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# The Catholic Weekly Review.

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

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

Vol. V

Toronto, Saturday, June 20, 1891.

No. 19

## BOOKS

For the Month of June.

A Flower for each day of the month of June, cloth, flexible	15
Imitation of the Sacred Heart by Father Arnold.....	1.25
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Pamphlets will be sent on application.

MALTINE MANUFACTURING COMPANY,  
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The Home Savings & Loan Company  
(Limited.)

Notice is hereby given that a dividend at the rate of 7 per cent. per annum has this day been declared on the paid up capital stock of the Home Savings & Loan Company (Ltd) for the half year ending 30th June, 1891, and that the same will be payable at the office of the company, No 78 Church street, Toronto, on and after Thursday, the 2nd day of July, 1891.

The transfer books will be closed from the 16th to 30th June inst. inclusive.

By order of the board.  
JAMES MASON,  
Manager.

Toronto, 12th June, 1891.

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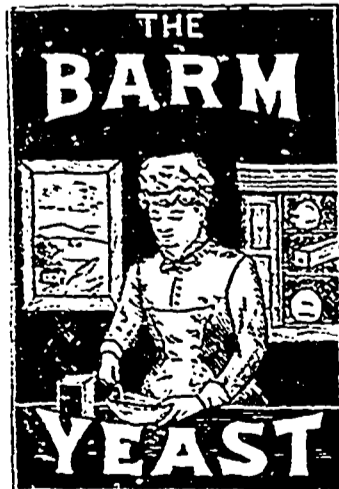
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 Money to Loan Money Invested  
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Complete Classical, Philosophical and Com-  
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 pupils \$28.00. or further particulars  
 apply to  
 REV. J. R. TEEFY, President.

**TORONTO POSTAL GUIDE.** During  
 the month of June 1891, mails  
 close as follows:  

Close	Close	Close	Close
a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.00 7.35	7.45	10.30
O. and Q. Railway	7.30 8.15	8.00	9.20
G. T. R. West	7.00 8.20		12.40
			7.45
N. and N. W.	7.00 4.10	10.00	8.10
T. G. and B.	6.30 4.45	11.10	9.00
Midland	6.30 3.35		12.30
			9.30
C. V. R.	6.00 3.40	11.55	10.15
	a.m. p.m.	a.m. p.m.	
G. W. R.	2.00 9.00	2.00	9.00
	6.00 4.00	10.35	8.20
			9.30
	a.m. p.m.	a.m. p.m.	
U. S. N. Y.	6.00 12.00	9.00	5.45
	4.00	10.30	11.00
U. S. West States	6.00 9.30	9.00	7.20
	12.00		

English mails will be closed during June  
 as follows: June, 1, 4, 8, 11, 15, 16, 18, 22, 23,  
 25, 27.  
 N.B.—There are branch post offices in every  
 part of the city. Residents of each district  
 should transact their Saving Bank and  
 Money Order business at the local office  
 nearer to their residence, taking care to  
 notify their correspondents to make orders  
 payable at such branch post office.  
 T. C. PATTERSON, P.M.

**DROPSY** Treated free.  
 Positively CURED  
 with Vegetable  
 Remedies. Have  
 cured many thou-  
 sand cases pre-  
 scribed hereless. From first dose symptoms rapidly disappear,  
 and in two days at least two-thirds of all symptoms are removed.  
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 MONTREAL AND QUEBEC TO LIVERPOOL.  
 Superior accommodation for all classes of  
 Passengers.  
 Liverpool Service

From Montreal		From Quebec.
Toronto	Tues. June 9th	Thur June 18
Vancouver	Wed. " 17th	
San Francisco	" " 24th	
London	" " 31st	
Oregon	" July 8th	

Steamers will leave Montreal at daylight  
 on the above dates, passengers can embark  
 after 8 p.m. on the evening previous to sail-  
 ing. Midship Saloons and Staterooms,  
 Ladies rooms and Smoking-rooms on the  
 Bridge Deck.  
 Electric Light, speed and comfort.  
 Rates of Passage—Cabin to Liverpool \$45  
 to \$50. Return \$85 to \$120. Special rates for  
 Clergymen and their families. Intermediate  
 \$30. Return \$60. Stowage \$30. Return \$10.  
 For Tickets and every information apply to  
 C. S. Gzowski, Jr. 24 King street East  
 G. W. Torrance, 18 Front street West  
 or D. Torrance & Co.  
 General Agents Montreal.

**AMERICAN FAIR,**  
 334 YONGE ST. TORONTO

Wednesday Bargain Day made  
 quite a sensation last Wednesday.  
 Will be greater next. Goods sold  
 less than any merchant buys them.  
 That is not the only day; we have  
 bargains every day; we are deter-  
 mined to reduce our great stock of  
 goods. See the prices we are mak-  
 ing on a few here and come and  
 see the rest.

2,000 copper-bottom and tin tea and  
 coffee pots, prices, 7c, 13c, 15c, 17c,  
 21c, 25c, worth 15c, 20c, 25c, 30c, 35c,  
 and 50c. Rockingham teapots every  
 size, from 9c each up. A splendid  
 assortment of Rockingham ware at  
 most popular prices. We are clearing  
 out a great lot of sponges at 1c, 3c, up  
 to 29c, worth 3 to 75c as usually sold.  
 Beautiful breadboxes 59c, worth \$1.  
 Steel-wheeled wagons, double-spoked,  
 \$1.99, \$1.69, usually \$2 to \$2.50.  
 Wooden-wheeled carts and waggon:  
 waggons 34c, worth 50c; 68c worth  
 \$1, and a large one 98c, worth \$2.  
 Beautiful croquet sets, imported balls,  
 64c, 98c, \$1.14 for 4, 6 and 8 balls  
 each. One hundred gross of Harts-  
 horn shade rollers we have had; why,  
 they are the best, and we sell them  
 complete for 14c. Best 5-4 table oil-  
 cloth 29c per yard. Joke banks for  
 10c, price 19c. Acme blacking 19c.  
 Sixty-foot clothesline 10c. Three  
 dozen clothes pins 5c. Nonsuch stove  
 polish 9c. Matches 10c a box. Come  
 in the afternoon all that can. Store  
 open evenings.

W. H. BENTLEY.

**THE PROVINCE OF QUEBEC LOTTERY**  
 NOTICE.

I beg to call the attention of corres-  
 pondents inquiring about the "COLONI-  
 ZATION LOTTERY" to the fact that  
 I have severed my connection with same  
 about one year ago.  
 I am the manager of THE PROV-  
 INCE OF QUEBEC LOTTERY and  
 have nothing to do with the COLONIZATION  
 LOTTERY.  
 S. E. LEFEBVRE  
 Montreal, April 1891.

**IMPORTANT FACTS**  
 ABOUT NOURISHING FOOD

"Our National Foods" put up in packages only are not ordinary  
 foods. They are prepared by the Conversion of the Starch into dextrine  
 They contain double the nourishment that is in flesh meat. A 1-lb. pack-  
 age of Ireland's Desiccated Wheat at 25c contains 30 grains of re nourish-  
 ment than 10 lbs. of Beefsteak at about \$1.50. Think of That. The people  
 are beginning to find it out and when they ask now for Ireland's Desiccated  
 Wheat in packages they mean it. The Grocer need not say, "We have it in  
 bulk just as good" for the customer is at once suspicious for we do not sell  
 it in bulk. It is sold by all first-class grocers and manufactured only by

**THE IRELAND NATIONAL FOOD CO. (Ltd.) TORONTO**  
 109 COTTINGHAM ST. TORONTO.

**THE OWEN**  
**ELECTRIC BELT**  
 And Appliance Co.  
 HEAD OFFICE CHICAGO.

Incorporated June 17, 1887, with a cash  
 Capital of \$50,000.00.

Patented in Canada, December, 1877,  
 Patented in U. S., June, 1877.



71 King St. West, Toronto, Ont.  
 G. C. PATTERSON, MGR. FOR CANADA.

Electricity as applied by The Owen  
 Electric Belt and Appliances

Is now recognized as the greatest boon offered  
 to suffering humanity. IT HES, DOES AND  
 WILL CURE in seemingly hopeless cases  
 where every other known means has failed.  
 By its steady, soothing current, that is easily  
 felt, it will cure:

- |  |   |
|--|---|
| Rheumatism,<br>Sciatica,<br>Spinal Diseases,<br>General Debility,<br>Neuralgia,<br>Lumbago,<br>Nervous Complaints,<br>Spermatorrhea,<br>Dyspepsia, | Liver Complaint,<br>Female Complaints,<br>Impotency,<br>Constipation,<br>Kidney Disease,<br>Varicocele,<br>Sexual Exhaustion,<br>Epilepsy or Fits,<br>Urinary Diseases,<br>Lame Back. |
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**WE CHALLENGE THE WORLD**  
 to show an Electric Belt where the current  
 is under the control of the patient as com-  
 pletely as this. We can use the same belt on  
 an infant that we would on a giant by simply  
 reducing the number of cells. Ordinary belts  
 are not so. Other belts have been in the  
 market for five or ten years longer, but to-  
 day there are more Owen Belts manufactured  
 and sold than all other makes combined.  
 The people want the best.

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

**BEWARE OF IMITATIONS.**

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

**DRS. R. & J. HUNTER.** of Toronto, New  
 York and Chicago, give special attention to the  
 treatment and cure of Consumption, Catarrh,  
 Bronchitis, Asthma, and all diseases of the  
 throat by inhalation of medicated air.  
 A pamphlet explaining their system of treat-  
 ment can be had free on application. Consulta-  
 tion free, personally or by letter. Office hours,  
 10 to 4. Call or Address, 101 Bay Street,  
 Toronto.

Extracts from a few of the many satisfactory  
 letters received from our patients.

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

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

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

**POEMS**

OF  
**POPE LEO XIII.**

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

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**PINS & CHARMS**  
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# The Catholic Weekly Review.

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

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

Vol. V

Toronto, Saturday, June 20, 1891.

No. 19

Official Translation.

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

TO OUR VENERABLE BRETHREN,  
ALL PATRIARCHS, PRIMATEs, ARCHBISHOPS, AND BISHOPS  
OF THE CATHOLIC WORLD,  
IN GRACE AND COMMUNION WITH THE APOSTOLIC SEE,  
POPE LEO XIII.  
VENERABLE BRETHREN,  
HEALTH AND APOSTOLIC BENEEDICTION.

It is not surprising that the spirit of revolutionary change, which has so long been predominant in the nations of the world, should have passed beyond politics and made its influence felt in the cognate field of practical economy. The elements of a conflict are unmistakable: the growth of industry, and the surprising discoveries of science; the changed relations of masters and workmen; the enormous fortunes of individuals, and the poverty of the masses; the increased self-reliance and the closer mutual combination of the working population; and, finally, a general moral deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings, legislatures, and sovereign princes, all are occupied with it—and there is nothing which has a deeper hold on public attention.

Therefore, Venerable Brethren, as on former occasions, when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of the common weal, and have issued Letters on Political Power, on Human Liberty, on the Christian Constitution of the State, and on similar subjects, so now We have thought it useful to speak on the condition of labor. It is a matter on which We have touched once or twice already. But in this Letter the responsibility of the Apostolic office urges Us to treat the question expressly and at length, in order that there may be no mistake as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it free from danger. It is not easy to define the relative rights and the mutual duties of the wealthy and of the poor, of capital and of labor. And the danger lies in this, that crafty agitators constantly make use of these disputes to pervert men's judgments and to stir up the people to sedition.

But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen's Guilds were destroyed in the last century, and no other organization took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that Working Men have been given over, isolated and defenceless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious Usury, which, although more than once condemned by the Church, is nevertheless, under a different form but with the same guilt, still practised by avaricious and grasping men. And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.

To remedy these evils the Socialists, working on the poor man's envy of the rich, endeavor to destroy private property, and maintain that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that, by thus transferring property from private persons to the community, the present evil state of things will be set to rights, because each citizen will then have his equal share of whatever there is to enjoy. But their proposals are so clearly futile for all practical purposes, that if they were carried out the working man himself would

be among the first to suffer. Moreover they are emphatically unjust, because they would rob the lawful possessor, bring the State into a sphere that is not its own, and cause complete confusion in the community.

It is surely undeniable that, when a man engages in remunerative labor, the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby expressly proposes to acquire a full and real right, not only to the remuneration, but also to the disposal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his savings, for greater security, in land, the land in such a case is only his wages in another form; and, consequently, a working man's little estate thus purchased should be as completely at his own disposal as the wages he receives for his labor. But it is precisely in this power of disposal that ownership consists, whether the property be land or movable goods. The Socialists, therefore, in endeavoring to transfer the possessions of individuals to the community, strike at the interests of every wage-earner, for they deprive him of the liberty of disposing of his wages, and thus of all hope and possibility of increasing his stock and of bettering his condition in life.

What is of still greater importance, however, is that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property of his own. This is one of the chief points of distinction between man and the animal creation. For the brute has no power of self-direction, but is governed by two chief instincts, which keep his powers alert, move him to use his strength, and determine him to action without the power of choice. These instincts are self-preservation and the propagation of the species. Both can attain their purpose by means of things which are close at hand; beyond their surroundings the brute creation cannot go, for they are moved to action by sensibility alone, and by the things which sense perceives. But with man it is different indeed. He possesses, on the one hand, the full perfection of animal nature, and therefore he enjoys, at least, as much as the rest of the animal race, the fruition of the things of the body. But animality, however perfect, is far from being the whole of humanity, and is indeed humanity's humble handmaid, made to serve and obey. It is the mind, or the reason, which is the chief thing in us who are human beings; it is this which makes a human being human, and distinguishes him essentially and completely from the brute. And on this account, viz.—that man alone among animals possesses reason—it must be within his right to have things not merely for temporary and momentary use, as other living beings have them, but in stable and permanent possession; he must have not only things which perish in the using, but also those which, though used, remain for use in the future.

