for the high death-rate among priests, is, no doubt, indirectly responsible in many cases; for it is often only a wife's solicitude that will make a man regard the beginnings of illness, and take the timely precautions for a cure. Speculation on these points is, however, singularly profitless. One or two practical matters may suggest themselves to the worldly-minded—such, for instance, as the advantage of a priest, rather than his parishioner, being insured for the benefit of his mission. But the main issue is one which pertains to the spiritual world; and the Catholic priest is in his right place when he is found in the front rank of those, who, losing life for their Master's sake, so find it.

Hear me, O God!
A broken heart
Is my best part;
Use still Thy rod.
That I may prove
Wherein Thy love.

If Thou hadst not
Been stern to me,
But left me free.
I had forgot
Myself and Thee.

For sin's so sweet,
As minds ill bent
Rely repent,
Until they meet
Their punishment,

—Ben Jonson.

CATHOLICISM.

In the midst of the national excitement over the recent horrible massacres of Massana and general fiasco in Africa of the Italian regime, so vaunted as one of the glories of the administration of ex-Premier Crispi, who may, it is whispered, be severely brought to task in consequence, the Catholic press notes with complacency that amongst the gifts from all quarters of the globe, which were sent by Sovereigns to do homage to the sacerdotal jubilee of the Vicar of Christ, was that of the now traitorous ally of Italy, Menelik, King of Seion, who presented a MS. Ethiopic Codex, of great value, later illustrated by the erudite Jesuit, Father G. Bollig, Vice-Prefect of the Apostolic Vatican Library, under title, "De Codice Ethiopico quem . . . XIII. Pontifex Maximus, a Menelik Rege Abyssiniae acceptum, dono dedit Bibliothecae Apost. Vaticanae, Monitum P. Ioannicus Bollig S. I. eiusdem Bibliothecae Praefecti." This Membranaceous Codex contains a writing entitled: "Organum Denghel," that is "Organum musicum Virginis," or rather, with more developed title, "Organum encomii et cithara psalterii et lyra laudis Beatissimae Virginis Mariae." In most elegant and poetic style, it was composed about 1110, by the learned Abyssinian doctor, Abba George, and is super eminently precious for the Ethiopic language and literature, so deficient in monuments. The Codex and Latin version form a volume of 360 pages. Yet Italy pretends to teach civilization to Menelik! Amidst the publications truly worthy of praise and which are due to the efficacious impulses of the Holy Father Leo XIII. is the "Spicilegio Vaticano," rare inedited documents, culled from the archives and the Library of the Apostolic See, under the supervision of some of the erudite scholars employed therein. It is a species of continuation of the "Spicilegio" of Cardinal Mai, and increases the already considerable series of precious MSS. preserved in the Vatican Library. Three parts of volume I. are now in print, enriched by a learned preface from the pen of Mgr. Isidore Carini, first custodian of the said library, and professor of Paleography. Other collaborators are Dom Gregorio Palmieri, of the Cassinese Benedictines, second custodian of the Secret Archives of the Holy See; and the erudite Basilian Abbot Cozza-Luzzi, vice-librarian of Holy Roman Church, the editor of the magnificent phototypic reproduction of the renowned Greek Vatican Codex of the Bible, the most ancient in existence. The series of the "Spicilegio Vaticano," to comprise documents most interesting to ecclesiastical and civil history, will be published at 18 lire per volume, in Rome, and 20 lire for those foreign countries within the postal union.

The flourishing condition of Belgian Congo offers a pleasing contrast to the ruin and desolation prevalent in that portion of Africa in power of United Italy. Papal solicitude for the civilization of Congo is of no recent date. As early as 1491 an episcopal see was instituted for Congo and Benguela, the Bishopric of San Salvatore di Congo. Later this see was united to that of Angola, by Pope Clement VIII., at the petition of King Philip II, of Spain, and placed under the metropolitan jurisdiction of the Patriarch of Lisbon. Pius IX., on presentation of Maria II., Queen of Portugal, in the Consistory of Sept. 29, 1819, preconized Bishop Mgr. Joachim Moreira Reis, Benedictine of Guimara, diocese of Porto. When the King of the Belgians, desirous to civilize Congo, appealed directly to Leo XIII. for missionaries to spread therein the light of the Gospel, the only true civilization, he met with a ready response from the Vicar of Christ; but, as the missions in that land were then confided partly to the Fathers of the Holy Ghost, and partly to the Congregation of the Missionaries of Algiers, it was finally arranged, under sanction of his Holiness, that the "White Fathers," the popular title of the missionaries of Algiers, should retain the missions of Upper Belgian Congo, properly so called, that the Congregation of Fathers of the Holy Ghost, in compensation for what they had lost in Belgian Congo, should be given that portion of French Congo and the regions in Kassan, not comprised in the Free State of Congo, and that the missions of Central and Lower Congo should be confided to the spiritual charge of the Congregation of Belgian missionaries of Scheutlez-Bruxelles, which congregation direct a college for theological studies, at Scheutveld, founded in 1877. The alumni number thirty-three; the rector is D. Alphonsus Van Hecke; the Superior of the congregation is Very Rev. Jeromus Van Aertsclaer, filling the functions of General. The Sacred Congregation of Propaganda, by decree of May 2, 1888, instituted this new vicariate-apostolic, entrusted to the care of the religious Congregation of the Immaculate Heart of Mary of Scheutveld. This mission embraces the whole of Belgian Congo, save the regions annexed to the vicariate-apostolic of Tanganika. Thus again, we behold the civilizing influence of the Gospel brought to bear on pagan lands, under the vivifying impulse of the head of the Church of Christ.—E.C.

The hand is the symbol of the people; the sword, of the lord; the barracks, of the king; and the ironclad of the emperor. If there were any higher means of centralizing force, there would be a rank still higher than imperialism. But when the tree of Force has reached its full growth, it must flower, and fall in seed. The flower of force is the jewelled crown of an emperor, and the seed of that gaudy flower, with its roots in the toiling hearts of the millions, is unrest, disorder, and rebellion.—John Boyle O'Reilly.

Pastoral Letter

JOHN WALSH—*by the Grace of God and the appointment of the Holy See, Archbishop of Toronto.*

To the Clergy, Religious and Faithful of the Archdiocese, Health and Benediction in the Lord.

DEARLY BELOVED BROTHERS,—On the approach of the beautiful month of May, sacred to our Blessed Lady, we deem it a duty to address you some remarks on devotion to the august Mother of God, and on the spiritual fruits that may be gathered therefrom. What the month of May is in the order of nature, that, in the mind of the church, the Blessed Virgin is in the order of Grace. May is the springtime of the year, the month of hope and promise, the harbinger of the bright Summer, the fairest and most beautiful queen of the year, decked out in all its fresh young beauty, and fragrant with blossoms and flowers. "Winter is now past, the rain is over and gone, the flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard, the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell." (Canticles, ii. 12-13). The cold, stormy winter is past, Nature has risen from its tomb, and has awakened into a new life. The voice of Spring is heard on the hills and in the valleys, and behold the fields are robed in brightest green, the trees bring forth leaves and blossoms, the gardens are fragrant with flowers, the woods are vocal with the sweet music of singing birds, the air is resonant with sounds of joy and gladness, and all nature is clothed with a vesture of the most varied beauty.

Now, the Blessed Virgin was the Springtime of that season of grace and mercy, and spiritual beauty, and perfection, with which our Divine Redeemer blessed and enriched the earth. At her approach the spiritual winter of the world disappeared, the springtime of hope and promise for mankind had come, soon to be followed by the Summer of Christ's richest blessings and graces. She was the day-star that appeared above the darkened horizon of a fallen world, to herald the rising of the Sun of eternal justice. Mary was the fairest flower in the garden of God. She was the flower of the field and the lily of the valley. She was the fairest, the most beautiful, and the most perfect of God's creatures. She was never stained by the sin of origin or of action, no thought allied to sin ever darkened her pure soul, no shadow of evil ever dimmed the brightness of her virginal purity. She was indeed "our tainted nature's solitary boast." Hence the inspired writer, gazing on the vision of her peerless beauty and perfection, as it appeared to his far-reaching gaze, exclaimed: "Who is she that cometh forth like the morning rising, fair as the Moon, beautiful as the Sun." (Canticles vi., v. 9.)

It was, then, a happy thought of the church, who, like her Divine Master, doeth all things well, to associate the beautiful Month of May with devotion to the Blessed Virgin, and to make its natural beauty and loveliness—its hopes and its promises—symbolize the moral beauty and loveliness of Mary, and the blessed hopes and promises which she brought to the wearied hearts and despairing souls of mankind.

Devotion to the Blessed Virgin consists chiefly in honoring, venerating and loving her, and in earnestly and fervently invoking her powerful and most salutary intercession. All Christians should honor, venerate and love our Blessed Lady, because (a) of the prominent place she has occupied in the economy of human redemption and reparation, because (b) of her transcendent sanctity and dignity, and because (c) God himself honored her above all other creatures, by bestowing on her the unspeakable and incomparable privilege of the Divine Maternity.

1. The Blessed Mother of God has occupied a prominent place in the work of our redemption, and has ever been associated with our Divine Saviour in the scheme of man's salvation and in the dispensation of His graces and mercies.

