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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 quae sunt Dei, Deo.*—Matt 22: 21.

Vol V

Toronto, Saturday, Aug. 1, 1891.

No 25

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| Midland           | 6.30 3.35           | 12.30 9.30            |
| C. V. R.          | 6.00 3.40           | 11.55 10.15           |
| G. W. R.          | a.m. p.m. a.m. p.m. | a.m. p.m. a.m. p.m.   |
|                   | 12.10 9.00          | 2.00 2.00             |
|                   | 6.00 2.00           | 10.36 7.30            |
|                   | 9.00                | 8.20                  |
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# The Catholic Weekly Review.

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Vol V

Toronto, Saturday, Aug. 1, 1891.

No 25

## THE HOSPICE OF MT. CARMEL AT NIAGARA FALLS.

BY REV. PHILIP A. BEST O. C. C., *in Messenger of the Sacred Heart.*

CARMEL—"the garden of God" rich in its growth of oaks, pines and olives, is the name of the Mount often alluded to in the imagery of the Prophets, and renowned in the history of the Jewish people, among whom it was proverbial as a place abounding in all good things. Mount Carmel is likewise the prolific soil in which the great Prophet Elias planted that vine which as yet has never ceased to bloom, whose branches have spread throughout the world, and whose members still denote their birthplace by their time-honored name—the Carmelites. 930 B. C. to A. D. 1891 would be the terminating points of their chronology if the history of the Carmelites were published.

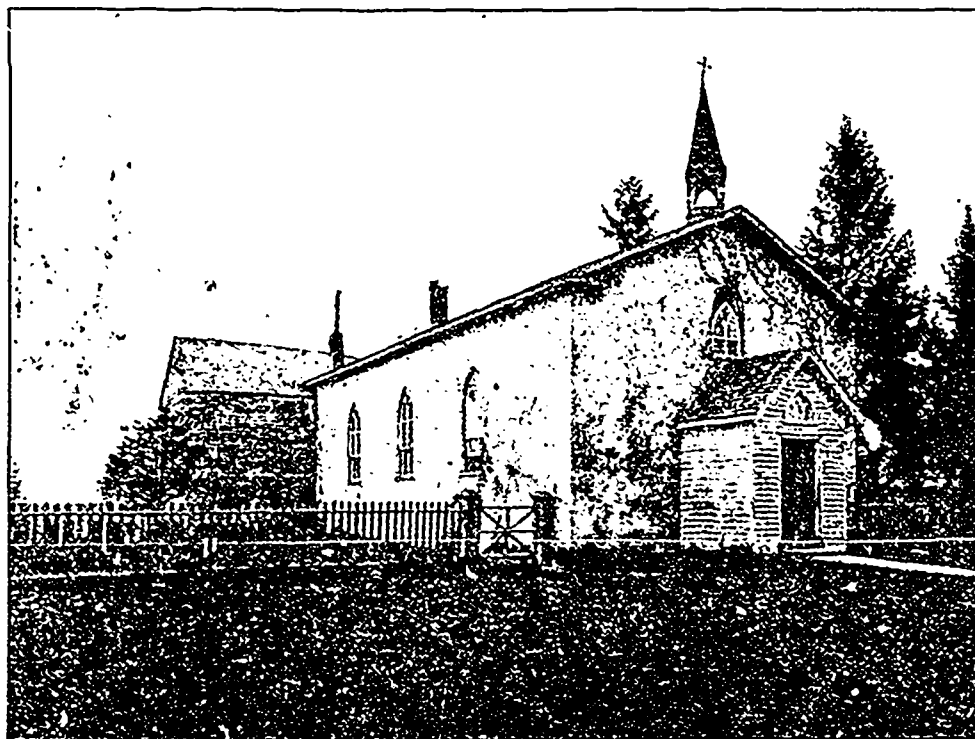
This is no mere assertion. It is clear to every student of Bible history that the claim for such antiquity is a justifiable one. The

melites," which to-day occupies the first place among the statues of the founders of religious orders.