This becomes still more clearly evident if we consider man's nature a little more deeply. For man, comprehending by the power of his reason things innumerable, and joining the future with the present—being, moreover, the master of his own acts—governs himself by the foresight of his counsel, under the eternal law and the power of God whose Providence governs all things. Wherefore it is in his power to exercise his choice not only on things which regard his present welfare, but also on those which will be for his advantage in time to come. Hence man not only can possess the fruits of the earth, but also the earth itself; for of the products of the earth he can make provision for the future. Man's needs do not die out, but recur; satisfied to-day they demand new supplies to-morrow. Nature, therefore, owes to man a storehouse that shall never fail, the daily supply of his daily wants. And this he finds only in the inexhaustible fertility of the earth.

Nor must we, at this stage, have recourse to the State. Man is older than the State; and he holds the right of providing for the life of his body prior to the formation of any State. And to say that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property. For God has granted the earth to mankind in general; not in the sense that all without distinction can deal with it as they please, but rather that no part of it has been assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples. Moreover the earth, though divided among private owners, ceases not thereby to

minister to the needs of all; for there is no one who does not live on what the land brings forth. Those who do not possess the soil contribute their labour; so that it may be truly said that all human subsistence is derived either from labour on one's own land, or from some laborious industry which is paid for either in the product of the land itself or in that which is exchanged for what the land brings forth.

Here, again, we have another proof that private ownership is according to nature's law. For that which is required for the preservation of life, and for life's well-being, is produced in great abundance by the earth, but not until man has brought it into cultivation and lavished upon it his care and skill. Now, when man thus spends the industry of his mind and the strength of his body in procuring the fruits of nature, by that act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his own personality; and it cannot but be just that he should possess that portion as his own, and should have a right to keep it without molestation.

These arguments are so strong and convincing that it seems surprising that certain obsolete opinions should now be revived in opposition to what is here laid down. We are told that it is right for private persons to have the use of the soil and the fruits of the land, but that it is unjust for any one to possess as owner either the land on which he has built or the estate which he has cultivated. But those who assert this do not perceive that they are robbing man of what his own labour has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, it is now fruitful; it was barren, and now it brings forth in abundance. That which has thus altered and improved it becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's sweat and labour should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labour should belong to him who has laboured.

With reason, therefore, the common opinion of mankind, little affected by the few dissentients who have maintained the opposite view, has found in the study of nature, and in the law of nature herself, the foundation of the division of property, and has concentrated by the practice of all ages the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducting in the most unmistakable manner to the peace and tranquility of human life. The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding force from the law of nature. The authority of the Divine Law adds its sanction, forbidding us in the gravest terms even to covet that which is another's:—*Thou shalt not covet thy neighbour's wife: nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything which is his.*

The rights here spoken of, belonging to each individual man, are seen in a much stronger light if they are considered in relation to man's social and domestic obligations.

In choosing a state of life, it is indisputable that all are at full liberty either to follow the counsel of Jesus Christ as to virginity, or to enter into the bonds of marriage. No human law can abolish the natural and primitive right of marriage, or in any way limit the chief and principal purpose of marriage, ordained by God's authority from the beginning. *Increase and multiply.* Thus we have the Family; the "society" of a man's own household; a society limited indeed in numbers, but a true "society," anterior to every kind of State or nation, with rights and duties of his own, totally independent of the commonwealth.

The right of property, therefore, which has been proved to belong naturally to individual persons, must also belong to a man in his capacity of head of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father must provide food and all necessaries for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honourably to keep themselves from want and misery in the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance. A family, no less than the State, is, as we have said, a true society, governed by a power within itself, that is to say, by the father. Wherefore, provided the limits be not transgressed which are prescribed by the very purpose for which it exists, the family has, at least, equal rights with the State in the choice and pursuit of those things which are needful to its preservation and its just liberty.

We say, at least equal rights; for since the domestic household is anterior both in idea and in fact to the gathering of men into a commonwealth, the former must necessarily have rights and duties which are prior to those of the latter, and which rest more immediately on nature. If the citizens of a state—that is to say, the Families—on entering into association and fellowship, experienced at the hands of the State hindrance instead of help, and found their rights attacked instead of being protected, such association were rather to be repudiated than sought after.

The idea, then, that the civil government should, at its own discretion, penetrate and pervade the family and the household, is a great and pernicious mistake. True, if a family finds itself in great difficulty, utterly friendless, and without prospect of help, it is right that extreme necessity be met by public aid; for each family is a part of the commonwealth. In like manner, if within the walls of the household there occur grave disturbance of mutual rights, the public power must interfere to force each party to give the other what is due; for this is not to rob citizens of their rights, but justly and properly to safeguard and strengthen them. But the rulers of the State must go no further; nature bids them stop here. Paternal authority can neither be abolished by the State, nor absorbed; for it has the same source as human life itself; "The child belongs to the father," and is, as it were, the continuation of the father's personality; and, to speak with strictness, the child takes its place in civil society not in its own right, but in its quality as a member of the family in which it is begotten. And it is for the very reason that "the child belongs to the father" that, as St. Thomas of Aquin says, "before it attains the use of free-will, it is in the power and care of its parents." The Socialists, therefore, in setting aside the parent and introducing the providence of the State, act against natural justice, and threaten the very existence of family life.

And such interference is not only unjust, but is quite certain to harass and disturb all classes of citizens, and to subject them to odious and intolerable slavery. It would open the door to envy, to evil speaking, and to quarrelling; the sources of wealth would themselves run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality of which so much is said would, in reality, be the levelling down of all to the same condition of misery and dishonor.

Thus it is clear that the main tenet of Socialism, the community of goods, must be utterly rejected; for it would injure those whom it is intended to benefit, it would be contrary to the natural rights of mankind, and it would introduce confusion and disorder into the commonwealth. Our first and most fundamental principle, therefore, when we undertake to alleviate the condition of the masses, must be the inviolability of private property. This laid down, we go on to show where we must find the remedy that we seek.

We approach the subject with confidence, and in the exercise of the rights which belong to us. For no practical solution of this question will ever be found without the assistance of Religion and of the Church. It is we who are the chief guardian of Religion, and the chief dispenser of what belongs to the Church, and we must not by silence neglect the duty which lies upon us. Doubtless this most serious question demands the attention and the efforts of others besides ourselves—of the rulers of States, of employers of labor, of the wealthy, and of the working population themselves for whom we plead. But we affirm without hesitation, that all the striving of men will be vain if they leave out the Church. It is the Church that proclaims from the Gospel those teachings by which the conflict can be put an end to, or at least made far less bitter; the Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; the Church improves and ameliorates the condition of the working man by numerous useful organizations; does its best to enlist the services of all ranks in discussing and endeavoring to meet, in the most practical way, the claims of the working classes; and acts on the decided view that for these purposes recourse should be had, in due measure and degree, to the help of the law and of State authority.

Let it be laid down, in the first place, that humanity must remain as it is. It is impossible to reduce human society to a level. The Socialists may do their utmost, but all striving against nature is vain. There naturally exist among mankind innumerable differences of the most important kind; people differ in capability, in diligence, in health, and in strength; and unequal fortune is a necessary result of inequality in condition. Such inequality is far from being disadvantageous either to individuals or the community; social and public life can only go on by the help of various kinds of capacity and the playing of many parts, and each man, as a rule, chooses the part which peculiarly suits his case. As regards bodily labor, even had man never fallen from the state of innocence, he would not have been wholly unoccupied; but that which would then have been his free choice and his delight, became afterwards compulsory, and the painful expiation of his sin. *Cursed be the earth in thy work; in thy labor thou shalt eat of it all the days of thy life.* In like manner, the other pains and hardships of life will have no end or cessation on this earth; for the consequences of sin are bitter and hard to bear, and they must be with man as long as life lasts. To suffer and to endure, therefore, is the lot of hu-

manity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment—they cheat the people and impose upon them, and their lying promises will only make the evil worse than before. There is nothing more useful than to look at the world as it really is—and at the same time to look elsewhere for a remedy to its troubles.

The great mistake that is made in the matter now under consideration, is to possess oneself of the idea that class is naturally hostile to class; that rich and poor are intended by nature to live at war with one another. So irrational and so false is this view, that the exact contrary is the truth. Just as the symmetry of the human body is the result of the disposition of the members of the body, so in a State it is ordained by nature that these two classes should exist in harmony and agreement, and should, as it were, fit into one another, so as to maintain the equilibrium of the body politic. Each requires the other; capital cannot do without labor, nor labor without capital. Mutual agreements results in pleasantness and good order; perpetual conflict necessarily produces confusion and outrage. Now, in preventing such strife as this, and in making it impossible, the efficacy of Christianity is marvellous and manifold. First of all, there is nothing more powerful than Religion (of which the Church is the interpreter and guardian) in drawing rich and poor together, by reminding each class of its duties to the other, and especially of the duties of justice. Thus Religion teaches the laboring man and the workman to carry out honestly and well all equitable agreements freely made; never to injure capital, nor to outrage the person of an employer; never to employ violence in representing his own cause, nor to engage in riot and disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and raise foolish hopes which usually end in disaster and in repentance when too late. Religion teaches the rich man and the employer that their work-people are not their slaves; that they must respect in every man his dignity as a man and as a Christian; that labour is nothing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honourable employment, enabling a man to sustain his life in an upright and creditable way; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. Thus, again, Religion teaches that, as among the workmen's concerns are Religion herself and things spiritual and mental, the employer is bound to see that he has time for the duties of piety; that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family or to squander his wages. Then, again, the employer must never tax his work-people beyond their strength, nor employ them in work unsuited to their sex or age. His great and principal obligation is to give to every one that which is just. Doubtless before we can decide whether wages are adequate, many things have to be considered; but rich men and masters should remember this—that to exercise pressure for the sake of gain, upon the indigent and the destitute, and to make one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a crime which cries to the avenging anger of heaven. *Behold, the hire of the labourers . . . which by fraud hath been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sabaoth.* Finally, the rich must religiously refrain from cutting down the workmen's earnings, either by force, by fraud, or by usurious dealing; and with the more reason because the poor man is weak and unprotected, and because his slender means should be sacred in proportion to their scantiness.

Were these precepts carefully obeyed and followed, would not strife die out and cease?

But the Church, with Jesus Christ for its Master and Guide, aims higher still. It lays down precepts yet more perfect, and tries to bind class to class in friendliness and good understanding. The things of this earth cannot be understood or valued rightly without taking into consideration the life to come, the life that will last forever. Exclude the idea of futurity, and the very notion of what is good and right would perish; nay, the whole system of the universe would become a dark and unfathomable mystery. The great truth which we learn from Nature herself is also the grand Christian dogma on which Religion rests as on its base—that when we have done with this present life then we shall really begin to live. God has not

created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our true country. Money, and the other things which men call good and desirable—we may have them in abundance, or we may want them altogether; as far as eternal happiness is concerned, it is no matter; the only thing that is important is to use them aright. Jesus Christ, when He redeemed us with *plentiful redemption*, took not away the pains and sorrows which in such large proportion make up the texture of this mortal life; He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. *If we suffer with Him, we shall also reign with Him.* His labours and His sufferings, accepted by His own free will, have marvellously sweetened all suffering and all labour. And not only by His example, but by His Grace and by the hope of everlasting recompense, He has made pain and grief more easy to endure; *for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.*

Therefore, those whom fortune favours are warned that freedom from sorrow, and abundance of earthly riches, are no guarantee of the beatitude that shall never end, but rather the contrary; that the rich should tremble at the threatenings of Jesus Christ—threatenings so strange in the mouth of our Lord; and that a most strict account must be given to the Supreme Judge for all that we possess. The chiefest and most excellent rule for the right use of money is one which the heathen philosophers indicated, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principal that it is one thing to have a right to the possession of money, and another to have a right to use money as one pleases. Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. *It is lawful*, says St. Thomas of Aquin, *for a man to hold private property; and it is also necessary for the carrying on of human life.* But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor: *Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whence the Apostle saith, Command the rich of the world . . . to give with ease, to communicate.* True, no one is commanded to distribute to others that which is required for his own necessities and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life; *for no one ought to live unbecomingly.* But when necessity has been supplied, and one's position fairly considered, it is a duty to give to the indigent out of that which is over. *That which remaineth give alms.* It is a duty, not of justice (except in extreme cases), but of Christian charity—a duty which is not enforced by human law. But the laws and judgments of men must give place to the laws and judgments of Christ, the true God; Who in many ways urges on his followers the practice of almsgiving—*It is more blessed to give than to receive;* and Who will count a kindness done or refused to the poor as done or refused to Himself—*as long as ye did it to one of My least brethren, ye did it to Me.* Thus to sum up what has been said:—Whoever has received from the Divine bounty a large share of blessings, whether they be external and corporal, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the minister of God's Providence, for the benefit of others. *He that hath a talent*, says St. Gregory the Great, *let him see that he hideth not; he that hath abundance, let him arouse himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and the utility thereof with his neighbour.*

As for those who do not possess the gifts of fortune, they are taught by the Church that, in God's sight poverty is no disgrace, and that there is nothing to be ashamed of in seeking one's bread by labor. This is strengthened by what we see in Christ Himself, Who *whereas He was rich, for our sake's became poor;* and Who, being the Son of God, and God Himself, chose to seem and to be considered the son of a carpenter—*nay, did not disdain to spend a great part of His life as a carpenter Himself. Is not this the carpenter, the Son of Mary?* From the contemplation of this Divine example it is easy to understand that the true dignity and excellence of man lies in his moral qualities, that is, in virtue; that virtue is the common inheritance of all, equally

within the reach of high and low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness. Nay, God Himself seems to incline more to those who suffer evil; for Jesus Christ calls the poor blessed; He lovingly invites those in labor and grief to come to Him for solace; and He displays the tenderest charity to the lowly and the oppressed. These reflections cannot fail to keep down the pride of those who are well off, and to cheer the spirit of the afflicted; to incline the former to generosity and the latter to tranquil resignation. Thus the separation which pride would make tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

But, if Christian precepts prevail, the two classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God; that all have the same last end, which is God Himself, Who alone can make either men or angels absolutely and perfectly happy; that all and each are redeemed by Jesus Christ and raised to the dignity of children of God, and are thus united in brotherly ties both with each other and with Jesus Christ, *the firstborn among many brethren*; that the blessings of nature and the gifts of grace belong in common to the whole human race, and that to all, except to those who are unworthy, is promised the inheritance of the Kingdom of Heaven. *If sons, heirs also; heirs indeed of God, and co-heirs of Christ.*

To be Continued.