Our Lord is the inexhaustible fountain of grace; Mary is its channel. Our Lord is the Alpha and Omega, the beginning and the end, our Father, our Creator, our Lord, our all, the God of our heart, the God that is our portion forever. It is needless to tell you, dearly beloved brethren, for you are perfectly convinced of it, that our Saviour is the author and finisher of our Faith, that He is the life of our life, the Way, the Truth, and the Life; that it is His precious blood that has redeemed the world, that He is the only mediator of redemption between God and man; that there is no other name under heaven, save the holy name of Jesus, whereby we can be saved;

and that no soul can ever enter heaven, except through the merits of the sufferings and death of Christ. To Him alone are divine worship and adoration due. All this is Catholic truth and teaching. But as it has pleased God to rule the natural world, and to preserve and direct its marvellous harmonies by secondary agents and laws, so in the supernatural order it pleases Him to make use of secondary agents to carry out His merciful behests. Now such is the position of Mary in the divine plan of man's salvation.

She actively co-operated, but only as a secondary agent, with our Blessed Lord, in the great scheme of the world's reparation. As Eve, by her infidelity, actively co-operated in bringing on the fall of the human race in Adam, so Mary, by her superlative virtues, and her unswerving fidelity to grace, had a part in its restoration. Scarcely had the divine justice passed sentence on our guilty parents, at the gates of Paradise, when in love and pity God pronounced a sentence of mercy and of hope. He said to the serpent, "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head and thou shalt lie in wait for her heel" (Genesis iii. c., 14 v.)

Between Eve and the serpent there arose a friendship that brought ruin and death on mankind; between Mary, the woman of prophecy, and the serpent there shall be an eternal enmity, an undying hostility, and she, through her seed, the incarnate God, shall bring life and salvation to mankind. The woman Mary, and her seed, Jesus Christ, have crushed and destroyed the serpent's head, the one *mediately*, the other *immediately*; Mary crushes the serpent's head by giving birth to Jesus, and Jesus by the might of His own divine power and virtue. When St. Paul instituted a contrast between the first Adam and the second, he suggested the existence of a similar contrast between Eve and Mary, and this contrast is constantly dwelt upon by the Christian Fathers. Their teaching on this subject, when summarized, is substantially as follows:—

(a). That Mary is the new and second Eve, as Christ is the new and second Adam; and therefore, as Adam was a type of Jesus, so Eve was a type of Mary, and that as Eve was an active and efficient agent in the ruin of man, Mary was an active and efficient agent in his redemption and salvation. (b). The enmity between this second Eve and the serpent is in every way similar to that which existed between the serpent and the second Adam; and, consequently, it is deadly, implacable, and without interruption. (c). In Mary the fall of Eve is restored; the prudence, the obedience, and the faith of the former making reparation for the imprudence, the disobedience and the unbelief of the latter. (d). God who condemned Eve, crowns Mary with glory. (e). As death flowed from the first Eve, so did life from the second: as all that is evil came through Eve, so through Mary comes all that is good; as Adam was renewed in Christ, so is Eve in Mary. (f). By Mary salvation and life is within the reach of all, as by Eve all fell into ruin and death. (g). It is only on account of Mary that Eve is, and is called the mother of the living. (h). Mary raised Eve from her fall, restored Adam, despoiled hell, and opened the gates of paradise; (i). a curse was pronounced upon Eve; it is abolished by Mary, who is altogether blessed; (k). as we all die through Eve, so do we all live through Mary, we gain the adoption of sons, and return to our pristine dignity. (l). The new Virgin hath expiated the evil deed of the old; and (m). lastly, as all censure Eve, so all praise Mary. The whole force of these *antitheses* depends on the hypothesis upon which they are founded; namely, that Mary is a being wholly different from all other members of the human race, in the unspotted purity, and in the superabundant holiness which adorned and which filled her from the first moment of her existence; that she was not merely the physical instrument of our Lord's taking flesh but as an intelligent and responsible cause of it, her faith and obedience being accessories to the Incarnation and gaining it as her reward, that she co-operated in our salvation not merely by the descent of the Holy Ghost upon her but by specific holy acts—the effects of the Holy Ghost within her soul; that as Eve was the cause of ruin to all, Mary was the cause of salvation.

In the annunciation when an archangel announces to her on the part of God that she was to become the mother of the world's redeemer we see clearly the prominent part she played in the mystery of the Incarnation and therefore in the scheme of man's redemption. What an awful moment for the immortal hopes and eternal interests of mankind that was! Mary is a free agent, and she could if she so pleased, reject the grace and the inexpressible dignity offered to her. She for a moment

suspends her consent, and God and nature are, as it were, kept in suspense and expectation, so necessary was it for mankind that she should freely and actively co-operate in the work of their redemption and their salvation. Her consent was necessary for the mystery of the Incarnation, and it was only when she gave it, when she said her "*fiat*," that the decrees of God regarding this stupendous mystery ran on to their fulfilment, and that the work of the redemption of the world was inaugurated. "God was pleased so to arrange it," says St. Thomas, "that it might be shown that there is between the Son of God and human nature a certain spiritual marriage; and therefore in the Annunciation the consent of the Virgin was waited for, as the representative of all human nature" (Lib. iii. Art. 30.) "Answer, O Blessed Virgin," says St. Augustine, "why do you hesitate about giving life to the world? The gate of heaven once shut by the sin of Adam is opened, and the celestial ambassador has passed through it to come to you. God is at the gate, and he awaits the angel whom you detain. O Blessed Virgin, all the captive ages conjure thee to give thy consent. He who was offended has taken the first step, he has taken away the bolt by which our iniquity had closed the gate of heaven. We shall be permitted to enter there if you give your consent. *Est nobis aditus, si assensus tuus fuerit commodatus.*" (Ser. 17 in Natal Dom.)

Such, in the thought of the holy Fathers and of Catholic theology, is the prominent place the Blessed Virgin occupies in the divine scheme of man's salvation.

We should, therefore, honor, venerate and love her.

And what shall we say of her sanctity and greatness as shown forth and illustrated in the mystery of her divine maternity and of the honor and love we owe to her on these titles!

"It is an integral portion of the Faith fixed by an Œcumenical Council," says Cardinal Newman, "that the Blessed Virgin is Theotocos, Deipara, or Mother of God; and this word, when thus used, carries with it no admixture of rhetoric, no taint of extravagant affection,—it has nothing else but a well-weighed, grave, dogmatic sense, which corresponds and is adequate to its sound. It intends to express that God is her son, as truly as any one of us is the son of his own mother. If this be so, what can be said of her? what can be said too much, so that it does not compromise the attributes of the Creator? He indeed might have created a being more perfect, more admirable than she is; He might have endowed that being, so created, with a richer grant of grace, of power, of blessedness; but in one respect she surpasses all even possible creations, viz., that she is Mother of her Creator. It is this awful title which both illustrates and connects together the two prerogatives of Mary, on which I have been lately enlarging, her sanctity and her greatness. It is the issue of her sanctity; it is the origin of her greatness. What dignity can be too great to attribute to her who is as closely bound up, as intimately one, with the Eternal Word, as a mother is with a son? What outfit of sanctity, what fulness and abundance of grace, what exuberance of merits must have been hers, when once we admit the supposition, which the Fathers justify, when her Maker really did regard those merits, and take them into account, when he condescended 'not to abhor the Virgin's womb.' Is it surprising then that on the one hand she should be immaculate in her conception? or on the other that she should be honored with an assumption, and exalted as a queen with a crown of twelve stars, with the rulers of day and night to do her service? Men sometimes wonder that we call her Mother of life, of mercy, of salvation; what are all these titles compared to that one name, Mother of God?"

O, how greatly should we honor, how fervently should we love her whom God himself honored above all creatures by raising her to the unapproachable and incomparable dignity of being His own Mother. She herself, being inspired by the Holy Ghost, prophesied that "all generations should call her blessed," and the church of God has in every age taken up this holy canticle of praise and has made it resound throughout the whole world. In every clime the children of the church gather around the shrines of our Blessed Lady, and with loving hearts, and in every language spoken by human lips, proclaim her blessed, and sing her *magnificat*, and extol her glories, and declare her "full of grace," and radiant with the beauty of perfect holiness and, in doing so, they are confident that they are thereby honoring, thanking, and praising her divine Son, Who crowned her with honor and with glory, Who loved her as His own Blessed Mother, and Who, when dying in agony on the

cross, gave her to His children as their Mother also. Nor let it be foolishly said that the honor given by us to our Blessed Lady is so much taken away from the honor we owe to her Divine Son. In honoring her, we honor the gifts and graces which God so abundantly and magnificently lavished upon her. As the moon shines by the reflected light of the sun, but does not shear him of his rays or rob him of the brightness and glory of his effulgence, so Mary, shining by the gifts and graces and spiritual illuminations given her by God, and by her faithful co-operation with them, is but the reflected image of the beauty and holiness and perfection of the Son of God, who made her all beautiful and without spot or stain; and the honor given to her is ultimately referred to God, the author of all her greatness and dignity and perfection. The love of Mary leads us up to the love of God, the All-Perfect, the All-Holy, for it is chiefly for His dear sake we love and honor her; and, indeed, if we did not love the Mother, how could we love the Son, Who loved her so tenderly?

Besides, the honor we pay to God is different in kind from that which we give to the Blessed Virgin. To God we give supreme honor as to our Creator and Sovereign Lord; to the Blessed Virgin we give an inferior honor as to the most perfect creature ever fashioned by Divine hands, but still a creature, and therefore separated as by an impassable gulf from the nature, the attributes and infinite perfections of God; to our Saviour we say: *Reverentia Majestatis Salva nos*, King of awful and tremendous Majesty save us; to the Blessed Virgin we say: Holy Mary pray for us. God is our Sovereign Lord and Judge. Mary is our advocate, pleading before His throne for us poor sinners. This is Catholic teaching, and all devotional expressions used towards the Blessed Virgin should in truth and justice be interpreted according to this standard of Catholic belief.