The most prominent feature in the history of the Carmelites is the close relation which they bear to the Blessed Virgin. It is a tradition among them that their Order was founded in honor of the Immaculate Virgin long before she had appeared in this world.

The habitation of the hermits being but three miles from the house of St. Anne, it is said that the Blessed Virgin, accompanied by her mother, frequently visited these sons of the Prophet, who were very much devoted to her. Knowing her future greatness, they had great veneration for her, and looked up to her as the mother of their congregation.

More than this. During the lifetime of the Blessed Virgin, in the year 38, these same religious built the first chapel ever erected in her honor. On account of this intense devotion to their Queen they were generally known as the "Brothers of the Blessed Virgin Mary." The



CARMELITE PILGRIMAGE CHURCH OF LADY OF PEACE.

Carmelites do not claim to have existed as an *Order* from the days of the Prophets, since they were not recognized as such until two thousand and sixty-seven years after their patriarch St. Elias. Then, at the first general chapter held on Mount Carmel in 1141, St. Berthold was elected the first general of the Order.

What the religious of the Order of Mt. Carmel claim, is that the disciples of St. Elias persevered on Mt. Carmel, and put into practice the rule of life laid down for them by the holy Prophet, and that their successors imitated them, and continued to lead the same life until with the sanction of Holy Church they became an Order, compact and organized. Proofs are plenty. The claim was disputed in 1874. After a careful examination of the question, the famous University of Cambridge, England, conceded to the Carmelites their just claim, and declared that they were justified in styling themselves "the successors of the holy Prophet Elias."

One more proof will suffice. Popes Sixtus IV., Julius II., Gregory XIII. and Clement VIII., in their Bulls, declared that "the sacred Order of the Blessed Virgin Mary of Mount Carmel, which now flourishes in God's Church, and the members of it, are the lawful successors of the Holy Prophets Elias and Eliseus." Besides, Pope Benedict XIII. allowed Father Gaspar Pizzolanti, the Father General of the order in 1722, to erect in St. Peter's Church in Rome a statue of St. Elias bearing the inscription, "Founder and Patriarch of Car-

Holy Virgin showed in a wonderful manner how pleased she was with this title used by her brethren. In 1317 the Carmelites had a Convent at Chester, England. They assumed their usual title of "Brothers of the Blessed Virgin Mary of Mount Carmel." Many took offence at this, and treated the friars with contempt. Mary was not slow in coming to the defence of her favorite Order. A scourge, in the shape of a pestilence, fell upon their enemies.

The Abbot of St. Bamberg, then governor of the city, ordered a solemn procession in order to appease the divine wrath. The Carmelites joined the procession, and whilst passing a statue of the Blessed Virgin bowed their heads in veneration, saluting it with an *Ave Maria*. As they did so, the statue bowed its head, stretched forth its finger and pointing to the Carmelites repeated thrice in a distinct voice. "Behold, these my brethren!" The Church approved of this honored title and encouraged the faithful to use it when addressing those to whom it belonged.

The crowning proof of Mary's love for her favorite Order was given when, in the person of St. Simon Stock, she bequeathed to her children what she herself called "the sign of my confraternity," the Brown Scapular.

During St. Simon's time many persecutions had been raised against the holy Order, some opposed its privileges, others disliked the title it enjoyed. St. Simon invoked the Blessed Virgin to come to the

assistance of the Order, and begged her to give some special mark of her protection. As he was praying in the oratory of the Convent at Cambridge on July 16, 1251, the glorious Queen appeared to him, holding the holy Scapular in her hands, and said to him :

“Receive, most beloved son, the Scapular of thy Order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire; behold the sign of salvation, a safeguard in danger, the covenant of peace and everlasting alliance.”

Having said these words she left the sacred habit in his hands and disappeared. It is unnecessary to explain this promise of the Blessed Virgin contained in the above words. Nor need I speak of the propagation of the Scapular among the faithful, the miracles wrought by it, or the numerous Indulgences attached to it. Let it suffice to refer the reader to the ably written series of articles on “The Meaning of the Scapular,” which appeared in the *Messenger* in 1889.