#### WANT OF UNITY IN THE CHURCH OF ENGLAND.

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

#### IV.

I REJOICE in your candid acknowledgement of the fact of disunion in the English Church, and of its extent, that it is "a rent to the very foundation;" though, at the same time, you plead that such disunion is not inherent in her essence, but only an accident, which proper ecclesiastical discipline would remove. Be this as it may; that you confess the fact is enough for my present purpose; for I am only concerned to prove that, from whatever cause, the Church of England has not the essential note of the true Church, Unity; and this you have fully admitted. And, before I examine the plea you have put forward, let me just entreat you to weigh well the extent of this admission. What is it to confess that a Church has not unity of doctrine, but to confess by implication that she has not the true faith, or at least that she has it not for the practical benefit of her children? For, supposing that one of the antagonist systems within her be the truth, and, even further, that her formularies sanction that system rather than the other, still, how are the simple and uneducated to know which it is, if they hear both alike taught by her accredited ministers? It is vain to refer such to the Prayer-book, telling them to judge for themselves whose teaching is most in accordance with what they found there; this is to require from them what they have not mental training sufficient to enable them to do, while it encourages them also to place themselves in an attitude of mind, surely most undesirable, that of judges over their teachers. To the multitude, the teaching of the Church is, and always must be, the teaching of the individual clergy; if then, these are divided, how are the people to learn the truth?

Only meditate upon this, which you cannot but admit, and then determine whether, considering that the teaching of the faith is one main office of the Church, a body which does not teach any distinct creed can be of the true Church.

But—to turn to the examination of your plea—do you honestly believe that unity would be the result of improved ecclesiastical discipline in the English Church? Are you not too painfully conscious that that the administrators of that ecclesiastical discipline are not themselves of the same mind? Surely, while the rulers of the church themselves are thus disagreed, an augmentation of their power (which I suppose is involved in your idea of improved discipline) would only tend to aggravate the evil. For, what would it be but simply a hardship, if the bishops were enabled by such augmented power to silence their dissentient clergy, unless, at the same time, their own opinions could be brought into harmony? Again, it is surely idle to seek for unity by strengthening the executive authority of the Church, until there are some means of ascertaining what her mind really is. Is there, at present, any one legitimate exponent of her doctrines recognized as such by all parties? If we quote the charges of the bishops as samples of her teaching, we are told that all these together will not make up the voice of the Church:—the decisions of a Convocation reckon for nothing:—the highest judge in an Ecclesiastical Court gives now a judgment seeming to tend in the Catholic direction, now another swaying back into Protestantism; and in both instances

parties are found to deprecate such decision being in any way attributed to the Church. Nay, if the Queen, the supreme Governor of the Church herself, in concurrence with the Primate of all England, holds out the right hand of fellowship to heretical and schismatical bodies in the East, sending a bishop to Jerusalem, who fraternizes with Lutherans or Nestorians;—even thus, we are told, is in no sense the act of the Church of England. Surely, the fact that so great changes must take place in the system of the English Church, before increase of discipline would give her unity, is an argument against your plea that her disunion is a mere accident; for that which it would require a remodelling of her whole constitution to rectify, must be something, at least, very intimately interwoven with her essence; and, indeed, the annals of the last three hundred years, that, is, of the whole term of her separate existence, are enough to show that, if division be not inherent in her system, it is an "accident" altogether "inseparable" from it.

But, in truth, that the real cause of the mischief lies deep in her very essence is too manifest, whether we study the history of her origin, and the formation of her various symbols and offices, or her theory as stated in her own articles. There has been within her, from the very first, a contest between two irreconcilable principles, the Catholic and the Protestant; each of these has wrung from her what sanction it could; and utter inconsistency has been, of course, the result. Hence, she presents for the acceptance of her children Calvinistic Articles side by side with a Catholic Prayer book; and of the two parties who have always been struggling to obtain the exclusive mastery with her, one has uniformly taken the Prayer-book, the other the Articles, as the key-note in their respective attempts to harmonize the conflicting portions of her formularies. The portions of her formularies are conflicting, each being taken in its obvious sense, none, I believe, attempt to deny; and many, who desire nothing more than to submit in unquestioning obedience to the teaching of their Church, feel the inconsistency very painfully. For instance, the Catechism teaches that "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." These words are plain and not anti-Catholic; but how can they be reconciled with the declaration at the end of the Communion Service, which, apologizing for the practice of kneeling at the Sacrament, says that thereby no adoration is intended, for that "the natural Body and Blood of Christ are in heaven, and not here" in the consecrated elements? I have myself known young persons, who have been taught to understand the Catechism in its obvious meaning, greatly perplexed by this declaration, not knowing which of the two to receive, but feeling it quite impossible to receive both. Again, the 21st Article teaches distinctly enough, that "General Councils may err, and sometimes have erred, even in things pertaining unto God;" and yet, by the laws of the English Church, not only is that to be adjudged for heresy which "hath been so adjudged by the authority of the Canonical Scriptures," but also, "by the first four General Councils." Again, in the preface to the Ordination Services, we are told that "from the Apostles' times there have been three orders of ministers in Christ's Church;" but, in the Articles, the definition of a Church seems to have been purposely framed so generally as to include all the Reformed Churches of the continent, without any reference to an apostolic succession of bishops, or to the existence of these three orders as essential. The same may be said of the ambiguous language in the 23rd Article, and the apologetic tone of the 36th, on the same subject. So nothing can exceed the definiteness of the doctrine contained in the Baptismal Offices and in the Catechism on the subject of Baptism, yet those who deny that doctrine, appeal, not without plausibility, to the 27th Article, which, speaking of that Sacrament only "as a sign of regeneration, or new birth, whereby, as by an instrument, they that receive it *rightly* are grafted into the Church," may seem to agree with the Evangelical party, who assign its efficacy rather to the virtue of prayer unto God, by which it is accompanied, than to its own sacramental power. And, if we turn from the authorized formularies of the Church of England to the writings of her standard divines, our perplexity is increased; it is true there are catenas of "Anglo-Catholic" Doctors, carefully drawn up, and exhibiting a tolerably consistent view of Christian doctrine, in an unbroken series from the Reformation to the present day; but there are equally perfect, beginning in some instances even with the very same names, and, at any rate, dating from the same era, of quite a contradictory character; and who is to decide which is the truest representative of the mind of the Anglican Church? for there is nothing to give a stamp of weight and authority to the one, which is wanting to the other. This is a very important consideration, and too notorious to be called in question; indeed, it is acknowledged by yourselves. "It would be easy," say the editors of a series of "Tracts of the Anglican Fathers," "for disputants of all varieties of opinion within the pale of the Establishment, to find ancestors in heterodoxy." "Many heresies have been maintained, and many dangerous positions asserted, by divines in the Anglican communion." "Among the vast masses of the old divinity, almost every shade of error will find its advocate, and the natural effect upon the minds of those who examine but superficially, will be a despair of tracing anything like unity in our Church writers."

Such, then, is the fact. The Church of England has been, from the very beginning of her existence, disunited, as she is at present; and it seems to me that if you look into her own statement of her position and claims, you will be compelled to acknowledge that nothing but such incongruity in practice could result from a theory so contradictory and self-destroying. Look, for instance, at her assertion, that "the Church has authority in controversies of faith;" and then at the limitation, which immediately neutralizes this assertion. "And yet it is not lawful for the Church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture that it be repugnant to another." And again, "the Church, besides Scripture, ought not to enforce anything to be believed for necessity of salvation." Now, it seems to me, the assertion of "authority in controversies of faith," and these consequent limitation taken together, must at last resolve themselves into this dilemma: If the assertion means anything, the limitations mean nothing; if, on the other hand, the limitations have a meaning, then the assertion has none. To explain myself; the declaration that the Church may not ordain anything contrary to Scripture, nor expound Scripture so as to make it repugnant to itself, necessarily supposes the existence of some party wherein resides the power of determining whether or not she does the things thus prohibited; or, in other words of being her judge. If this be so, it is manifestly the said party, and not the Church herself, which has really authority in controversies of faith. And, who is this supreme judge? It cannot be Scripture itself, as some say, for Scripture is the law to be expounded; neither can it be Catholic antiquity, as others pretend, for that is also a mere written document. In fact, this tribunal of last resort, at whose bar the Church is tried, can be none other than the private judgment of each individual. This is, as we know, the recognized Protestant principle, and perfectly intelligible; but then, what becomes of the Church's authority? According to this theory, her children receive her teaching, not because it is hers, but because it accords with their view of what is taught in Scripture; if it did not seem to them so to accord, they would be bound to reject it, and she has no right to blame them 'or so doing; for if they plead, as many do plead, that they consider her teaching, on this or that point, to be contrary to Scripture, or even "besides" it, she has, according to the hypothesis, nothing to reply; for her children are her legitimate judges, and from them is no appeal. If it be said that the Church herself is the sole judge in her own cause, then the limitations we have quoted seem to me to be without meaning; for no Church, however corrupt, would confess of herself that her decisions were contrary to God's written word. In fine, if assertion and limitation are both to stand, I do not see how they can be construed into anything but this: that the Church rests her claim to authority on the right interpretation of the Word, and then puts forward her authority as the guarantee that her interpretation is right.

But further, is not the very fundamental principle of the Church of England's position itself a suicidal one? Her existence, as a separate body, can only be vindicated by the assertion, that the churches from which she has separated herself have corrupted the truth; and thus she distinctly declares, in one of her articles, that the Churches of

Jerusalem, Alexandria, Antioch and Rome have erred, and that "not only in their living and manner of ceremonies, but also in matters of faith." Now this, of course, establishes the principle that national churches may err in matters of faith; and therefore the question may well suggest itself to an English churchman, "if a national Church may err, how can I be confident that my own church, standing as it does alone, protesting against all the other churches of Christendom, has a special immunity from thus erring?" and, surely, if there be no such special immunity, it would be more probable (on a *prima facie* view) that the one Church of England should be in error, than the several churches of Italy, Spain, Austria, France, and others, united as they are in one faith and one communion.

I am full convinced, then, and would fain convince you, that the disunion you bewail in the Church of England is inherent in her very essence, as it has been her distinguishing mark from the beginning. You know that she has never presented a consistent front, except in her opposition to the doctrines of the Church of Rome; and even this negative unity, this agreement in disagreement, she is now fast losing. It has been with her as with the Donatists of old: *Sicut Christum dividere conata est, sic ipsa a suis quotidiana concisione dividitur.*"

The Chantrey Bequest Trustees have bought for the British nation Mr. Calderon's picture of St. Elizabeth. It will go to the South Kensington Museum, where the expense of housing a picture utterly distasteful to them will fall, in their proportion to the population, upon Catholics. Hundreds of thousands of our fellow-countrymen will pass those galleries; and even the idlest gazer will have his eye caught by the figure of a woman kneeling in nudity before an altar, with a monk standing behind. The materials are dramatically sensational; and the painting is as realistic as the situation is mere romance. Of the technical merits of the canvas it is not our purpose here to speak. The Trustees of the Chantrey Bequest have a thankless office to perform in some respects; and they have brought together in their collection pictures good and bad. But we do say that, in cases of this sort, even had the workmanship been of admitted merit, the subject might relevantly be taken into account by the purchasers. However finely painted, a picture of Queen Victoria making a guy of herself, or the Princess of Wales in some posture of indignity, would not have been considered a suitable object of their choice. Why, then, should a Saint, with a name very dear to Catholics, and a church and hospital dedicated to her in this London of ours, be represented in an equivocal situation she never assumed? Catholics might perhaps afford to smile at a perversion of history so patent and so ludicrous; but the humiliation is that this sort of thing will pass for custom among Protestants. "This is what priests will do when our wives and daughters become Catholics"—such was the comment of one gentleman as he passed the picture on the day of the Private View. Mr. Calderon—quite innocently we are ready to believe—concentrates on canvas the animus which Kingsley scattered through so many pages of fiction. The picture appeals to a yet larger and more easily misled public than does the novel or poem. It tells its tale to every casual passer by, and it tells it with the sanction and the ratification almost of the State.—*Ex.*

#### ENGLISH CATHOLIC ASSOCIATION.

Under the above title, an association has been started in Montreal, with the approval of His Grace the Archbishop, having the following objects:—

1. The bringing together of Converts to the Faith, also Catholics of English descent, for mutual encouragement.

2. The distribution of Catholic Tracts, and small and cheap devotional Works, for the purpose of assisting the uneducated to a better knowledge of their religion, and the spreading of Catholic Truth among our Protestant neighbors—

3. The holding of Intercessory services for the conversion of Protestants and unbelievers—

Those wishing to be enrolled as Associates are requested to communicate with the Secretary, H. J. Codd, 1106 Notre Dame St., Montreal—

Donations to the following funds may be sent to Rev. E. J. Devine, S.J., St. Mary's College, Bleury St., Montreal; or to H. J. Codd, 1106 Notre Dame St., Montreal:

1. *Tract Fund.* For buying Catholic Truth Society's publications and similar works, for free distribution.