2nd. We should frequently and earnestly recommend ourselves to the prayers of the Blessed Virgin, and entreat her to obtain for us from her Divine Son, by her powerful intercession, the graces and blessings we may stand in need of. The doctrine of the intercessory power of the Blessed Virgin is the result of two truths that cannot be reasonably questioned by any Christian. The first is, that intercessory prayer is an ordinance of God; the second is, that the vitality and power of intercessory prayer are in proportion to the sanctity and nearness to God of the person offering it. That intercessory prayer is of Divine appointment cannot be questioned by any person admitting Holy Scripture to be the revealed Word of God. Elias prayed that it might not rain, and it rained not for three years and six months; and, again, he prayed, and God answered his prayers by abundant showers, (III. Kings, 17-18 chap.) Moses, by his prayers, saved his people from destruction (Exodus xxxii). In the prophecy of Ezechiel God speaks as if intercessory prayer were a necessary condition for the bestowal of his favors. "I sought amongst them for a man that might stand in the gap before me in favor of the land, that I might not destroy it, and I found none." (Ezechiel xxii, 20). St. James seems to make our salvation depend on intercessory prayer. "Pray for one another, that ye may be saved," are the remarkable words he makes use of. St. Paul enjoins his brethren to "pray with all prayer and supplication, at all times, in the spirit, with all patience and supplication for all saints, to make supplications, prayers, intercessions, giving of thanks for all men." And he declares that he "ceases not to give thanks for them, commemorating them in his prayers."

From these and many other Scriptural passages too numerous to cite, it is manifest that intercessory prayer is a divine ordinance—that it is a means appointed by Almighty God to obtain for ourselves and others, many graces and spiritual favors. Again, it is certain that the potency and efficacy of intercessory prayer are in proportion to the holiness and merits before God of the person who offers it. The dictates of reason alone would be sufficient to satisfy us on this point. St. James tells us that the prayer of the just man availeth much. (St. James v. c., 15). Our Lord declares to us that "if we remain in Him, and His words remain in us, we may ask whatever we will, and it shall be done unto us." (St. John xv., 7). We see here the power of intercessory prayer is in direct proportion to the closeness of the union which we maintain with God. And St. John enunciates the same principle when he says, "whatsoever we shall ask we shall receive of Him, because we keep His commandments and do those things that are pleasing in His sight." (I. St. John, iii. 22).

To be Concluded next week

The Catholic Weekly Review.

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

Commenced by

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

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

Rt. Rev. P. J. Douling, 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 Dore of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion

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TORONTO, SATURDAY, MAY 2, 1891.

WE HAVE devoted a considerable portion of the space in this issue to the publication of the Pastoral Letter of His Grace the Archbishop of Toronto, on Devotion to the Blessed Virgin, read in the churches of the archdiocese, on Sunday last. It is a keen, masterly and scholarly presentation of the Catholic position of Homage to the Blessed Virgin—the Queen of Heaven; the beauty of language, force of logic and convincing argument, used, being such as to merit its perpetuity and warrant its wide circulation, as well as placing it, in a literary sense, in the same category as many of the works of the late Cardinal Newman.

WE again beg to press upon the Dominion Government the claims of Mr. J. J. Curran, Q.C., M.P., to a seat in the Cabinet, as a representative of not only the Irish-Catholics, but of all the English-speaking Catholics of Ontario and Quebec. He possesses their full confidence, has led a blameless life, is thoroughly devoted to the interests of Canada, and of the Catholic Church, and is one of the most eloquent and forcible speakers on the floor of the House. His popularity in Montreal was well attested last year when the leading merchants of Montreal, through the Board of Trade, paid a glowing tribute to his worth in the form of a magnificent testimonial. This REVIEW, the *London Record* and the *Montreal True Witness* have all advocated his entry into the Cabinet, as have also several of the secular press. No opposition to speak of has yet been advanced by any journal, with the single exception of the *Toronto Globe*, and of which the *Mitchell Advocate*, in its issue of April 21st, says: "Of course, Mr. Curran being a Roman Catholic, better could not be expected from the *Globe*. Mr. Curran is one of the ablest men in Canada, and his being offered a portfolio would be hailed with satisfaction by the friends of the Government throughout Canada."

THE *Boston Republic*, one of the most widely circulated of American Catholic journals, in a recent issue, speaking editorially, says:—

It is hinted that Mr. J. J. Curran, M.P., a brilliant young Catholic counsellor of Montreal will receive one of the two vacant portfolios in the Dominion cabinet at the opening of Parliament. The CATHOLIC WEEKLY REVIEW of Toronto, Ont., commenting upon the rumour, says: "No more graceful act could be rendered to the Irish Catholic people than to accord to Mr. Curran this honour, and none, we are assured, would receive fuller approbation. A thorough Catholic and Irishman, he commands the respect of his co-religionists of all political parties." Mr. Curran is very popular in Montreal, and he is usually returned without opposition. He has been a prominent and active worker in the cause of Ireland in the Dominion, both upon the stump and in the legislative halls.

"THE ESCAPED NUN."

OF one who was given much prominence by the sects in Toronto, some time since, and lauded as a much oppressed being, the *London Weekly Register*, has the following to say:

The woman who parades herself on Protestant platforms as "Edith O'Gorman, the Escaped Nun," has been the subject of one or two letters in the *Acton and Chiswick Gazette*, apropos of her recent visit to that locality. First of all we give the letter of Father Bradbee, who writes:

Sir,—Some of my friends (and I have a few amongst the Protestants of Acton) have wondered, perhaps, at my silence, I assure them I am not afraid of a friendly argument with an honest-minded opponent, but I decline replying to "escaped nuns" and fallen priests. If certain persons like to believe any and every expelled member of our Church who mounts the platform; if they like to fancy that every itinerant "No Popery" lecturer speaks from Christian motives, and not for cash; if they prefer to close their eyes and swallow what is given them—of what use would it be for me to put a true state of the case before them? Every Catholic priest knows perfectly well that if he should have the great misfortune to be suspended by his Bishop for wilful disobedience or bad conduct, he need never despair of a good, a very good living. He has only to go about lecturing against his Church, under the wing of some Protestant society. But how cruel it was for a number of Christian people to sit in a Christian chapel, and let a woman backbite and calumniate absent, helpless women, who have given up home and marriage, of this world, for *Christ's sake!* People rail against nuns because of their astounding ignorance. Our Blessed Saviour said these words:—"Every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children or lands, for My sake, shall receive a hundred fold, and shall inherit everlasting life;" and yet here are people who boast of reading their Bibles, and cannot see that is precisely what Catholic nuns do. They take vows—simple or solemn—of poverty, chastity, and obedience. Those who are rich follow the highest example given to mankind. "Ye know the grace of our Lord Jesus, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." (St. Paul, 2 Cor.). All make a holocaust of self, and offer it up before the throne of God. But to cut the matter short. I have some pamphlets about the "Escaped Nun," with copies of three of her letters and American press notices, and any one who sends me an envelope, stamped and addressed, may have a copy. I quite agree with an observation made by the Rev. J. Neil at the close of her lecture: "He looked upon Mrs. Anfray as little short of a prophetess." Quite so. She has been making a "profit" out of the gullibility of men like him for twenty years.

Yours, etc.,

H. BRADBEE,

Catholic Priest.

19 Park Road, Acton, W.

Another resident of Acton (we suppose a Protestant resident), Mr. J. Troubridge Critchell, has called in question a number of the statements made by "the Escaped Nun" on matters which, unlike some of her supposed experiences, can be tested by easily obtainable information. Mr. Critchell writes:—

"SIR,—In a discussion of this kind, it is necessary to be thorough, and therefore I propose, even at the risk of wearying your readers and diverting your columns from more interesting matter, to reply at some length to the letter which appeared in your last issue. I will give authority for the statements that I am about to make, in the shape of extracts from the accepted Australian Handbooks, which, with any other information about Townsville, I shall be pleased to submit to any persons interested in Queensland, at my office, 18, Basinghall Street, E. C. I may say that my work brings me into contact with the interests of this city every day of my life, so I ought to know what I am writing about; but to bring to bear other testimony upon the tissue of false statements—which reads like a burlesque—I beg to append a list of gentlemen to whom reference can be made, and who will be prepared to answer any inquiries."

Mr. Troubridge Critchell then refutes at length her statements about the town of Townsville, showing them to be unmitigated falsehoods and proving her utter wantonness, and concludes with these remarks:

"Now, then, I think that the public of Acton will join with me in a pressing invitation to the Protestant Alliance to explain their position; especially, I am sure, the pastor, deacons, and congregation of the Baptist chapel—where I heard with my own ears her *true* make the statement about Townsville—will be glad to hear from that body. I frankly explain that I should not have thought her worth powder and shot had I not known that she came to this place under the auspices of the Alliance. What has the Vicar of a London parish, who allows his name to be used in introducing the lecturer (I allude to the blue bills distributed) to say?"

PROFESSOR GOLDWIN SMITH ON QUEBEC.

II.

But suppose all that the professor alleges, as to the lack of progress and prosperity in Quebec, to be true, what then? May not this state of things be attributed to other causes besides the Catholic religion? When did the Catholic Church enact any laws against scientific discoveries, or against the practical importance of industry and commerce. Neither Protestant Sectarianism, nor the Catholic Church professes to hold direct control over these matters. While the Catholic Church desires to see her children in prosperous circumstances, and had done much to promote the cause of science and civilization, before Protestantism was dreamt of, yet these matters were not the end of her institution.

He who instituted the Catholic Church and promised to teach His truth through her, has said, "My kingdom is not of this world," "Seek first the Kingdom of God and his Justice, and all the rest shall be added unto you." The Professor says that the habitants are happy—well, if they are, that perhaps means, "all the rest" foretold in the Gospel, and what more can they desire? There are many who may be as learned, as progressive, and as wealthy, as the Professor, of whom so much cannot be said.

Our Lord foretold also that his followers should be hated, persecuted and calumniated even as he was, and we are reminded of, and consoled by, this prophecy, when we read any of the professor's essays in relation to the Catholic religion.

To serve God is to reign. *Servire Deo regnare est.* He who serves God truly reigns over Creation, even though he may be the poorest and most illiterate of men. The Christian faith was not preached, and the Universal Church was not founded either by rich capitalists, literary and scientific writers, consummate politicians, clever diplomatists, shrewd and eloquent lawyers, or even by professors as like Goldwin Smith. The Apostles were simple labourers and fishermen, and the whole work of Christianity was the greatest scandal which the learned, the rich, and the civilized, of the early ages of the Church, were called upon to witness.

The only one thing that is necessary everywhere and at all times is, to serve God, and even if a people, in the accomplishment of this service should fail in politics, economy, industry or literature, they would, for all that, remain superior to all things of this world. This is a truth, which every Catholic child knows, who has learned the first page of his penny catechism, but it is a truth, which even the adult Protestant finds it difficult to learn. It is a truth which Protestants will not allow to be taught them; hence their preachers dwell much more upon earthly considerations, in their discourses, and seem to know very little of what is called Theology—or anything in that line.

In order to please their congregations and suit them the best they can, they attempt to prove how much different religious opinions favour civil and religious liberty and public order. They love to contrast this state of things with the tyranny of the Catholic Church which insists that all shall believe alike in matters of faith, and thus enslaves the human intellect by making it believe anything as a religious truth. They claim it as a liberty from God to believe nothing if they choose. We sometimes read some of their discourses, we presume those selected for their excellence, and we do not really misrepresent them or slander them when we say that these discourses would impress one with the idea that religion had for its object rather to enjoy comfort, pleasure, and well being in this life, than eternal happiness in the world to come. Even if it were true that the practical spirit of the English people, which existed long before the birth of Protestantism, has shown itself in Canada, as elsewhere, even if in industrial and commercial speculations, they were ahead, even if Quebec in these respects were as far behind as the Professor claims, even then we say that prosperity and wealth are not the standard of the moral and political value of the individual, the family, the society or the nation. If wealth and worldly prosperity are to be considered the standard of moral and religious excellence and high civilization, then the Rothschilds, as the richest people in Europe, must be considered as possessed of a moral and religious excellence and a civilization superior to that of Protestants, and the Jews as a body vastly superior to the whole race of Protestants.

As to the Professor's charge of ignorance, we hardly think it can be borne out by facts. Of course, for the matter of that, he thinks that all Canadians are ignorant. We have not as yet sufficiently benefitted by his instructions, and our education is not "English you know." There was a certain patient to whom the doctor prescribed the application of a protoplasm. The patient asked the schoolmaster who happened to drop in, what is protoplasm? "Oh, you ignorant!" said the schoolmaster, "if you had gone to school to me instead of that other—you would know that, and much more, and you need not ask such silly questions." If there is any truth in phrenology, there should be on the Professor's head a bump of self-esteem about the size of a turkey's egg. So, if we are ignorant, it is because we have not learned of him. We have no statistics at hand just now that we can offer as proofs, but we know from personal knowledge that in Quebec the educational institutions are not equalled in Ontario, and the facilities of obtaining an education there are within the reach of all. As for that old stereotyped Protestant lie, that the priests are afraid that the people should learn to read and by some chance, perhaps, procure the Bible and read it, and become enlightened by the word of God and turn Protestant, it is not to be supposed that the Professor would go that far.

It is well known, and ought to be a fair test, that the members from Quebec in the House of Commons at Ottawa, in point of literary attainments, in everything that constitutes oratory and the graces of elocution, in fact as debaters, they can hold their own, and as a body are equal, if not the superiors, of their fellow members from Ontario. No matter, they are Catholics, and that is enough to damn them in the infallible estimation of this disdainful English literary exclusive.

But why is the Professor and all such champions of Protestantism, everlastingly harping on the ignorance of Catholics. Have not Catholics met the champions of Protestantism time and again in controversy—and with what result? Their most learned and polished men have become converts to our doctrines, even to-day we have read in the newspapers of a batch of clergymen coming over, at once, in England. The erudition of eighteen thousand years belongs confessedly to the Catholic name long before the many coloured faith of Protestantism was heard of in the world.

Where or when were there Protestants in learning equal to St. Augustine, Tertullian, St. Jerome, St. Ambrose, St. Chrisostom, and a host of others. There is no need to have a whole library printed, the Professor, must as an historian, have read all this, but its no use. As an historian he could have learned that we alone possess the legitimate inheritance of being the lineal descendants of the Apostles, but that is nothing to him.

It has been well said that "people living in glass houses should not throw stones." It is really amazing that the Professor should so relentlessly and so persistently attack Catholics, if he has at all traced in history the pedigree of his own so-called church. Talk about the wealth of the Church in Quebec—Oh, please, Professor Goldwin Smith, read Cobbet's History of the Reformation, and, please blush at the recital of the atrocities which you will find there in the name of reformed religion, and which you are now trying to defend and perpetuate. We have borne too long, and still have to bear, Protestant calumny in charitable forbearance. We abstain from repeating to our children the history of their fathers, so that they may not hate the descendants of those who have inflicted such wrongs, and that charity and good will may prevail in our days amongst ourselves and our neighbours of different religious opinions. The professor, however, and others like him, have outraged our endurance, and have calumniated us with an indecency of falsehood, which ought to make even bigotry itself to blush, and they force us to come forward, very much against our inclination, to re-commence the exposure of their blood-stained church, which has done, and is still trying to do so much to degrade us.

Just think of it, he talks of the wealth of the Catholic Church in Quebec, while he knows that the Established Church in England devours annually from the half starving working people, from the widow and the orphan, the enormous sum of over eight millions of pounds; while he knows that one archbishop of that so-called church has an annual income larger than an archbishop and one hundred priests in Quebec. He knows too that the support of the Catholic

clergy in Quebec, as elsewhere, comes from Catholics alone. While to support the Established Church Catholics and dissenters are taxed. He must remember how, till recently, the Catholics in Ireland had to contribute over five hundred thousand pounds, that is \$2,500,000, a year to support the Protestant church, in which they did not believe, and all this time writers of the Professor's stamp were telling the world that it was the wealth of the Catholic Church, which it drew from the people, that was keeping the Irish poor. One would fancy that a man belonging to the church, of which Henry VIII. was the founder, would be ashamed to say anything about the wealth of the Catholic Church. Henry, having appointed and consecrated himself Pope, and assumed the title of Head of the Church in England, robbed the convents to the amount of millions, which previously had gone largely from the convents to benefit the poor. Then comes a child of ten years old as Pope the second, thus perpetuating the mad apostacy of the last reign.

During this and the following reigns the same spoliation of Catholics was carried on in the name of religion. In the late reign the King proclaimed himself Pope, but here we have a born Pope, a born bishop, coming into the world with a mitre on his head, the inspiration of the Holy Ghost transmitted to him from his father Henry like freehold property, and the grace of God in the child's pure blood, by virtue of the character and ecumenical position of his father. But this is not all, this child Pope made the book of Common Prayer and drew up most of the thirty-nine articles of what is called the New Creed. And what renders the thing so utterly shameful is, that this sickly boy never perhaps saw the book or read one of the articles. This headship of the Church, which in itself is ridiculous, is, therefore, most notoriously absurd. As the baby Pope, who is said to be

head, has, in point of fact, no more part in the Reformation than the Grand Turk. The idea of a child making articles of faith, through an act of Parliament, as head of Christ's Church, is so ridiculous as to make even the simple habitants ask, What insanity has come over Protestants to leave a learned Pope and Council of Bishops to follow a child? Then comes his daughter, the virgin Queen, inheriting her father's sanctity and plenitude of Apostolic power and inspiration. What a blessed family to have men, women and children all born apostles, angels of grace. And the Prince of Wales will be the next angel of grace in this line of apostolic succession to expound these articles, not half of which any intelligent Protestant believes, and some of which now the clergy dare not even teach, whether they believe them or not.

But enough. Is not the Professor ashamed or is he serious in professing to believe in such disgusting folly.

There are in Quebec 1,260 priests. In Ontario there are over 3,000 Protestant ministers. The yearly salaries of the priests would average not so high as \$400 each. The salaries of ministers would range from \$600 to say, \$3,000. The priests are celibates, and the ministers, as a rule, have families, say five for each family to provide for. That would make it appear that the Protestants of Ontario have 15,000 persons to the 1,260 of Catholics in Quebec to provide for. These are facts that the Professor should not overlook when he troubles himself so much about the Catholics of Quebec. But this is none of our business and we do not care a fig if Protestants desire to support ten times as many parsons. If Catholics choose to support their priests what need Professor Goldwin Smith make such a fuss about it.