2. *Mass Fund.* For Masses for the *Forgotten Dead*, and for Intercessory Services—

3. *Relief Fund.* For the assistance of converts who suffer temporary losses through their conversion—

Gifts of Catholic Literature for free distribution may be sent to H. J. Codd, 1106 Notre Dame St., Montreal.

That associations such as this are necessary is palpable to all. The following extract from the *Liverpool Catholic Times* show how assiduously those who differ from us cultivate them.

*Fas est ab hoste doceri:* "It is quite right to take a lesson from the enemy," and it is well to note the work they are performing. We find in our evergreen contemporary the *Rock* a record of the operations of the Religious Tract Society last year, and from this it is evident that the organization is well supplied with "the sinews of war." The report says: "The total circulation from the home depot, including books, tracts, periodicals, counted in numbers, cards, and miscellaneous issues, has reached 58,242,100, of which 23,526,700 are tracts. The issues from foreign depots may be safely stated at 15,000,000, making a total circulation of 73,242,100, and of 2,830,763,810 since the formation of the society. The total amount received from sales, missionary receipts, investments realised, and all other sources, with the previous year's balance added (£2,919 1s. 5d.), was £201,119 5s. 5d., while the total expenditure in both trade and grant departments has been £199,444 14s. 10d., leaving a balance in favor of the society of £1,674 10s. 7d. The amount received from subscriptions and other contributions was £24,943 3s., the whole of this sum being avail-

able for the missionary objects of the society. The missionary expenditure has amounted to £39,512 14s. 3d." This report should be an effective stimulant to every Catholic. It shows how gigantic and how magnificently supported are the efforts which the Catholic Truth Society has been founded to counteract.—*Com.*

#### C. M. B. A. News.

At last meeting of Branch No. 54, C.M.B.A. the following resolution of condolence was passed.

Moved by Bro. Wilfred Mathieu and 2nd Vice President Egan and seconded by Chancellor Ford and Marshal McDonnel.

That resolutions of condolence be drawn up and presented to the wife and family of our late 1st Vice President Terence Butler and that a copy be sent to the C.M.B.A. *Journal* of Montreal the *Catholic Record* of London, and *Catholic Review* Toronto, and appear on the minutes of this meeting also that our charter be draped in mourning for the space of 60 days.

That whereas it has pleased the Almighty God in His infinite wisdom to remove from our midst our esteemed and beloved Bro. Terence Butler late 1st Vice President of this Branch.

Resolved that while bowing to the Divine Will the members of this Branch tender their sincere and heartfelt sympathy to the wife and family of deceased in the sad bereavement which Divine Providence has seen fit to inflict on them.

Fraternally Yours,  
James McDevitt,  
Secretary.



## The Catholic Weekly Review.

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

Commended by

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

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

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

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

The Late Archbishop Lynch.

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

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

And by the leading clergy of the Dominion.

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Remittances by P. O. Order or draft should be made payable to the manager.

TORONTO, SATURDAY, JUNE 20, 1891.

HIS GRACE the Archbishop will administer the Sacrament of Confirmation at St. Paul's church after High Mass on Sunday next, June 21st, and on the following Sunday will hold confirmation services at Fort Erie, from whence he will proceed to Niagara-on-the-Lake on the following Monday evening, and confirm the children there on Tuesday, June 30th, in St. Vincent de Paul church.

The congratulations of the Review are extended to Messrs. J. J. Curran, Q.C., M.P., of Montreal, and D. A. O'Sullivan, M.A., Q.C., of Toronto, upon the receipt by them of the title of Doctor of Laws, conferred by Ottawa University on Tuesday evening last. None more deserving, or more worthy of the title could be found than the gentlemen named, they, in different ways, having rendered incalculable service to the cause of Catholicity in most trying times. As a writer, Dr. O'Sullivan, on Canadian Church History, etc., has few peers, whilst Dr. Curran's services, on the floor of the House of Parliament, and on the lecture platform have caused his name to be a household word. The other gentlemen who received the title on this occasion were Maurice Francis Egan, of Notre Dame University, Ind., and Profs. Rev. A. Nolin, O.M.I., and Henri Glassmacher, Ottawa University. The name of Maurice Francis Egan is known to every Catholic reader. As a contributor to the *Arc Maria*—one of the best Catholic Magazines published—his articles have been extensively copied, and given a world-wide circulation. Professors, the Rev. A. Nolin, O.M.I., and Henri Glassmacher, are on the staff of Ottawa University and well known Catholic Educationalists.

We would beg to draw the attention of our readers to the letter of Rev. Father Harold which appears in another column of this issue, regarding the preservation of the old historical church of St. Vincent de Paul, Niagara. The method which he has taken to procure the necessary funds to repair the church and pay off existing debts, is to be highly commended, inasmuch as, whilst subscribing one dollar for that purpose, the contributor has the infinite blessing of having one Mass every month for a year said for his intention, and also is given the Catholic historical romance, "Irene of Corinth." Of this book His Grace the Archbishop has written the following endorsement:

ST. MICHAEL'S PALACE.

TORONTO, June 2, 1891.

DEAR FATHER HAROLD—I cordially endorse the favourable judgment passed on your work, "Irene of Corinth," by several Catholic scholars and reviewers. This delightful book shows a vast amount of erudition and of careful, diligent study of the historic period of which it treats, and is creditable alike to your talents and scholarship. Its perusal is calculated to refine, elevate and instruct. I earnestly recommend its sale for its own intrinsic merit, and especially in view of the fact

that you intend to apply the proceeds of its sale to the much-needed renovation of the church at Niagara.

I am, yours sincerely in Xt,

† JOHN WALSH

Archbishop of Toronto.

In the Toronto City Council there is, this year, three Catholic Aldermen, all representative men; the interest of our institutions thus being better looked after and provided for than has been the case for some time past. During the recent apportionment of grants to the various charitable institutions of the city this was forcibly demonstrated in the case of two Catholic Institutions, one of which, the Order of the Good Shepherd, through lack of knowledge by the corporation of their work—not having received anything at all commensurate to their labors, in proportion to the grants which other institutions, of like nature had obtained. The Sisters of this Order (a cloistered community)—devote all their time and energies to the reclamation of fallen women, and have no other source of revenue than that which is derived from the work performed by inmates of the convent and from charitable donations,—previously received but the small sum of \$100 from the city. By the active exertions of Ald. Wm. Burns on their behalf, an additional \$400 was received, making a total civic grant to them of \$500. The House of Providence, also, through the same gentleman's efforts, receiving an extra sum of \$1,500, in addition to their previous grants. The good results thus obtained by our representatives becomes more noticeable when it is borne in mind that the estimates this year received a more careful pruning than in any previous year, and reduction in civic expenditure was the popular cry.

The Council performed, in connection with these two institutions, another graceful act for which they merit thanks, when they paid over to them the full amount of these grants some two weeks since, although payment thereof was not due until receipt of first portion of civic taxes in July next.

Cases such as these go to show that it is of the utmost importance that we continue to have representatives at the Council Board to look after the interests of Catholic institutions, which, when presented, as the recent grants prove, will receive fair treatment at the hands of the Corporation.

### HARD FOR CATHOLICS.

At the Niagara Conference held a few days ago, Rev. Dr. Douglas of Montreal, entered a strong protest against the choosing of Sir John Thompson as Premier, on the ground of his having deserted Methodism, to join the Catholic Church.

Protestants, generally excuse themselves for excluding Catholics from positions of honor and emolument, on the ground that Catholics have no men fit for such positions. When, however, it happens that the suitable man is a Catholic, Protestants make no secret of their hostility, and tell us plainly, that his religion should disqualify him for office. If then a Catholic is not competent for the position he is justly excluded; if he is competent he is *not* excluded. How can we suit these people? Of course with the average Protestant parson Catholics should have no pretensions whatsoever, should aspire to nothing, and be thankful, we will not say for small favors, but for a modicum of justice. If Protestants hold any principle at all, it is the loud boasted, often repeated one, of private judgment and liberty of thought. If Sir John Thompson has thought fit to use all that is implied in this principle, and that the use of it has landed him in the Catholic Church, why should they complain? They should disavow the principle as many of them do, or else be consistent in its application. We are told that the announcement from Dr. Douglas, was loudly and enthusiastically applauded by the members of the Conference.

These gentlemen have given an exhibition of intolerance, though by no means unusual in that fraternity, yet so much at variance with their pretensions of liberality, that it ought to strike thinking people as very strange. It may have been some such exhibition of fanaticism, that disgusted a fair minded, intelligent man, such as Sir John Thompson decidedly is, and first led him to examine the claims of the Catholic Church to his allegiance. We find that many of our most

distinguished converts derived their first lessons of the real genius of Protestantism—from the unchristian prejudice, hatred, and false testimony of the Parsons against the doctrines and members of the Catholic Church. By such tactics the parsons often overshoot the mark, and land their hearers, as the case may be, in the bosom of the true Church of Christ, or else in rank infidelity and agnosticism. They ask themselves, if our parsons are conscious of having the truth, what need of such tactics. "*Non talibus auribus.*"

No one will suspect that in entering the Catholic Church he was actuated by mercenary motives. People do not enter her pale to better their temporal condition, and Sir John realized then, as he is made to feel now, the sacrifice he was making.

It will now be in order for the gentlemen of that Conference, these men so malevolent, so busy and zealous in their aggressions against us, to deliver in their respective districts, lectures on equal rights, and to represent, in all their harrowing details, the aggressions of Romanism.

Catholics, it is admitted, make no such discrimination as this in their political intercourse with Protestants. Whence, then, comes this narrow, ungenerous spirit which operates so widely and so unceasingly in the Protestant community? What a melancholy comment, the conduct of these parsons forms of the treatment of Catholics in this country! Where are the tender hearts, the kind feelings, the upright understanding, the love of fair play, and the indignation at the oppressor when we Catholics are concerned? These gentlemen no doubt applaud themselves on their sagacity in seeing evidences in the death of Sir John Macdonald, and the probable succession of Sir John Thompson, of a popish pilot, for the ruin and extermination of the poor persecuted Protestants.

LEX.

#### DECAY OF FAITH IN THE PROTESTANTISM OF TO-DAY.

We seem to be fast approaching *those dangerous times*, foretold by the Apostle Paul, "When men shall be lovers of themselves,—having an appearance, indeed, of godliness, but denying the power thereof,—ever learning, and never attaining to the knowledge of truth, when some shall depart from the faith, giving heed to spirits of error and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared."

The daily reports of the newspapers produce sad evidence, that faith in the teachings of Christianity is fast disappearing in the Protestant denominations around us. What is most to be regretted is, that this want of faith, in God and His divine revelation, is not confined to individuals, but has leavened the whole mass of Protestantism.

Dr. Workman, of the Methodist Church in Canada, has denied that the prophecies of the Old Testament foretold the coming of Jesus Christ, yet his ministerial standing has not been disturbed, and he still retains a professorship in Victoria University. Dr. Bridgman of the Baptist denomination has denied the eternity of future punishment. He has had to leave his pastorate, but has been welcomed to a more lucrative place in another church. Dr. Briggs, of the Presbyterian Church has denied the inspiration, or rather the veracity, of the Holy Scriptures. His appointment to the chair of Hebrew Scripture in the Union Theological Seminary of that denomination has, indeed, been vetoed by the Presbyterian Assembly at Detroit. He has not been otherwise censured, while he is upheld in his teaching by the professors of the Seminary. Dr. Heber Newton, of the Protestant Episcopal Church of the United States, is called to answer the charge of heresy, but is left undisturbed to preach it. These are not lesser lights in their several denominations. They are all D.D.'s, learned Doctors of Divinity.

Of all these the one, who has carried the Reformation principle of private judgment the furthest, is the Rev. Heber Newton, D.D. If we take his sermon preached in All Saints Church, New York, in explanation and vindication of his theological opinions, as an example of the doctrines taught, in what purport to be Christian pulpits, we are lost in amazement at the extreme length some ministers have gone in their denial of revealed truth. There seems to be no Christianity left among them. They merely continue to use Christian terms and phrases, which have for them no longer a Christian meaning. What their hearers want, and what they get, is not the doctrinal truths of Christianity, but sensational essays on current topics, with a little of

Tyndal and Huxley and a sprinkling of downright infidelity. Such indeed is the sermon of Rev. Dr. Newton. He poses as a man of large ideas and broad sympathies. He would have his church *no pent up Utopia*. It must embrace the whole world. Instead of gathering the sheep into the fold as a good shepherd, he builds the fold around them, so that no matter whether they stray, or what poisonous pastures they feed upon, they will always remain within the fold.