LEX.

C. M. B. A. Delus.

So much of an institution of this age have the Co-operative Beneficiary Societies become, that they are now recognized as a necessity, and every well regulated community should have some kind of a protective benevolent society which shall conform to its wants.

Many of the societies of this kind are outside the pale of the Church, consequently cannot be patronized by practical Catholics.

Many more take in the boundaries of the entire country which is regarded as being too large a territory, and would burden us, who live in a healthy climate, with more than our share of death rates by reason of our being wedded to people who live in unhealthy districts.

There are several hundred thousands Catholics on this continent. The number of those who have taken advantage of and placed themselves under the protection of the co-operative beneficiary associations is comparatively small. The sick benefits and death losses, amounting to millions of dollars, that have been paid to the afflicted and to the widows and orphans of deceased members of the beneficiary societies of our country is so large that we cannot close our eyes to the good resulting therefrom, and should dispel all the predictions of failure, made by gloomy prophets who are ever opposing a system because it is new.

If Branches of the C.M.B.A. or of the Catholic Order of Foresters were established in every parish in the country and all the able-bodied members of our church were members of them, and as a result, the widows and orphans and the aged dependents were, on the death of a member, to receive \$1,000 or \$2,000, how much of the suffering that the St. Vincent de Paul Society is now constantly taxed to aid, would be avoided? How much of the time, patience and purse of our clergy would be turned to other charitable objects? How many orphans would be saved to the church, who now, on account of poverty, fall into the hands of other denominations? How much humiliating statistics that are now charged against us by county agents could be wiped out? How

much of the temptation, and perhaps crime, owing to poverty, would be removed from the path of our people?

Again, when a member of a parish dies, very often the family is left helpless, and their only recourse is to apply to the priest for aid; under our system all the members contribute their mite, which, when collected into the Treasury, amounts to \$1,000 or \$2,000, which is sent into the parish to make that family self-sustaining and enable them to keep up their financial standing in parish expenses, instead of being a burden to the parish.

These are questions which we ask you to calmly contemplate from the standpoint of self-respect as members of the Catholic Church and as citizens of this great country that has entrusted to our care the weaker portion of the nation, viz: the women and children. If you look at the situation from these standpoints, you will, we think, agree with us that if these were established as stated above, much, if not all the misfortunes and evils enumerated, would be remedied. Having arrived at this conclusion, it becomes your duty to your family, to the church and to the state to investigate the workings of these Orders and to join their ranks; consider for a moment how much good can be done through organizations like these.

Again, unity through Catholic organizations is one of the great instruments in perpetuating and spreading the truths of the Church. If we desire a glorious future for our Church in this country and for the nation through the Church, we must march shoulder to shoulder in the strong bonds of unity and thereby second the never ending labours of the clergy by the active aid of the laity, united in intelligent Catholic organizations, which by reason of their practical Catholicity will draw down upon the members spiritual benefits of far greater value than all the temporal results.

To the Women of our Church we make a special appeal to become active agents in the work of propagating and extending these orders. Should their husbands, fathers or brothers die, and we all must die, in many cases they have to assume the responsible duties of supporting young children and aged parents. How many good women are forced to live a

life of drudgery because they cannot secure enough money to start in some paying business? The death benefit from a society like this gives new life and strength to those who have at the same time to bear the loss of the death of a relative and the increased responsibility.

CATHOLIC ORDER OF FORESTERS

To meet the wants of a large Catholic population and to keep up with the practical benevolent spirit of the age.

...A court of the Catholic Order of Foresters, to be known as Sacred Heart Court No. 201, was instituted in Toronto on Monday evening last, by Bro. Geo. P. Chateauveaud and H. O. Roy of Quebec. About 30 members were initiated and the following officers installed:—

Chaplain, Rev. Father Lamarche; Chief Ranger, L. V. Bachand; Deputy Chief Ranger, Ph. DeGruchy; Recording Secretary, — Donnelly; Financial Secretary, J. J. Morm, Treasurer, L. V. Dusseau; Trustees, Bros. Brady, O'Brien, and Jas. Roy; Conductors, Bros. Souriol and Trudeau.

"The objects of this organization are to promote Friendship, Unity and true Christian Charity; Friendship in assisting each other by every means in our power; Unity in uniting together for mutual support in sickness or death; and in making suitable provisions for the widows and orphans; true Christian Charity in doing to each other as we would wish that others should do unto us."

Its main objects are to pay \$1,000 on the death of a member to his family or heirs as he directs, to pay sick benefits, and certain sums toward the funeral expenses and in charity for the purpose of a deceased brother's soul.

1st. It is confined to the Northwest, a healthy section of the country, is compact, easily managed, and a large enough territory to be economically conducted.

2d. Its objects have the approval of His Grace Archbishop Fechan; it is organized to meet the wants of the Catholics, and is legally chartered.

3d. It is conducted on strictly business principles; each member before being admitted

by a subordinate Medical Examiner, which report is examined by the High Medical Examiner. The standing of each court, financially and numerically, the number of new, sick, suspended, expelled and deceased members is reported semi monthly, monthly, and at the close of official term of the officers of Courts. The High Court officers report the condition of the Order financially and otherwise at an annual convention of the representatives of the subordinate Courts.

4th. It is entirely controlled by the members, for the members and from the members. It has no profits going to any source only to the families of the sick and deceased members, in which case all are equally protected.

"An ounce of fact is worth a pound of theory." The following facts must be self-evident:—

1st. That the co-operative beneficiary plan, under which the Catholic Order of Foresters is organized, is practical if conducted on true business principles.

2d. That millions of dollars have been paid out in this country for benevolent work which would never have been utilized in that channel were it not for the co-operative plan.

3d. That the Catholics of the Northwest, by reason of not having taken advantage of the wise law of our different states and organized themselves under the co-operative plan, have had only a small fraction of the good results that have flowed from the introduction of this system in our midst.

4th. The organization of the Catholic Foresters has resulted in great good. We have in seven years paid out the handsome sum of \$400,000.00 for endowment, sick benefits and funeral expenses, which never would have been collected were it not for the system of co-operation.

Catholic News CANADIAN.

...The regular weekly meeting of the St. Paul's Literary Society was held in their rooms on Power Street on Tuesday 21st inst. The following programme was rendered:—Speech, Chas. Burns, E.J.P.; song, Mr. Uttenweiler; speech, D. J. Quinn; song, Mr. Kane; speech, Mr. Cowan; song, M. J. Quinn. Mr. Burns presented to the society several valuable books at the close of the meeting.

The society's roll of membership is steadily increasing, having ninety-seven names on the list.

...Rev. Father Charette, late of Montreal, who has been stationed in the Diocese of London, arrived in Toronto last week and preached an eloquent sermon in the Sacred Heart Church on Sunday last. In the course of his sermon, the subject matter of which was "Divine Providence," he spoke of the difference between the rich and the poor, claiming that although a poor man had to meet many trials and vicissitudes and whose portion was continuous hard work, he still had greater consolation in the love of God. A poor man, endowed with health, could mostly always earn a modest living, and, when stricken with absolute want, he still had the solace of his friends, whilst if a rich man was reduced in circumstances by misfortune or otherwise, his friends all left him, and he was forced to stand alone. The singing, as is usual at this church, was of a high order. The solos of Mrs. McKinnon, who is leader of the choir and a musician of skill and ability, and to whose exertions and training much of the success of the choir is due, were well sung, as was also those that fell to the lot of Mr. Bissonette. The Mass sang was Rosewick's.

...Apart from those religious orders that devote themselves to teaching, there are Sisters who relieve the poor in their homes and in

asylums, who take care of the orphan, who attend the sick and dying; there are others who receive that wandering sheep, of whom Christ said "Rejoice with me because I have found the sheep that was lost," the outcast of Society. To her they give a shelter, that is, a home and the means of earning pure daily bread, thereby keeping her from the contagion of the world and from that poisoned cup of vice of which, alas! she has drunk so deeply, and teaching her to take all her affections from the world and fix them on Jesus Christ, and henceforward to lead a life of penance in atonement for the past.

Who will say there is charity greater than this? No doubt, it is a repulsive work of charity; for a pure maiden grown up in the bosom of a pious family, innocent of sin, not knowing even what vice means, to have to approach the degraded creature who has lived in wickedness and shame for years, to hear the foul words she utters almost unconsciously they have been her language for so long a time, words which sound like an unknown tongue in the ears of that innocent spouse of Christ—to calm by her kind words and deeds, those passionate longings for liberty, that terrible disguised temptation, which haunts the penitent for years. What more revolting to a pure and innocent heart? But the love of Christ overcomes the natural feelings of aversion and the difficulty of the work is compensated for by the floods of heavenly joy with which Christ inundates the hearts of those who have consecrated themselves to this great work of charity.

Such a work of heroic devotedness is the sole end of the Institute of our Lady of Charity, better known as the Sisters of the Good Shepherd, and for whose benefit a concert was given in the Auditorium on Monday evening last. The hall was well filled, and the programme, which was carried out under the direction of Mrs. Obernier, was of an excellent order. The singing of Miss A. Walsh, a young *debutante* to the concert stage, was much admired; her rendition of the song "Waiting," elected for her a well deserved encore. The ever popular W. E. Ramsay had associated with him Harry Rich the comedian, both of whom kept the audience in "Smiles," during the evening. The others taking part were Miss Mabel Gardner, Mrs. Obernier, Messrs. Boin and Falder, all of whom acquitted themselves well.

Special Correspondence to the Review.

...At Villa Maria, near Montreal, on the 8th inst., His Grace, Archbishop Fabre, administered the Sacrament of Confirmation to a number of the pupils, who were also First Communicants. The scene was a beautiful one in all its accessories. The charming little Convent chapel, with its altar of snowy marble decorated with gold, the perfume of early flowers, the singing of the carefully trained and most harmonious choir, all added impressiveness to the solemn moment, when the white-robed band of children advanced to receive the two great sacraments. It was the Convent chapel of Villa Maria on a similar occasion, which inspired some beautiful lines from the pen of Thomas D'Arcy McGee.

...The Mass of Communion being ended, His Grace, the Archbishop, with several gentlemen, amongst whom were noticed Hon. J. J. Curran, M.P., and Judge Tschereau, each of whom had a daughter amongst the communicants of the day, partook of breakfast in one apartment, whilst the ladies, with the happy little group of children, engaged similar hospitality in another. Everything was conducted with that exceptional good taste and refinement, for which the ladies of the congregation are so famous.

...A very interesting lecture was delivered

before the Sacred Heart Union, an organization which has grown out of the men's branch of the Apostleship of Prayer, on the evening of April 3rd, in the hall of the Jesu, by Mrs. Henry Kavanagh.

The subject was "the Mafia," and the speaker dwelt in detail upon the history of that now notorious secret society. These lectures upon various topics of current interest have become a feature of these monthly meetings, and are looked forward to with pleasure by the male members of the League.

...The English students of St. Mary's College, Montreal, surpassed themselves on the evening of the 16th inst. in a play entitled "Day Dream Dispelled." The play is itself deserving of special mention, being both dramatic and interesting in a high degree, eminently suitable for college rendition. The acting was particularly good, and scenery and costume left nothing to be desired. Between the acts, the St. Mary's College cadets gave a specimen of their drill, surprising even to the admirers of that corps, which has already met with encomiums so warm from the public. The gymnastic exercises in which many of the pupils took part, were truly admirable and were greeted each time with hearty prolonged applause. The performance was for the benefit of the cadet corps, and was under the patronage of the Mayor of Montreal, and Mrs. McShane. It certainly was one of which St. Mary's College may well be proud, and which the public would be glad to see repeated at an early date.

...The departure of the Rev. G. Kenny, S.J., from the Gesu, Montreal, to assume the pastorate at Guelph, leaves a gap, which it is a truism to say, can scarcely be filled. So much beloved was Father Kenny, so heartfelt is the sorrow at his departure, and so eminent were the services he rendered to religion by his masterly discourses alone, that the congregation of the Gesu, can only congratulate the people of Guelph upon an acquisition, which is to them so great a loss.

...St. Anthony's, under the zealous pastorship of Father Donnelly, is now one of the most flourishing Irish congregations in Montreal, numbering amongst it several influential and respected citizens. On Palm Sunday night it was favoured by a learned and eloquent discourse, delivered by Rev. C. Carrier, C.S.C., of St. Laurent College, on "The Symbolism of the Church." Those of his auditors, who had been fortunate enough to hear Father Carrier on previous occasions, could judge in advance of the scholarly and effective treatment such a subject would meet with at his hands. Father Carrier, who ranks amongst the foremost scientists of the Dominion, has lately made interesting additions to the Museum at St. Laurent College, in the creation of which he had so great a share.

An exhibition of valuable paintings, principally old masters, loaned by Dean Wagner of Windsor, will be opened by a Sacred Concert on the evening of May 1st, the eightieth anniversary of the episcopal consecration of Mgr. Fabre. The proceeds will be divided between the Hotel Dieu of Windsor, Ont., and the new Cathedral, Montreal, a work in which the people of the archdiocese are deeply interested. It is hoped that the interior of this splendid building may be sufficiently advanced to permit the holding of service on the 250th anniversary of the foundation of Montreal, which will occur in 1892.

Montreal has just witnessed the advent of the celebrated tragedienne, Sarah Bernhardt, who during her visit, appeared in only one play, deserving of patronage in a Catholic city. Her rendering of "Jeanne d'Arc" was most effective, and rose to positive sublimity in the scene where the inspired heroine hears the voice of the heavenly voices.

...His Lordship Right Rev. N. Z. Lorrain, Vicar Apostolic of Pontiac, paid a visit to Hagarty last week. The work there on a new church is well under way, and when completed the edifice will be a credit to the people of Hagarty. It will be 80 feet long by 40 feet in width. His Lordship was much pleased with his trip.

...St. Mark's church, Prescott, has just been presented with two beautiful side altars at the cost to the donor of over \$1,000. They are of carved oak oiled, and for finish and artistic design rank amongst the foremost of church work in Canada. The one on the right, that of the Sacred Heart, contains a statue of the Saviour, and on the left that of the Virgin and Infant Saviour, are both works of art of high order, having been imported direct from Munich. The front of each altar has been decorated in fresco by Mr. Ertle, of New York.

...In the course of the demolition of the old St. Joseph's School House, Kingston, the first Catholic Cathedral of Upper Canada, many relics of the past have been found. On taking up the floor directly under the altar were found the bodies of the dead of many years ago. Among others the workmen found the remains of a nun who belonged to an old noble family, the members of which still reside in Montreal, and who died there during the emigrant fever of 1817-18. The coffin was in a fairly good state of preservation and will be sent to Montreal for re-interment. The bodies of three other nuns have so far been found, as well as that of a priest enclosed in a metallic casket. In the attic over the church proper was found an old tabernacle, doubtless one of the first used in the church. The remains of the priest found were those of the Rev. Michael Neelon, a victim of the emigrant fever of 1817. They were re-interred from St. Mary's Cathedral, on Monday morning last.

...The news of the death of Rev. Father Malloy, O.M.I., at St. Sauveur Presbytery, Quebec, will be received with profound regret throughout the Ottawa Valley, not only by those of the Catholic faith, but by the members of all denominations, in which his name was loved and revered. Rev. Father Malloy was born in the county of Limerick, Ireland, on the 1st November, 1801, and was ordained on the 6th July, 1845, and shortly after came to Ottawa, where he was stationed at the Basilica. He for a time ministered to the spiritual wants of the Irish community, but he was principally known for his devoted advocacy of temperance principles, which earned him the title of "Apostle of Temperance," and his charitable work. Rev. Father Malloy founded the Irish Catholic Temperance Society, which accomplished much good, and also established a House of Refuge for females on St. Patrick's street and another for males on Church street. He was liberally helped in his charitable doings by all classes without regard to creed. About ten months since, feeling in need of rest after his long and faithful labours, he retired to the presbytery of the O. M. I. in Quebec, where he passed peacefully away on Friday last to enjoy that reward prepared for all who, like him, have fought the good fight. In the Catholic Churches of Ottawa on Sunday last touching references were made to the departed priest. Very Rev. Canon McCarthy and Rev. Father Whelan touchingly alluded to his years of pious philanthropic life in Ottawa. At nine o'clock on Monday morning, the hour at which the funeral took place, a Requiem Mass was sung in the Basilica by His Grace Archbishop Dubamci, and was attended by a very large congregation. Chevalier John Heney, Alderman Devlin and Mr. Geo. Baskerville, of Ottawa, were present at the obsequies in Quebec.

...His Lordship Bishop Lorrain will make a pastoral visitation to the parish of Renfrew on the 27th, 28th and 29th of June.

...At High Mass at all the Irish-Catholic churches in Montreal on Sunday last, a pastoral from His Grace Archbishop Fabre was read, exhorting the faithful to abstain from attending the proposed meeting in favour of the Parnell movement on the 8th May next. His Grace instructed the pastors of the churches to make the necessary comments, so that his meaning might be perfectly understood. At St. Patrick's church Father Dowd, after reading the pastoral, addressed the congregation in strong terms. In the course of his remarks Father Dowd said:

"Since some time there has been a movement in Montreal on the part of a few persons with little influence to introduce the delegates of Mr. Parnell into the city. Some days ago, the individuals concerned in this project took a step forward by fixing the 8th of May next for the holding of a public meeting at which several delegates of Mr. Parnell are to appear in order to explain and advance the object of the mission. It is well known that the object of their mission to America of these delegates is to collect funds in order to carry on with success the warfare commenced by Mr. Parnell in Ireland against the great majority of the representatives of the country in Parliament, against the great majority of the population of large, against the immense majority of the priests of Ireland, and against the unanimous decision of the bishops and archbishops of faithful Ireland. This is the warfare intended to be strengthened and propagated by the meeting of the 8th of May. The object of the meeting is, therefore, bad and wicked, and must be condemned, as well as every similar meeting, by sincere Irish-Catholics, just as it has been condemned by our Archbishop. The fact is plain. The delegates of Mr. Parnell come here as the agents of a faction composed of a small minority of the Irish people. What is the object of the coming? It is to ask you to give them your money in order to maintain the spirit of faction amongst the minority they represent. They ask your money to enable them to keep the wounds of poor Ireland open and bleeding as long as possible. Coming to us for so wicked a purpose we cannot and will not receive them. Let dear old Ireland send us a message of her wants, let her message be carried to us in one voice coming from her tried sons without division, then her message will be received and her wants relieved now as often before, though to relieve them it should cost them the half of the last shilling her children possessed. The advice of your Archbishop is generally sustained by that of the most enlightened and patriotic of the friends of Ireland in Canada and the United States. Therefore, my dear brethren, I exhort you in the name of the Archbishop to abstain from attending the meeting in question, to refuse to encourage in any way the unpatriotic and irreligious mission of the Parnellite delegates." Father Dowd also strongly condemned Mr. Parnell, and said that after his conduct of the Church, as the guardian of morality, could do nothing but condemn him. He concluded:—"Now, my dearest brethren, I will conclude my remarks by again charging you to abstain from attending the projected meeting, and from taking part in any other proceeding that would place you in opposition to the judgment of the bishops of Ireland. You are now happy; you are united together in bonds of holy peace and harmony. Watch over these blessings, and keep far from the limits of your city that accursed rancour and division which the Parnellite mission wishes to transplant from poor afflicted Ireland into your midst. Pray for the bishops of Ireland that God may guide with wisdom, and pray for our brethren at home, that, like our ancestors, they may always obey their bishops, who have to account for their souls."