He begins his sermon by saying: "I purpose to speak of the Nicene Creed, as the charter of the Church's liberty, securing to it, when rightly understood the conditions of comprehensiveness." Of course only Dr. Newton, himself, *rightly understands* the Nicene Creed. The fathers of the Council, which decreed it of faith, did not understand its comprehensiveness. Nor did even Arius, the arch heretic, whom it condemned. How does the learned Doctor understand it? He says: "The philosophy of the Nicene Creed is a formula of theistic evolution, a moral and spiritual interpretation of the conception which science yields us." "The Nicene Creed affirms all the truths of religion in all lands and ages." In other words Dr. Newton means that all religions are true, even Fetichism, the lowest kind of idolatry. This seems extraordinary. So it must to any one, who has not the transcendent qualities of the erudite Doctor. How then are we to receive this Nicene Creed? Are all obliged to believe the doctrines it teaches? Not at all. Bless your innocent hearts! It is not to be believed, it is to be *sung*, for says the Dr., if it were "*read literally*" it would be a very prosaic dogma and conflict with science." The Nicene Creed is poetry, a poetic philosophy, and therefore only to be sung. He says "the only affirmation in the Nicene Creed is the large and elastic declaration 'I believe in one Catholic and Apostolic Church.'" If the Nicene Creed were for him a standard or test, he would acknowledge that Church, and accept her teaching as infallible. But no! that is not Dr. Newton's idea of accepting the teaching of the Church. Here are his words:—"To accept loyally as the Church's teaching, what one's own individual mind fails to affirm, is a thorough honest attitude." No doubt this has been the Rev. Dr.'s attitude all along, for he considers himself an honest man. The old-fashioned name for such an attitude is hypocrisy.

Dr. Newton does not even expect all in his own church to accept his "large and elastic interpretation" though he does not despair of them, for "a vast emancipation is all this, into the consciousness of which, many in our own Church have not yet entered, failing thus to know not only the liberty, wherewith Christ has made us free, but the liberty wherewith the Church has made us free." The man who speaks thus claims to be a Christian. How different is the teaching of Christ? "You shall know the truth and the truth shall make you free." The true Church, by teaching all truth as committed to her, does indeed make us free—free from the bondage of error. Dr. Newton's idea of freedom is different. With him the yoke of error is liberty and the knowledge of truth bondage. Freedom for him is that license which acknowledges no truth to be believed and no authority to be obeyed. Dr. Newton's creed is certainly not the Nicene. It begins with the *large and elastic* assertion *I do not believe*. He calls his religion a philosophy. He does not tell us the nature of it. It is certainly not Christian, for Christ has no place in it. It belongs to no particular school, nor is it eclectic, for he has not selected the various truths of different philosophers and united them into a system. Rather, he has gathered all the errors of all ages and all lands, and given them a place in his religion. Dr. Newton is, if anything, a pantheist. His creed "conceives of creation as an evolution. It grew out of that ancient conception of creator as an emancipation from Divine Being, which is only the counterpart of one scientific conception of creation, as a development from protoplasm, the descent through an indefinite chain of existences from the Divine Being, and the ascent up and back to God." In other words the protoplasm is God, and God is the universe. He would make the world infidel and call it Christian. This is the Rev. Dr.'s great creed, *larger and more elastic* than the Nicene. "Venerable indeed," says he, "is the Nicene Creed, no product of one reformation era, but a treasure which the church has held through the centuries. Far more venerable, however, is our great creed. Our great creed is a reconciliation of Christianity with the historic religions of the past. Our great creed is the reconciliation of Christianity with itself. Our great creed is the reconciliation of Christian faith and modern thought, of

theology and science. Our great creed is the conciliation of Christianity with all the forms of religion in the world to-day. Our great creed is the conciliation of the faith of to-day with the truth of the future." Thus would he unite all religion and irreligion, Christian faith and pagan idolatry, in his *great pantheistic creed*, which makes everything God, equalizes truth and error, and makes no distinction between virtue and sin. Here we have a man who calls himself a minister of what has been considered the most conservative of the Protestant sects, who, claiming for himself the *liberty of private judgment* which the Reformation gave him, and logically following that principle, is landed in Pantheism.

Dr. Newton has a peculiar way of putting an end to controversy. He would admit both parties right, thus destroy truth and settle all disputes. He is speaking to Protestants, and with such a creed applying their common principle of private judgment, he allows no truth, however sacred and dear to them to be respected. The Bible is for him no more than the Koran or the Zend Avesta; the fall of our first parents a myth; hell old-fashioned; the Redemption an allegory; "the Trinity and Incarnation spiritual truths philosophically stated."—not mysteries, not supernatural truths, but mere mental abstractions having no reality. For him there is no Son of God, and Jesus is a mere man such as the French infidel Renan describes. To such infidelity does the Protestant principal of private judgment lead, when carried to its logical conclusion; for it places reason above the revelation of God. The men, who left the one true Church in the sixteenth century had no conception of the fearful consequences to which their false principles would lead. They retained certain doctrines, but

forgot that others would claim the same right to judge individually even what they retained, and while retaining some would deny others, until in the course of time all should be denied or explained away, as we have seen done in our own days. As Dr. Newton says "He who reads the signs of the times sees clearly two alternatives before our American Protestantism, the throwing overboard of its creeds or their simplification." "Could our Protestant churches to-day be content to part with their reformation confessions of faith and fall back upon that great Catholic creed, which has come down through the centuries . . . there would be an end of strife and contention." If they did this, not in the manner in which Dr. Newton proposes, but in the spirit of the Fathers who formulated that creed, they would confess the one holy Catholic Apostolic Church the true Church of Christ, existing for all men and all time, never failing in the teaching of divine truth. Their faith then would not depend on the fallible private judgment of men, but on the veracity of God Himself. For there can be no true guide to the knowledge of God and His revelation other than that appointed by God Himself, His Church. To her did He say "As the Father hath sent Me so do I send you. He that heareth you heareth Me." Men who are earnest for their soul's salvation must soon see now fast Protestantism is falling away from all belief in the Bible, so long cherished by it as the sole rule of faith and morals—and even from all belief in God. We Catholics who take our Faith from the living infallible teacher whom Christ sent to convert the world, and with whom He promised to remain always, until the consummation of the world, have the word of God to rely on, who can neither deceive nor be deceived.

D. J. C.

## Catholic News

...The Annual Commencement Exercises of St. Michael's College will be held on Tuesday next, at 9.30 am.

...At St. Basil's church at High Mass on Sunday last, the feast day of St. Basil, the patron saint of the Basilian community, was observed with fitting ceremonies. The church was beautifully decorated, and the singing under Father Challandard's directions, was all that could be desired. His Grace the Archbishop preached an eloquent sermon, taking his text from the gospel of the day. Grand musical Vespers were sung in the evening.

...The Annual Commencement exercises of the various institutions conducted by the Ladies of Loretto are as follows. Loretto Academy, Bond St., on Tuesday June 22nd at 10 a.m., and St. Aloysius Boy's School on June 24th at same institution. The Abbey will hold theirs on the 24th inst. at 4 o'clock, and the Convent at Niagara Falls on the 25th inst.

### ST. VINCENT DE PAULS CHURCH.

NIAGARA-ON-THE-LAKE, ONT.

#### Charitable reader.

In order to preserve our historical Church—the oldest on the frontier—from falling to ruin, thorough repairs are necessary. Being heavily in debt, our people cannot, unaided, do all that is required.

Through want of employment at home the Catholic ranks have been thinned, till only forty families remain: hence our confident appeal to your Catholic heart to help us.

Instead of organizing a bazaar with its too some dubious features and possible prizes, we shall send to every one who forwards us one dollar, a copy of the Catholic historic romance "Irene of Corinth."

In this way a two fold good will be accomplished: the restoration of God's house, and the spread of Catholic literature.

The book alone is worth the money in a Catholic household.

I promise to say for the intention of all contributors one mass every month for a year.

Enlist your friends in this good work; and send us the names of any whom you think likely to help us out of the abundance of their charity.

Send money by P. O. order or registered letter and address.

REV. P. J. HAROLD, P. P.

NIAGARA-ON-THE-LAKE, ONT. CANADA.

#### HAMILTON.

...Rev. Father O'Reilly was agreeably taken by surprise on Saturday night last when his Dunbrook congregation presented him with a very fine horse as a token of their esteem for their pastor. We wish him many a pleasant drive.

...The Right Rev. J. T. Dowling, D.D., Bishop of the Hamilton diocese, paid Caledonia a visit on Saturday last. The band availed themselves of this opportunity of showing their good will by taking up their position in front of Father O'Reilly's residence and playing several airs in honour of His Lordship. The Bishop came out and made a very neat speech, complimenting the band on their appearance and showing in a practical way his appreciation of the honour they were conferring upon him by making them a handsome donation.

...St. Patrick's Church was filled to the doors on Sunday morning with a large congregation, who had come to see the Right Rev. T. J. Dowling, Bishop of Hamilton, administer the sacrament of confirmation to over 50 persons. As those who were to be confirmed marched into the church in double file they presented a very pleasing spectacle. Each carried a small taper, which, along with the snow-white dresses of the young ladies and the beautiful chaplets of flowers which they wore, combined to make a beautiful procession. Mass was celebrated by Father Halm of Hamilton, after which the members of St. Patrick's Church presented the Bishop with the following address of welcome, :: being his first visit to them as Bishop:

To the Right Rev. Thomas Joseph Dowling Bishop of Hamilton:

May it Please Your Lordship.—We, the people of the parish of Caledonia, are pleased

to extend to you a hearty welcome on this, the occasion of your first episcopal visit to our parish.

Although being your first visit as Bishop of this diocese, we beg to assure you that you are not as a stranger among us. Not only have we frequently been pleased to read of your good work through the public press, but have on more than one occasion listened with pride to your beautiful discourses, even from our own pulpit. It was then that our interest in you was first awakened, and we can sincerely assure you that time has in no way weakened that feeling, but on the contrary has gradually strengthened it, until now when we are deeply gratified to regard you as our spiritual counsellor and guide.

We were delighted to learn of your elevation to the See of Peterboro, and overjoyed when His Holiness was pleased to transfer you to the diocese of Hamilton.

It is with feelings of gratitude that we reflect on the occasion of your last visit, for then it was and by your able assistance that a sum was raised which formed the nucleus in the erection of our present pastoral residence.

Through the zealous efforts of our good pastor we have received the benefit of a recent mission, performed by the Rev. Father Connolly, and we feel very grateful for the present condition of parish.

We hope and pray that Your Lordship may be long spared to fill the exalted position to which you have been called, and we trust that you will accept our assurance that we, as children of the Church, will ever show filial obedience in whatever you may see fit to counsel or direct for our good.

We ask the prayers of Your Lordship for the future prosperity of our people, that they may ever be true, faithful servants of Christ and the Church.

We are, my Lord and Bishop, on behalf of the congregation, Your Lordship's humble servants,

James Madigan, P. Fagan, Thos. Keating, J. Barrington, D. Kennedy, Wm. Higgins, Thos. Flynn, Alex. McDonald, Wm. McGann. His Lordship made a very happy reply to

the address. The candidates for confirmation were next questioned by the Bishop concerning the chief doctrines of their church, and satisfactory replies having been given, he proceeded to administer the rite of confirmation. He then addressed a few words of counsel to those who had been confirmed. The Bishop delivered an address also at the evening service, and being a fluent, thoughtful, and witty speaker was listened to with rapt attention. His visit will long be remembered by the members of St. Patrick's church.

OTTAWA

...At the Annual Commencement Exercises of Ottawa University on Tuesday evening last the title of Doctor of Laws was conferred upon the following gentlemen:

John J. Curran, LL.D., Q.C., M.P., of Montreal.

Dennis Ambrose O'Sullivan, M.A., LL.D., Q.C., of Toronto.

Maurice Francis Egan, LL.D., Professor of English Literature in Notre Dame University, Indiana.

Rev. Alphonse Nolin, O.M.I., M.A., Professor of Ancient and of French Literature in the University of Ottawa.

Henri Glassmacher, M.A., Professor of English Literature in the University of Ottawa.

Rev. William Joseph Murphy, O.M.I., B.A., Professor of Mathematics in the University of Ottawa, and Rev. Terence Wade Smith, O.M.I., B.A., Professor of English in the University of Ottawa, were created Masters of Arts.

Having passed with success the recent examination required, the following gentlemen have received the degree of

Bachelor of Arts: With great distinction—E. J. Joseph Landry, of Quebec, P.Q.; Cornelius C. Delaney, of Burlington, Vt.; Michael T. Fitzpatrick, of Norwood, Ont.; Jeremiah Moriarty, of Orillia; Francis French, of Renfrew. With distinction—Patrick O'Brien, of Railton; Richard W. Ivers, of Springfield, Ont.; Patrick O'Rourke, of Trenton, Ont.

Bachelor in Literature—Duncan McDonald, of Glensandfield, Ont.