...Ex-Ald. John Heney, of Ottawa, Knight of

the Holy Sepulchre, attained his seventieth year on Thursday, April 23rd. That he may have many happy returns is the sincere wish of his large circle of friends and acquaintances.

GENERAL.

...A Catholic Scientific Congress will be held at Genoa next year in celebration of the Columbus Centenary.

...Mgr. Zaleski, who is a delegate to India from his Holiness the Pope, is, according to latest advice from Madras, staying at Muhe.

The Brazilian Primate, Mgr. Macedo Costa, Archbishop of Bahia, has passed away, at the age of fifty-four. He was educated in Paris, became Bishop of Para, was one of the chief opponents of Freemasonry, and in June, 1890, was elevated to the Primacy.

...Mayor Smith of St. Paul, Minn., has appointed Rev. John J. Keane one of the school inspectors under the new school law. Father Keane is the president of St. Thomas' Seminary.

The installation of Rt. Rev. Bishop Scannell at Omaha, Neb., whether he has been transferred from Concordia, Kans., took place April 12th, in St. Philomena's Cathedral of the former city.

Father John Baker, who recently died among the lepers of Surinam in Dutch Guiana is the third Redemptorist who has died there. Ten years ago he contracted the leprosy from which he died at length, like Father Damien. As at Molokai, the Franciscan nuns have charge of the women and children at Surinam.

The class of Christian Philosophy, conducted by the Rev. A. M. Mandalari, S. J., at the rooms of the Catholic Union of Boston, is attracting a large membership of young men and women; and is an auspicious beginning of the Union's "Catholic Truth" work.

An evidently authoritative exposition of the budget of the Vatican has been published by a Catholic Munich paper. The Sovereign Pontiff's annual expenditure for his own household, and for all matters not comprised under the other departments, amounts to £20,000. The Sacred College is maintained on £28,000; poor dioceses receive a subvention of £18,400; for the Apostolic Palaces His Holiness is at a charge of £72,000; the State Secretariate costs £10,000, and the salary of functionaries and officials £60,000; schools and charities are supplied by £48,000.

...Archbishop Ireland had a tremendous welcome at the hands of a number of prominent divines of a variety of denominations at a great total abstinence rally at the New York Metropolitan Opera House on the 13th inst. The "Consecrated Blizzard" vindicated the temperance teachings of the Catholic Church in a characteristic address.

...The Rev. Thomas Jackson, Prefect Apostolic of Labuan and Borneo, who is in this country gathering funds for his mission, writes to the press that generous Catholics have enabled him to pay the passage of seven Sisters of the Third Order of St. Francis to Borneo and to build a home there for them. The brave Sisters are about to start at once.

...Here is another indictment of Protestantism, for its inadequacy to human needs. Said Mrs. Mary A. Livermore, addressing the Woman's Educational and Industrial Union of Boston last week, on the topic, "The Women Who Do not Marry":—

"It is the Protestant Church which has made the term 'old maid' one of reproach and scorn. All the teachings of Protestantism have been to force women to marry, and it has been preached that women who do not marry miss everything. As if hosts of women in marriage did not 'miss everything.'"

Men and Things.

...Lady Zetland and Miss Balfour, who have been making a tour through the west of Ireland, have had a most courteous and kindly reception from the peasantry.

...Few men could look back on their past political lives with so few regrets as Earl Granville; and few men will be so greatly regretted as he by his brother politicians. His foes paid him an unconscious compliment by grudging him, as they did, to the Gladstonians. As the brother of Lady Georgiana Fullerton, he often came into contact with Catholics—a contact which possibly had something to do with his refusal to rank himself among the opponents of Home Rule. Those who attended the great anti-slavery meeting in London, when Cardinal Lavigerie and the Cardinal Archbishop of Westminster sat on the left and right of Earl Granville as Chairman, will remember that in his urbanity there was something fatherly—almost ecclesiastical. Earl Granville, like several other statesmen of both parties, was a subscriber to *Merry England*; and he took great interest in watching, month by month, the progress of the forward school of literary and artistic criticism among Catholics.

...Mr. Alfred Webb, the representative in Parliament of West Waterford, has issued an address to his constituents in the course of which he says:—

“Till Mr. Parnell in Committee Room No. 15 assumed the attitude he has since maintained, he could perhaps by penitence and becoming conduct have partly reinstated himself in our minds, and rendered it possible for him, it might be at no distant date, to resume the chairmanship. Soon, however, he removed all such possibilities, and step by step he has rendered them more and more impossible. And now, even could he be cleared or vindicated as to the divorce proceedings, his villification of his trusted and patriotic colleagues, his impugning the good faith of Mr. Gladstone and the Liberal party, his language at Kilkenny and Sligo, his efforts to stir up dissension between class and class, and north and south in Ireland, his appeal to passions which we trusted had long been laid at rest, his failure to stand by his own challenge, his breach with the British people—these offences have now rendered him, as has been well said, the only impossible leader in Ireland.”

...The Abbe Pujol, who administered Extreme Unction to the late Prince Napoleon, has written a letter to a friend in Paris, in which he states that he took no step to offer this last consolation of the Church before being formally invited to do so by the family of the Prince, and that he would not then have done so had not Prince Napoleon himself ratified this invitation. “The Prince’s mind,” says Monsignor Pujol, “was not hostile to the religious ideas which I and other churchmen represented. For some months previously his conscience had been at work. Those who fancy he was an adept in Materialism did not know him. He was never unfaithful to fundamental supernaturalism, and particularly in relation to God. For some time he leaned towards Christian ideas. There were many signs of a deep-seated religious evolution. For instance, he intended when he went back to Prangins to cancel a part of his will declaring his hostility to the Church. He had also in 1890 accepted, from one he held in affection, a crucifix, which he begged me to get the Pope to bless. For months he heard Mass every Sunday, and the Sunday before he fell ill he went to hear it at St. Peter’s, where Cardinal Mermillod saw him leaning against the monument of Pius VII.”

...The title held by Cardinal Lavigerie, to which in some of his recent addresses on the subject of slavery he proudly referred is one

of the most venerable and distinguished in the Catholic hierarchy. The first bishop of Carthage, Agrippinus, is assigned a date in the later years of the second century. Optatus, whose name occurs frequently in the controversies of the time, flourished in the beginning of the third century. The still more famous Dantatus died in the year 1248. To him succeeded the illustrious Cyprian. Then follows a long roll in which occurs some notable names. Among these are Quodvultdeus (that God wills), Deogratias (God be thanked), and others suggested by a study of the New Testament. After the Arab invasion in the seventh century there is a break which lasted till the era of the Crusaders. We then find the names of two bishops, nominated probably more in hope of the recovery of North Africa from the Moslem than as indicating any actual repossession. There is then a long interval, during which no attempt or pretence was made of holding jurisdiction in the ancient Punic domain. Nevertheless, twelve bishops of Carthage are assigned to the period between 1461 and 1804. It was not however, till France had, in the nineteenth century, carried out the projects, in the prosecution of which King Louis the ninth met his saintly death in the thirteenth, that the famous See became once more a reality in Christendom, and furnished a title to a not unworthy successor of the great Cyprian. It would be a strange development in ecclesiastical and political history if the Archbishop of Carthage (Rome’s once formidable rival) should become bishop of Rome and sit in the chair of St. Peter.

...The letters of the Archbishop of Paris on the duties of French Catholics is a rallying-point for French prelates. It has already called forth the public approval of twenty-three bishops and archbishops. It has had the singular effect of bringing together, in letters of congratulation and adhesion to Cardinal Richard, prelates as opposed in recent religious policy as have been Cardinal Lavigerie and Mgr. Tregaro, Bishop of Seez. It may be remembered that the *non possumus* of Mgr. Tregaro was among the most emphatic pronounced against the toast from Algiers. As certainly as the now famous toast proved an apple of discord, the recent words of the head of the French episcopate are received as an olive branch of peace in the Catholic camp. One of the most remarkable letters to Cardinal Richard on this subject is from the Bishop of Montpellier, in the course of which, touching upon the religious grievances of the hour, the Bishop says: “The advice, MONSEIGNEUR, which you give your spiritual children, and which I, following your example, permit myself to give mine, applies only to Catholics as such. Its principal aim being religious, it bears upon politics but in an indirect manner.” This indirect political bearing the Bishop draws from the Cardinal’s letter in the following manner when he says: “It is for us to remind electors that it is their duty to vote, and that their vote becomes a sin when it is given in favour of men who are declared enemies of religion and of ecclesiastical influence. It is for us to encourage the children of the Church to claim their share of common liberty as French citizens, and to defend the consciences of all against the tyranny of anti-Christian sects. Institutions founded on universal suffrage will be destroyed by their own acts if they allow anti-Christian sects to identify themselves with the Republic, and a collection of anti-Christian laws to become the essential constitution of the Republic.” The Bishop of Nantes, addressing Cardinal Richard on the same subject, says: “The language of your Eminence, pure and noble as truth itself, will be understood by the many sincere Catholics who, amid the shadows and perils of the present hour, seek guidance for their steps.”

...Mgr. Racine, Bishop of Sherbrooke, in a recent circular letter to his clergy, utters some

very plain truths with reference to immigration and annexation that will be just as applicable to the English as to the French speaking provinces. His Lordship says:—

“From a religious as well as a national point of view, the emigration of our people to the United States is one of the deepest afflictions that has fallen upon our country. To leave home and country to ask from a foreign people that prosperity which can be found at home is nothing less than a blinded policy. The real cause of Canadian emigration to the United States is found in the desire to renew fortunes which have been lost or squandered in our native land. It is found in that spirit of change and adventure which is so manifest among inexperienced young people. It is found in luxury, intemperance, and a thousand and one other excesses of a dangerous kind. It is found in a want of patriotism, in that egotism which takes possession of us, and which is always ready to sacrifice public welfare to personal ambition, and to place individual interests above the general interests of the country in which we live. Is it devotion to one’s native land that inspires all these declamations in which we belittle everything Canadian and extol to the clouds all that is American? Is it the true patriot who, in order to satisfy an illegitimate desire for fame and fortune, goes about preaching the annexation of Canada to the United States, when he is aware that annexation would be the ruin of all that our fathers taught us to love and venerate? Our forefathers of whom we are so proud to be the descendants, must shudder in the silence of their tombs at the sight. If our Canadian families would employ for the establishment of their children upon our own domain the money spent upon luxury and intemperance, they would find in our country much more than they are now seeking for in exile under a foreign flag.”

The distinguished prelate continued as follows:—

“A brilliant future awaits us. Is there a country in the world that is marching more surely than ours upon the road to greatness? What change is there that can tempt the Canadian people? Can they not attain the object of their noble and legitimate aspirations by peacefully working for the advancement of their country, and in contributing by their labour and their intelligence to found a great nation on the American continent. Think of that era of greatness that would so soon dawn upon the Dominion if every Canadian remained at the post of duty and honour. Remember the glories of your revered ancestors. Remain faithful to your traditions and to your duty. It is not the mission of Canadians to be the servants of people who are strangers to us by their laws and by their institutions. Let us all stand together, each one for his or her part in his or her sphere. Let us work for the glory of God and for the prosperity of our country.”

Book Reviews.

Dunahoo’s Monthly Magazine, for May. Among the most interesting articles are a lengthy account of the Silver Jubilee of Archbishop Williams, with a correct portrait. Mr. Peter McCorry’s Revisit to Ireland. Origin of Journalism, by A. F. Marshall, of London. Kildoon, the interesting story, by Victor O’D. Power. Edmund Bailey O’Callaghan, the Irish-Canadian Patriot. The Mission of Santa Clara, California. Gymnastics Essential to Education. Women as Physicians, by Cardinal Gibbons. The Queen Isabella Association, by Agnes Hampton. To Carpineto, the Birthplace of Leo XIII., by P. L. Connellan. Sayings of Cardinal Newman. Herr Windthorst, by Agnes Hampton, together with a great variety of other matter, too numerous to mention.

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

TENTH MONTHLY DRAWING APRIL 8, 1891

3134 PRIZES
WORTH \$52,740.00
CAPITAL PRIZE
WORTH \$15,000.00
TICKET, . . . \$1.00
11 TICKETS for \$10.00

LIST OF PRIZES.	
1	Prize worth \$15,000—\$15,000
1	" " 5,000—5,000
1	" " 2,500—2,500
1	" " 1,250—1,250
2	Prizes " 500—1,000
5	" " 250—1,250
25	" " 50—1,250
100	" " 25—2,500
500	" " 15—3,000
500	" " 10—5,000
Approximation Prices.	
100	" " 15—2,500
100	" " 15—1,500
100	" " 10—1,600
500	" " 5—4,285
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BE SURE

to examine the list of

PREMIUMS

offered by the REVIEW
in another page of
this issue



A NATURAL REMEDY FOR
Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

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

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind. for the past ten years, and is now prepared under his direction by the

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Price \$1 per Bottle. 6 Bottles for \$5
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FREEHOLD LOAN AND SAVINGS CO.

DIVIDEND NO. 63.

Notice is hereby given that a dividend of 4 per cent. on the Capital Stock of the Company has been declared for the current half year, payable on and after the first day of June next at the office of the Company, Church street.

The transfer books will be closed from the 17th to the 30th of May, inclusive.

Notice is also given that the General Annual Meeting will be held at 2 o'clock p.m. Tuesday, the 2nd day of June, for the purpose of receiving the annual report, the election of Directors, etc.

By order of the Board.
S. C. WOOD, Manager.

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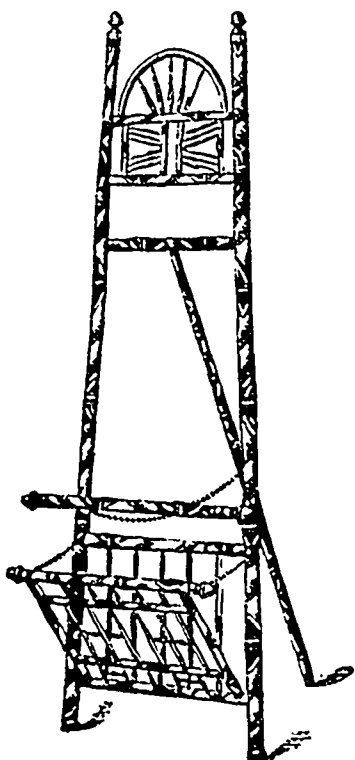
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Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 year's standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.

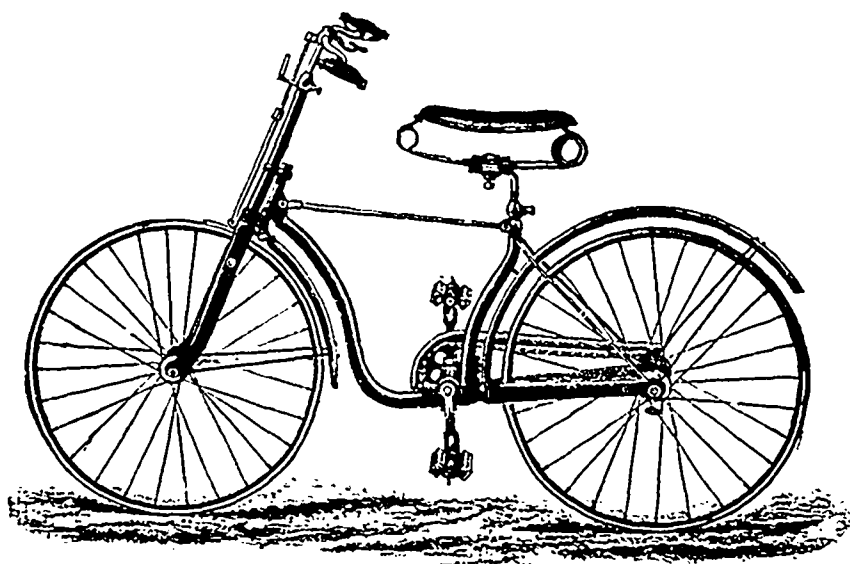
These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

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

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

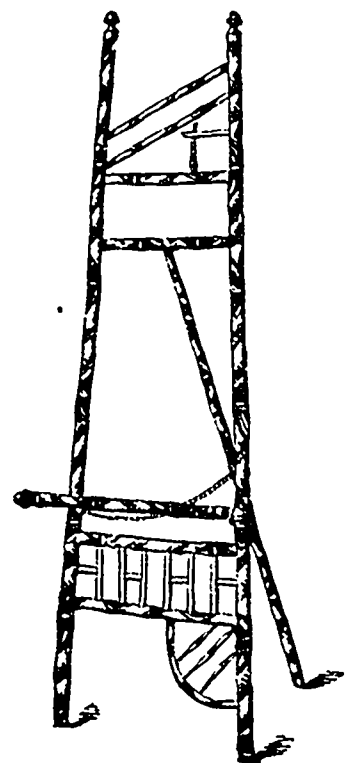


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5½ feet high (Bamboo)
Given with 7 subscribers

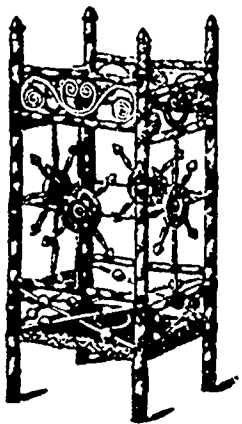


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concave; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedals; the front and rear axles are all made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

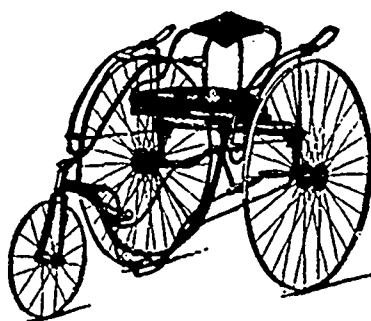
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No. 3 “ “ \$100.00 “ 120 “



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