In acknowledging the honor conferred upon him by the University of Ottawa, Mr. J. J. Curran, Q.C., M.P., said his first duty was to thank most sincerely the Chancellor and Senate of the University for the distinguished honour they had just conferred upon him—an honour which no one more than himself could realize he was unworthy of. He had a couple of hours ago received a brief note intimating that he was to say a few words. That intimation he acceded to with pleasure, and he would be a very poor lawyer, not to mention a Doctor of Laws, if he were to construe an invitation to say a few words into a desire to have him make a speech. (Laughter.) Some years ago, in the British Parliament, when the Civil Service Act was being discussed, Mr. Disraeli reported to have remarked that it was a good thing no Civil Service examination was required for Cabinet Ministers. He would now echo that sentiment regarding the degree of LL.D., *honoris causa*. (Laughter and applause.) He was truly grateful that he was allowed to pass and no questions asked. As for the young gentlemen who had achieved their honours that evening, after days and nights of incessant toil, they had a right to feel proud and elated at their success. The degrees conferred upon them were the tokens of talent, assiduity and high moral conduct. (Applause.) For himself, he felt that having thirty-two years ago left the college, then in its infancy, and having had more or less of a prominent career since, at the bar and in public life, he could now say that at all events his Alma Mater was not ashamed of him. The speaker then traced the career of the college from the days when it occupied a very humble

building, on Sussex street to the present time. He referred to the assemblage of prelates and statesmen, from all parts of the continent, who had gathered around the statue of Father Tabaro, the founder of the university, and paid a glowing tribute to the memory of that great and good man whose name would live in the history of Canada. (Prolonged applause.) In conclusion he spoke more directly to the young gentlemen who had taken their degrees, and he urged them ever to look back fondly to the institution where they had spent the best days of their youth; to be loyal to its teachings and to spare no pains to uphold its honour. The great philosophers whose works they had studied, told them to be steadfast in their unity in all essentials; that they would be, but he also inculcated broad liberality when the right of judgment existed, that liberality they would cherish, and in this mixed community they would cling to the teaching of Christian charity in all things. That charity, the love of one's neighbour, was more especially needed here; they must extend the right hand of fellowship and generous sympathy to all men of every race and creed who were anxious to be good citizens of our Canadian home. Thus they would live down prejudice and fanaticism, of which there were, unfortunately, some indications in certain quarters. He would conclude his remarks to each of the young men now about to embark upon the voyage of active life with the lines of the poet:

Be thou like the great apostle,  
Be thou like heroic Paul,  
If a true thought seek expression,  
Speak it boldly, speak it all;  
Speak it boldly, nothing fearing  
The gibbet, rack or rod,  
Speak it boldly, all uncaring,  
And leave the rest to God.

MONTREAL

...*La Semaine Religieuse* publishes a statement to the effect that the Order of the Grey Nuns, now number over 1,200 members, located in about a hundred establishments. At the Mother House, in Montreal, there are 460 nuns and 160 novices. The number of adults under the daily care of the Sisters is 932, and the children number about 5,000. The visits paid to families for charitable purposes number over 22,000 in a year.

...An apostolic trial is now going on before Archbishop Fabre regarding the alleged miraculous cure of Frere Netherline, a member of the order of Christian Brothers. Frere Netherline in 1888 was struck with paralysis, so much so that a pin could be run through his body its whole length without his feeling it, and when a finger was pressed against his flesh, the indentation remained. The doctors gave him up, and when the anniversary of St. Jean Baptiste De LaSalle, founder of the order, whose trial for canonization is now going on at Rome, came round, Frere Netherline undertook a novena of 9 days prayer. It ended May 4, when he was carried to church. As soon as he had partaken of the Eucharist, Frere Netherline felt a sensation through his body and immediately regained health and strength walking out of the church. The doctors who attended him testified and said that medical aid had nothing to do with his recovery.

...Some sixteen children have received their First Communion at the hands of Rev. Father Beauchamp, P. P., Aylmer, and will receive the rite of Confirmation from Monsigneur Lorrain, Vicar Apostolic of Pontiac.

...A magnificent life-size statue of a guardian angel has been presented to Rev. Father Corkery, P. P., of St. Michael's Church, Huntley, and will adorn one of the side altars of the Church. It is in memory of the late twin daughters of Mr. Martin Grace, a respected resident of the parish, and is a very handsome piece of sculpture.

NIAGARA UNIVERSITY, N. Y.

Special to the Review.

On the evening of the 10th inst. the Basilian Literary Association gave their annual musical and literary entertainment, and if public opinion be recognized as the criterion of judgment, their rivals were outdistanced in every respect.

The past year for them has been one of unbounded success, their members have forged steadily onward and now the "English Excelsior" is in sight.

The stage of the dramatic hall was tastefully decorated, and when the curtain arose, revealing the bright, intelligent sons of St. Basil, the applause was long and earnest. The address of welcome was delivered by Mr. J. T. Morrison, President of the Association. A review of the year's work in regard to the intellectual advantages in comparison with the past was set forth in elegant diction.

The advantages to be derived from literary societies and their dependence on the college authorities was clearly established. The reasons the faculty had for encouraging such societies were given in a manner that elicited frequent applause. But by far the best literary numbers on the evening's programme were the orations on John Boyle O'Reilly by Mr. Jno. A. Dwyer, and Historical Traitors by Mr. D. B. Kelly. The former set forth the reasons why we should honour John Boyle O'Reilly and regret his death in a manner to please the most fastidious. This illustrious exponent of lay Catholicity is better understood after listening to Mr. Dwyer's eloquent eulogy.

Mr. Kelly lifted the curtain and exposed the traitor's infamy in a manner worthy of a finished rhetorician.

The debate held the attention for over an hour, thus showing that live questions will always be acceptable to educated audiences. The musical part of the entertainment was all that could be desired. Worthy of especial mention was the quartette's rendition of Krentzer's "Die Kappelle," and "Swell High the Choral song" by the double quartette.

Wednesday morning, accompanied by the Rev. Censor, honorary members and the staff of the Niagara Index, the same society boarded the steamer *Cincora* for a trip to Toronto. The trip across the lake was most enjoyable, and college songs made the ride one to be remembered by all on board. On arriving in Toronto the gentlemen were driven to the Rossin House where they did full justice to an excellent menu.

The toasts were responded to in true Basilian style by the following gentlemen:

"Old Niagara"	Rev. L. H. Grace.
"Our Members"	Mr. T. C. Kelly.
"Our Sister Societies"	Mr. C. F. Doran.
"Our Censor"	Mr. E. F. Day.
"Our Founders"	Mr. J. F. Flynn.
"Niagara Index"	Mr. J. Ryan.

From 1 o'clock till 4.30 the members took in the sights of Toronto, calling at St. Michael's College, St. Joseph's Academy, St. Michael's Cathedral, Loretto Abbey, etc.

The dock on the departure of the steamer was crowded with students of St. Michael's, and the passengers were entertained by college cries, meaningless to them but how dear to the student's heart. The trip home was most enjoyable and all felt more refreshed to begin the two weeks' final examinations which close the scholastic year.

...On Thursday last His Lordship Bishop Cameron, after confirming Seventy-six children at Heatherton and sixty at Pemquet, returned to Antigonish feeling unwell. He is still suffering from an attack of *la grippe*. At first he thought that in one week he could resume his pastoral visits, and so notified the Rev. Pastors in Inverness County; but now we are authorized to state that his visit is further postponed.

## CATHOLIC FORESTERS.

On Tuesday, June 2nd, the Annual session of the convention was held in Milwaukee.

Nearly 200 courts were represented in the gathering each being entitled to one delegate and one alternate. In addition there were a good many leading members of the order present, especially from Chicago, which is practically the birth-place of the organization and where all previous annual meetings have been held. Among the well-known Chicagoans who attended were Dr. Fitzgerald, one of the charter members, the Hon. John Scanlan, the Rev. Fathers Dore, Cunningham, Pickham and Heldman; Drs. King, McDonald and Brand.

The executive officers present consisted of P. J. Cahill, high chief ranger; John O'Neill, vice high chief ranger; J. J. Dillon, high secretary; Henry Detmer, high treasurer; Dr. H. P. Conley, high medical examiner; Charles Langele, senior conductor, Stephen Conley, junior conductor; James Kelly, inside sentinel; J. V. Cook, outside sentinel. The directors are L. Drolet, H. C. Johnson, H. W. Murry, Peter Mueller, P. Chambers and N. A. Kirschten.

The first day was occupied in hearing the reports of officers and in appointing committees. Francis T. Colby, of Chicago, being made chairman of the Committee on Constitution, and John C. Schubert, clerk of the criminal court of Cook county, Ill., chairman of the Finance. Each Committee was composed of forty delegates, and with them was placed the principle work of the convention.

Among the reports thus submitted and read that of high chief ranger Cahill is here inserted, its scope necessarily covering the purposes and benefits of the organization as well as the facts which indicate its present condition. Thus it reads:

REV. FATHERS AND BROTHERS:—

In delivering to you the Annual Report of the High Court, which duty devolves on me as the executive head of the Order to communicate to the Annual Session, I feel it to be our first duty to return thanks to Almighty God for the continued blessings and protection with which He has favoured us, and for the continuance to us, unimpaired, of the possession and enjoyment of our civil and religious liberty. During the year a wasteful pestilence has prevailed in the land, and thousands of homes and hearthstones have been made desolate: we have been in the midst of it, yet our Order has been spared from its fearful ravages; other organizations have suffered very heavily from death; it is true, sickness has almost depleted the treasuries of some of our Courts; but we have met all demands promptly, honestly and honourably as an organization. Sickness has only served to deepen its roots and strengthen the body. We have prospered beyond our most sanguine expectations since the last annual session. We have received ninety-nine applications for charters to organize new courts.

One year ago we had 163 courts with a total membership of 11,264; to-day we have 212 courts with a membership of 15,713, making an increase of 49 courts and 4,451 in membership during the year. Of these courts 132 are located in Illinois, 20 in Wisconsin, 45 in Canada, 8 in Indiana, 4 in Minnesota, 1 in Ohio, 1 in Iowa, and 1 in North Dakota. Of the 49 courts that were installed during the year 23 are located in Illinois, 14 of these are located in the city of Chicago, 18 are located in Canada, 3 in Wisconsin, 2 in Indiana, 1 in Minnesota, 1 in Iowa and 1 in Dakota. Brothers McCallum, Blouin, Boyer and Palzdeau have rendered the Order great service in organizing new courts in Canada.

St. Benedict Court No. 24 still maintains the proud distinction of being the Banner court of the Order; on the 30th of April there were 258 members in good standing in that

court. We have paid out during the past year the sum of \$111,400.00 for endowments. The various courts have also paid out the sum of \$31,767.01 for sick-benefits. \$8,493.66 have been paid for funeral expenses making the total amount disbursed for benevolent purposes \$151,650.67. The Seventh Annual Session ordered an assessment of one dollar per capita for high court expenses, including salary, rent, stationery, postage stamps, furniture, insurance and incidental insurance. Out of that appropriation the High court has expended 42 cents; leaving a balance of 58 cents per capita unexpended.

The actual cost of endowment during the past fiscal year was 77½ cts. per month making the total expenses for the year \$9.30. The past year has been an eventful year to the Order. We have had a large increase in membership, peace and harmony reign supreme in our ranks; but if Providence is kind to us, it is necessary that we must be able and willing to use these gifts to advantage, we must have the capacity to discern the capabilities of our situation, and turn them to our advantage. We have a great field to operate on in the great North-western and Middle States and the Dominion of Canada; we must be equal to the demands, we must labour to spread the Order; we are a progressive people, and all it needs then is for a proper development of our resources.

The Four Hundredth Anniversary of the Discovery of America by Christopher Columbus will be celebrated in the City of Chicago in 1892, by all classes of our citizens. The President of the United States will visit the city, and as executive of this great nation will open the great exposition. I would most earnestly recommend to your honourable body that suitable action be taken by this annual session, so as to enable the Catholic Order of Foresters to participate in the grand display.

I would also recommend to this annual session that the amount of the bonds of the High Treasurer and High Secretary be fixed by this annual session. The order is growing steadily, the receipts are increasing in a corresponding degree, and as a consequence the duties and responsibilities of those officers increase with the development of the Order. I would recommend that the salary of the High Secretary be fixed at twenty four hundred dollars (\$2,400), and that the High Court Board of Directors be empowered to employ all necessary help.

I would also recommend that the High Secretary render a monthly report to the High Court of the amount of money received for the endowment fund, the amount received from subordinate Courts for supplies, and amount of money paid to the High Treasurer; also that the High Treasurer render a report to the High Court of the amount of money received from the High Secretary from all sources, separating the endowment fund from the money received from all other sources. Also that he shall render an account of the disbursements of money. We can not put too many safeguards around the financial officers; we should keep in mind the old adage "short accounts makes long friends."

It would be well for you to consider the advisability of changing our Annual Sessions to Biennial Sessions; the cost of holding an annual session is very great, and the benefits that accrue, if any, do not compensate the Order for such a great waste of time and money; in fact the money saved by adopting Biennial Sessions would pay the expense of the gentlemen attending the session of the Order.

I call your attention to the proposed organization of the Female Forester Courts. There is a delegation from that organization here; they petition this honorable body to be admitted to your councils.

I respectfully call your attention to the report

of the Committee on Reserve Fund, which will be submitted to you for consideration.

A large and influential delegation of Foresters will submit for your consideration a strong report on the mining region; you ought to consider the matter well.

The clergy have aided the Order on every occasion. Our officers have received great assistance and encouragement from the Rev. gentlemen in their labors. They are entitled to our remembrance.

I cannot fail here to refer in kindness and gratitude to my associates in the High Court Board of Directors, John O'Neill, James J. Dillon, Henry Detmer, Dr. P. H. Conley, M. W. Murray, Peter Mueller, Patrick Chambers, Nicholas Kirschten, Henry C. Johnson and Ludger Drolet, and Francis T. Colby, the legal adviser of the High Court. These gentlemen have been my constant advisers and to whom I am deeply indebted for wise counsel and cordial co-operation in all matters having for its object the advancement of the Order.

These gentlemen have worked with an eye singly for the prosperity of our noble Order. They ought and should receive the thanks of the annual session for their faithful and useful labors.

During the year I have visited 90 Courts and assisted in the installation of 20. In the performance of that labor I have travelled 4,865 miles and paid out of my pocket all railroad and hotel expenses.

I must be indulged in saying that while doubtless many omissions have occurred and errors have been committed, yet my labors have been severe and arduous; perplexities of a most difficult character, growing out of the establishment of so many new courts and the lack of adequate appropriations for office assistance to meet the requirements and rapid growth of the Order, have presented themselves. However I shall never regret the anxieties, cares and responsibilities which have devolved upon me if in some degree I have discharged the trust committed to me to the satisfaction of the Catholic Order of Foresters.

Respectfully submitted,

P. J. CAHILL, H. C. R.

WEDNESDAY'S SESSION.

On Wednesday the body met at 9 o'clock at the Mannverein hall for the second day of the session. After roll call the convention adjourned to enable the delegates to attend pontifical high Mass at St. John's cathedral. The delegates formed in rows of three with the standard bearer, with the colors of the order in the lead, and preceded by Clauder's band. The march went up East Water to Wisconsin street, up Milwaukee to Oneida street, and thence to the cathedral where seats had been reserved for the convention.

The Most Rev. Archbishop Katzer was the celebrant. Father Zeininger was the assistant priest, Father Durm of St. Rose, deacon, and Father Blackwell of Fox Lake, sub-deacon, and Fathers Keogh and Naughtin, master of ceremonies.

Among the priests who were present and some of whom officiated, were: Mgr. Zeininger, Chancellor of the Diocese, Fathers Heldman, Dore, Cunningham, Lesage and Hackett, of Chicago; Blackman, of Michigan City, Ind.; Murphy, of Racine; Knox, of Madison; Blackwell, of Fox Lake; Leydon, of Aurora; Bishop Cotter of Winona, and Keogh, Naughtin, Morrissey, Ryan, Fairbanks, McGill and Thull, of this city.

After Mass had been celebrated, Archbishop Katzer made a welcoming address to the order. "Your order should be an outspoken protest to Catholics against joining other societies of amore doubtful nature," he said. "It is the sacred duty of your order to remain a thoroughly Catholic society. Stand in such a position towards the Church that its advisers can conscientiously

tiously recommend your order to young men. Endeavor to incorporate in your society thoughts of Christian work. Be always united by the strongest of ties, the sacred bonds of Christian charity. This ought to be the fountain spring of your motives and the cardinal principles of your society. The motive of your society is to help the widows and orphans, but this should not be all. Be careful whom you admit into your order, see that your new members are convinced, practical Catholics, and strengthen those you have received in their faith. Let the spirit of the Catholic Church permeate your order and see that the Catholic Church can be proud of you. Once more I extend to you a hearty welcome, and assure you that your organization is acceptable to the Church."

On Thursday the convention adjourned after Montreal, Can., had been chosen as the place to hold the next annual convention. It will be held the second Tuesday in June next. The election of officers resulted as follows:

- High Chief Ranger—P. J. Cahill, Chicago.
- Vice-Chief Ranger—John T. Kelly, Milwaukee.
- Secretary—J. J. Dillon, Chicago.
- Treasurer—Henry Detmer, Chicago.
- Medical Examiner—Dr. M. Grand, Chicago.
- High Trustees—John C. Schubert, Thos. H. Cannon, John Pednorz, Ludge Drolet, John P. Scullan, Nicholas A. Kirchten.
- Senior Conductor—Stephen Conley, Chicago.
- Junior Conductor—Chas. Langele, Chicago.
- Inside Sentinel—James Kelly, Chicago.
- Outside Sentinel—J. V. Cook, Chicago.
- Auditors—Jos. P. Rafferty, Illinois, J. E. Meany, Wisconsin, and J. E. Hercult, Minnesota, for 3 and 1 year respectively.

In the reports of the Finance committee to the high court on Tuesday, the heretofore unknown fact was brought out, that some time in September last burglars succeeded in opening the safe at Chicago in which the funds of the Order were kept. All they got, however, was \$747 of Secretary Dillon's private funds. The case was given to the detectives, who advised that it should not be reported to the courts of the order, as the resulting publicity would hamper them in their work. Accordingly no report of the case was made to the high court until now and the silence about the matter was approved.

Much of the business transacted at this session was necessarily routine, but among the projects discussed was the formation of a ladies' branch to occupy relations to the parent organization similar to those of the Daughters of Rebekah to the Independent Order of Odd Fellows. A committee of Chicago ladies was present and submitted a petition to the convention asking permission to organize the ladies' branch. The question will be heard of later on.

The order numbers 15,790 members at present, and applications for the formation of forty-nine new courts are on file. An increase of at least 10,000 new members is expected during the coming year.

GENERAL.

...Father Didon, the well known Dominican, has left Paris for Clairvaux, to prepare his "Life of St. Bernard."

...Miss Rosa Mulholland, the Catholic authoress, was married on Friday, May 29th, at Dublin, to Mr. John T. Gilbert, the historian.

...There are now one hundred and twenty-seven Catholic newspapers and periodicals published in the United States.

...A meeting was held at Cannon street Hotel recently to take steps for the foundation of an Irish National Club in London.

...The thirty-eighth annual assembly of the Catholics of Germany will be held this year at Dantzie, under the presidency of Prince von Löwenstein.

...A number of the English daily papers have had leading articles on the Papal Encyclical. The weakest and the waviest was that which appeared in the Times.

...The solemn dedication of the Basilica of the Sacred Heart, at Montmartre, took place on Friday, June 5th, being the Feast of the Sacred Heart.

...The Holy Father held a private and a public Consistory on Tuesday, June 2nd. The Cardinal's hat was conferred on Mgr. Vanutelli and Mgr. Dunajewski. Twenty new Bishops, all foreigners, were pronounced.

...Cardinal Manning has accepted the honorary membership of the ninth Congress of Orientalists, to be held in London in September. A large number of Catholic scholars from all parts of the world will take part in its proceedings.

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The Ontario Mutual Life

ANNUAL REPORT

The Twenty-First Annual Meeting of The Ontario Mutual Life Assurance Company was held in the Town Hall, Waterloo, on Thursday, May 28th, 1891. The attendance was both influential and representative, there having been (apart from the Company's agents, many of whom were present) prominent policy holders from Berlin, Stratford, Toronto, Brockville, Belleville, Calgary and other distant places.

William Hendry, Manager, was present as usual and occupied a seat on the platform.

The President, I. E. Bowman, Esq., M.P., having taken the chair, on motion the Secretary of the Company, W. H. Riddell, Esq., acted as Secretary of the meeting. The minutes of last meeting on motion were taken as read and confirmed. The President then read

THE DIRECTOR'S REPORT.

Your Directors in submitting their twenty-first annual statement for the year ending on the 31st December 1890, are again in a position to report to you with confidence that the business of the Company during the year was in its essential features and general results of a highly satisfactory character.

The amount of new insurance issued is \$2,348,150, under 1783 policies, on which the first year's premiums amounted to \$77,450.90. The total insurance in force at the close of the year was \$13,710,860. The total income for the year was \$489,858, consisting of \$400,920 from premiums and \$79,938 from interest on investments, showing an increase of \$26,728 on premiums and \$14,230 on the interest over the receipts of the previous year.

Our net and total assets are again largely increased and our surplus over all liabilities is \$134,066, which will enable us to continue a liberal distribution to our policy-holders.

The death losses, considering the general high rate of mortality during the year, were exceptionally low, the actual losses for the year being \$65,522, or \$38,653 less than during the previous year, and less than the interest income for the year by nearly \$15,000.

The general expense account shows a decrease in amount as well as a deduction in the ratio of expense to income as compared with that of 1889, which affords satisfactory evidence of care and economy in the management.

The funds of the Company, as will be seen by the financial statement contained in our pamphlet, are invested in municipal debentures,

mortgages on real estate and loans on our policies, which are safe and profitable securities. The increase in our interest income from year to year shows that the funds are carefully invested so as to yield a satisfactory return to policy-holders.

Your Directors have, on the recommendation of the Manager, decided to change from annual to quinquennial division of surplus on future business.

In compliance with the public demand for this kind of insurance we have adopted a Twenty year Survivorship Distribution Plan prepared by the Manager, which embraces all the unobjectionable features of the ordinary Tontine, and which we are confident will prove beneficial and satisfactory to those who desire a profitable investment in connection with their insurance policy.

The Executive Committee made a careful examination of all the investments of the Company and found the mortgages, debentures, and cash in the bank to correspond with the respective Ledger accounts at the close of the year.

You will be called on to elect four Directors in the place of Robert Melvin of Guelph, C.M. Taylor of Waterloo, Robert Baird of Kincardine, and James Hope of Ottawa, whose term of office has expired, but all of whom are eligible for re-election.

The detailed Financial Statement, prepared and duly certified to by your Auditors, is submitted herewith for your consideration.

On behalf of the Board,

I. E. BOWMAN, President.

Pamphlets containing the Financial Statement and Auditor's Report having been placed in the hands of those in attendance, the President moved the adoption of the various reports. He spoke of the favorable death rate experienced in 1890, the low expense ratio, the keen competition our agents encountered from rival companies when seeking new business, the steps taken by the Board to extend the operations of the Company, the care taken to invest the Company's funds safely and judiciously, and of other prominent features of the business during the past 21 years, proving that the growth of the Company has been healthy, the progress gratifying and the prospects for the future most encouraging. The agency staff was never better equipped or more active and the new business for 1891 would show that the Company was in a position to hold its own against all comers.

Messrs. Robt. Melvin, 2nd Vice-President, Guelph, B. M. Britton, Q. C., director, Kingston, and others, in brief effective speeches, seconded the adoption of the reports. They invited a full and searching criticism of the past year's business. A careful examination of the present standing of the Company will show that it has done and can do better for its members than any of its competitors. The actual results attained for individual policy-holders prove conclusively that this Company has no peer in the insurance field and that its members get their insurance at the lowest possible cost consistent with security.

The following gentlemen were elected directors for the next three years in the place of those whose term of office had expired, namely: Messrs. C. M. Taylor, Waterloo, Robt. Melvin Guelph, Stuart Henderson, B. A., L.L. B., B. C. L. Ottawa, and Robt. Baird, Kincardine.

Messrs. Henry F. J. Jackson and J. M. Scully having been re-elected Auditors, and the customary vote of thanks to the Board, the Officers and the Agents, having been tendered and responded to, the meeting was brought to a close. The Directors met subsequently and re-elected I. E. Bowman, President, C. M. Taylor, 1st Vice-President and Robt. Melvin 2nd Vice President of the Company for the ensuing year.

# The Great Blood Purifier.

A Word to the People.

"Truth is Mighty, and will prevail."

THE remarkable effects and most satisfactory results, in every variety of disease arising from IMPURITIES OF THE BLOOD, which are experienced and made manifest from day to day, by those who have taken NORTHROP & LYMAN'S VEGETABLE DISCOVERY, for complaints which were pronounced incurable, are surprising to all. In many of these cases, the persons say their pain and sufferings cannot be expressed, as in cases of Scrofula, where apparently the whole body was one mass of corruption.

This celebrated medicine will relieve pain, cleanse and purify the blood, and cure such diseases, restoring the patient to perfect health after trying many remedies, and having suffered for years. Is it not conclusive proof that if you are a sufferer you can be cured? Why is this medicine performing such great cures? It works in the BLOOD, the Circulating Fluid. It can truly be called the

## GREAT BLOOD PURIFIER.

The great source of disease originates in the BLOOD, and no medicine that does not act directly upon it, to purify and renovate, has any just claim upon public attention. When the blood becomes lifeless and stagnant, either from change of weather or of climate, want of exercise, irregular diet, or from any other cause, NORTHROP & LYMAN'S VEGETABLE DISCOVERY will renew the Blood, carry off the putrid humors, cleanse the stomach, regulate the bowels, and impart a tone of vigor to the whole body.

The conviction is, in the public mind as well as the medical profession, that the remedies supplied by the VEGETABLE KINGDOM are more safe and more effectual in the cure of disease than mineral medicines. The Vegetable Discovery is composed of the juice of most remarkable roots, barks and herbs. It is pleasant to take, and is perfectly safe to give an infant. Allow us to ask you a candid question:—Do you need it? Do not hesitate to try it. You will never regret it. All druggists have it for sale.

Mr. JOHN C. FOX, Olinda, writes:—"Northrop & Lyman's Vegetable Discovery is giving good satisfaction. Those who have used it say it has done them more good than anything they have ever taken."

IN ITS WORST FORM.—MISS JULIA P. PILSWORTH, Toronto, writes:—"I had Dyspepsia in its worst form for over a year, but after taking three bottles of Northrop & Lyman's Vegetable Discovery, a perfect cure followed. I take great pleasure in recommending it to anyone suffering from Dyspepsia."

Mr. W. THAYER, Wright, P.Q., had DYSPEPSIA FOR TWENTY YEARS. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of and immediately commenced taking Northrop & Lyman's Vegetable Discovery. The pains have left, and he rejoices in the enjoyment of excellent health; in fact he is quite a new man.

Sold by all Medicine Dealers at \$1.00 per Bottle.

## The Province of Quebec Lottery

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

BI-MONTHLY DRAWINGS FOR THE YEAR 1891

3 and 17 June, 1 and 15 July, 5 and 19 August, 2 and 16 September, 7 and 21 October, 4 and 18 November, 2 and 16 December.

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

Ask for circulars.

### LIST OF PRIZES.

1	Prize worth	\$15,000	—	\$15,000
1	"	5,000	—	5,000
1	"	2,500	—	2,500
1	"	1,250	—	1,250
2	Prizes	250	—	1,000
5	"	250	—	1,250
25	"	250	—	1,250
100	"	250	—	2,500
274	"	150	—	3,000
549	"	100	—	5,000
Approximation Prices.				
100	"	150	—	2,500
100	"	150	—	1,500
100	"	100	—	1,000
272	"	150	—	4,995
549	"	100	—	4,995

3134 Prizes worth \$52,740  
S. E. LEFEBVRE, — MANAGER,  
81 St. James St., Montreal Can.

## THE ROYAL Steam Dye Works

706 Craig St., Montreal  
Suits, Dresses, Table and Piano Covers Cleaned or Dyed.  
Lace Curtains Cleaned or Colored in all the Newest Shades and finished perfect  
We have no branches or agencies. Express orders promptly attended to  
JNO. L. JENEN, Proprietor

## DR. WILFORD HALL'S Health Pamphlet

Health without Medicine.  
The Most Wonderful Discovery of the Age  
All who have secured the Microcosm Extra should order from us.  
Local Agents supplied at New York rates.  
Correspondence Invited  
C. C. POMEROY,  
49 1/2 King Street West,

THE GREAT ENGLISH REMEDY  
OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 120 YEARS, IS

# Cockle's Pills

COMPOUND ANTIBILIOUS

These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels which produce indigestion and the several varieties of bilious and liver complaints.  
Sold by all Chemists.  
WHOLESALE AGENTS:  
EVANS AND SONS, LIMITED,  
MONTREAL.

## NIAGARA RIVER LINE

FOUR TRIPS DAILY  
COMMENCING MONDAY, JUNE 8  
STEAMERS  
CHICORA & CIBOLA  
Will make 4 trips daily to Niagara and Lewiston, connecting with Vanderbilt system of railways.  
JNO. J. FOY, Manager.

## NIAGARA FALLS LINE

STEAMER EMPRESS OF INDIA.  
Daily at 7.30 a.m. and 3.40 p.m., for St. Catharines, Niagara Falls, Buffalo, New York, etc. Steamer leaves Goldens' Wharf, foot of Yonge street. Family tickets for sale. Tickets at all G. T. R. and Empress ticket offices.

## DONALD KENNEDY

### Of Roxbury, Mass., says

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 hunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada

## POEMS

OF  
Pope  
Leo XIII.  
English and Latin Verse

**Burdock BLOOD BITTERS** CURES DYSPEPSIA.  
**B** CURES DYSPEPSIA.  
**B** CURES DYSPEPSIA.

PROMOTES DIGESTION.

Mr. Nell McNell, of Leith, Ont., writes:  
DEAR SIR,—For years and years I suffered from dyspepsia in its worst form, and after trying all means in my power to no purpose I was persuaded by friends to try B.B.B., which I did, and after using 3 bottles I was completely cured.

**Burdock BLOOD BITTERS** Cures CONSTIPATION  
**B** Cures CONSTIPATION  
**B** Cures CONSTIPATION

ACTS ON THE BOWELS.

Rapid Recovery.  
DEAR SIR,—I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me over so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B. B. B.  
MISS F. WILLIAMS,  
445 Bloor St., Toronto.

**Burdock BLOOD BITTERS** Cures BILIOUSNESS.  
**B** Cures BILIOUSNESS.  
**B** Cures BILIOUSNESS.

REGULATES THE LIVER.

Direct Proof.  
SIR,—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia.  
MART A. F. DRACON,  
Hawkestone, Ont.

**Burdock BLOOD BITTERS** Cures HEADACHE.  
**B** Cures HEADACHE.  
**B** Cures HEADACHE.

REGULATES THE KIDNEYS.

A Prompt Cure.  
DEAR SIR,—I was very bad with headache and pain in my back; my hands and feet swelled so I could do no work. My sister-in-law advised me to try B. B. B. With one bottle I felt so much better that I got one more. I am now well, and can work as well as ever.  
ANNIE BURGESS,  
Tilsenburg, Ont.

**Burdock BLOOD BITTERS** Cures BAD BLOOD.  
**B** Cures BAD BLOOD.  
**B** Cures BAD BLOOD.

PURIFIES THE BLOOD.

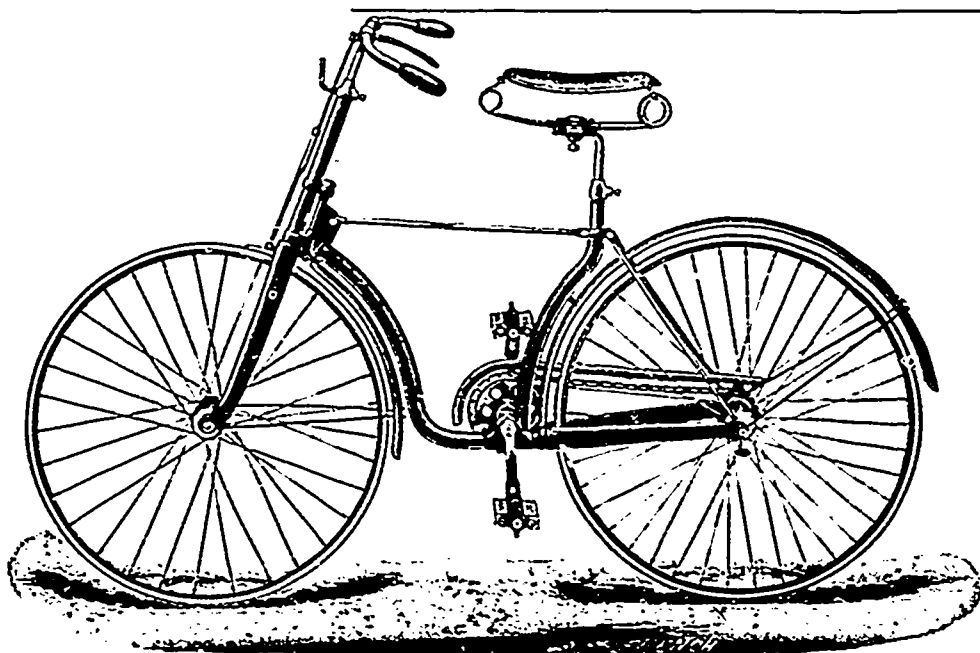
Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. B. B. B. by regulating and toning these organs, removes the cause and makes new rich blood, removing all blood diseases from a pimple to a scrofulous sore.

Invitations \*  
\* Tickets \*  
\* Programmes \*  
and  
Every Description of Church, Society, and General PRINTING  
executed by  
Catholic Review

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

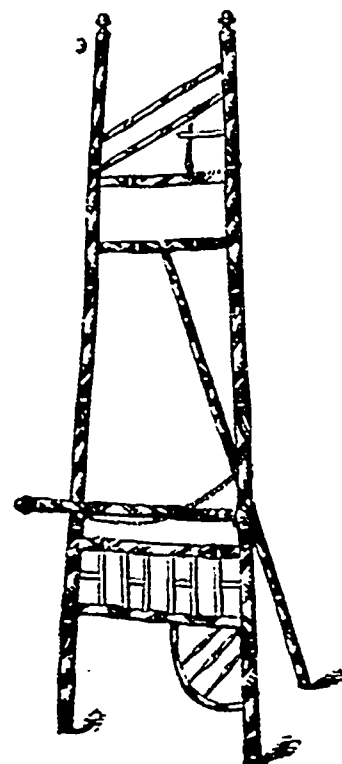
THE REVIEW, with its increased size and the new features about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined 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 fulfilment 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.

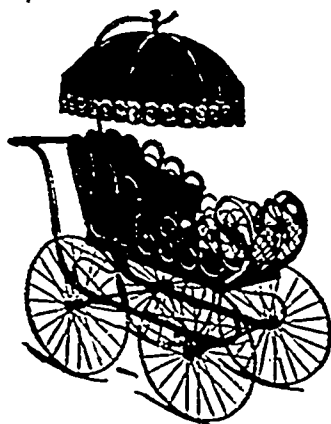


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedal pins; the front and rear axles are all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

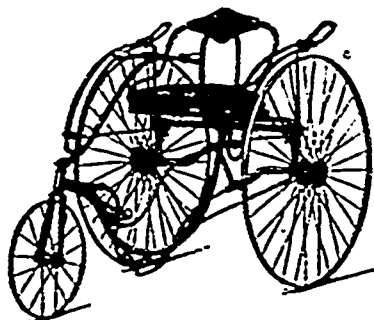
No. 2 Safety Bicycle, worth \$85.00 given for 90 subscribers  
 No. 3 " " \$100.00 " 120



Fancy Bamboo Easel  
 5½ feet high worth \$8.00  
 given with 5 subscribers



Fancy Umbrella stand  
 worth \$6.50 Given with 10 subscribers



Girl's Tricycle  
 worth \$10 Given with 15 subscribers



To any subscriber sending us 12 paid subscriptions we will send a full size reed baby carriage, upholstered in cretonne, has oil cloth carpet, canopy top, steel wire wheels, S. springs, wood handle. The wheels, springs, axles, and cross reach are C. plated

St. Basil's Hymnal,  
 With Music and Words Given with two subscribers.

What do the Jesuits Teach.  
 By Rev. Father Egan Given away with 1 subscriber



The **SURPRISE** Way

YOU want your Cottons, Linens, Flannels always sweet, clean, snowy white?

YOU want "the wash" done the easiest, the cleanest, the quickest, the cheapest way?

**SURPRISE Soap** "the Surprise way," without boiling or scalding, gives these results.

**READ** the directions on the wrapper.

**Church Pews - SCHOOL FURNITURE**

The Bennett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and for many years past have been favoured with contracts from a member of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address **BENNETT FURNISHING CO** London Ont., Canada

**LIVER COMPLAINT CURED DOUBLE PROOF.**

Thanks sincerely, I have derived the **GREATEST BENEFIT** from **St. Leon Water**. It has cured me completely of constipation and Liver complaint. My sister has also used it for indigestion and head-ache, and says it is the best thing possible. I recommend it as being indispensable.

MADAME E. DUFRESNE, St. Catherine St. Montreal.

June 15th the Palace Hotel will be opened at the Springs, Come, all despairing of life, and joy will be yours.

M. A. THOMAS Hotel Manager.



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Undertakers and Embalmers

Open Day and Night, Charges moderate

675 QUEEN STREET WEST

Also's Remedy for Catarrh is the Best, Easiest to Use and Cheapest.

**CATARRH**

Sold by Druggists or sent by mail, 50c.

E. T. Hazeltine, Warren, Pa., U.S.A.

**FATHER KOENIG'S NERVE TONIC**

Perfectly Well

FILLMORE, 1714 Lake C., Ill., Sept. 1889

Miss K. F. ... My mother and sister used Pastor Koenig's Nerve Tonic for neuralgia. They are both perfectly well now and never tired praising the Tonic.

Twenty-one Years,

writes the Rev. M. J. Ballhee of Freehold, Pa. January 18th 1889, was CATAL. PARALYSIS suffering from fits and convulsions, she had 3 or 4 attacks every week, tried many remedies and doctors, without any relief, but since she began to use Pastor Koenig's Nerve Tonic, she is able to work, and make her own living. - Another case is that of M. GALAZZI of the same place, he is 16 years old, had fits since 9 years, so severe that he thought several times he would die, tried different Doctors and Medicines without relief, but since he used Koenig's Tonic, he had only slight attacks, which were probably caused by violent exercise.

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

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

**KOENIG MEDICINE CO., CHICAGO, ILL.**

SOLD BY DRUGGISTS.

Price \$1 per Bottle. 6 Bottles for \$5

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OF EVERY DESCRIPTION

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Lithographers

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MAIL BUILDING - Toronto -

SOLELY PREPARED

Children Growing Too Fast

become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

**SCOTT'S EMULSION**

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

Palatable as Milk. AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville, Salmon Wrapper: at all Druggists, 50c, and \$1.00.



The Antidote to Alcohol found at last!

A NEW DEPARTURE

The Father Mathew Remedy

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

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

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

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

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

**McShane Bell Foundry.**

Finest Grade of Bells, Chimes and Peals for Churches, Colleges, Towns, Closters, etc.

Fully warranted; satisfaction guaranteed. Send for price and catalogue.

H. Y. McSHANE & CO., BALTIMORE, Md., U.S.A. Mention this paper.

An Only Daughter Cured of Consumption...

When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now give this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address: Craddock & Co., 1023 Race street, Philadelphia, Pa., naming this paper.

**AGENTS**

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