The chief end of the Carmelite order was, and is, the cultivation of the life of prayer—a life interior, hidden and contemplative. At the request of the Sovereign Pontiffs the Carmelites joined the active to the contemplative life, but only where necessity and the utility of the neighbor demanded it. Although they are now in the Latin Church and are ranked among the great mendicant orders, they still retain the Oriental customs in their liturgy. In the celebration of Mass and recitation of the Divine Office, they conform to the ancient rite of the Church of Jerusalem.

Their habit is distinctly Oriental. It is of brown wool, and comprises a tunic and cincture. Over this, subsequent to St. Simon Stock's time, they wear the Scapular, similar in form to the one worn by St. Simon, and of which the small Scapular worn by the faithful is an imitation. The habit is completed by a cowl of similar material. In addition to this, these religious have also a white cloak, which is an imitation of the cloak of the Prophet Elias, and is worn on particular and solemn occasions, such as in choir on great festivals, in processions, when giving missions, etc. Hence it is that they are distinguished among the other regulars as the *White Friars*.

Parochial duties are not the calling of the Carmelite Order. Necessity, as in a missionary country like our own, may for a time demand their services in that direction, but it is only for a time. The province of the Order is to give missions and retreats, to direct souls called to a higher state of perfection, and to sanctify its own members.

As regards their Rule, the Carmelites can be said to have had three: The first began with the order itself. It was unwritten. It was simply an imitation of the lives of the Prophets in which the religious persevered until the time of the Apostles. Then they embraced the Evangelical Counsels. The Carmelites obtained their second rule from John, Bishop of Jerusalem, in the year 400. This rule was a compendium of the sayings and practices of the old Fathers of the desert. The third and principal rule is that drawn up for them by St. Albert, the Patriarch of Jerusalem, A.D. 1151.

This last rule, somewhat modified by the Popes to suit different times and countries, is the one observed by the Carmelites of the present day.

This rule is interpreted by the constitutions. The latter prescribe everything for the working of the order in general and give in detail the duties of the individual members. They rarely dispense or allow a curtailing of the time appointed for mental prayer, and frequently call attention to the fact that the first office of the Carmelite is interior prayer, and that the duties of Martha must not absorb those of Mary. Every order has its peculiar spirit and that of the Carmelites is the spirit of prayer. Their devotion to Mary shows itself even in the smallest things; for instance, if a Carmelite writes a book or letter, you will invariably find that it starts with the name “*Maria*.” Even answering a knock at the door of his cell the monk of Mt. Carmel will instinctively reply with an *Ave Maria*.

Having spoken of the rule and its spirit, it may not be out of place to remark here that during divers reformations other constitutions have been framed, for example, those of the Discalced Carmelites. Those who still adhere to the old observance are usually known as the Calced (Shod) Carmelites; hence the meaning of the letters the Fathers are accustomed to attach to their names, “O. C. C.” (Order of Calced Carmelites).

The Rule of the Order of Mount Carmel has produced many great Saints; witness Sts. John of the Cross, Andrew Corsini, Mary Magdalen de Pazzi, Teresa and many others. Witness, too, the many Martyrs during the persecution in the East. “It is as easy to count the stars of heaven, as it is to number the Saints of the Order of Mount Carmel,” says Trithemius, a Jesuit writer, who wrote a work entitled: *De Laudibus Ordinis Carmelitani*.

The vine of Carmel has spread in various directions. The Order has had as many as 37 provinces which covered Europe as a network. Persecution has destroyed many houses. Gasquet in his famous book, “Henry VIII. and the English Monasteries,” gives the names of fifty flourishing convents belonging to the Carmelites at the time of the suppression in England.

*To be Continued.*

## SUPERIORITY OF CATHOLIC SPIRITUAL WRITINGS.

By Rev. J. Spencer Northcote, D.D., in “*Fourfold Difficulties of Anglicanism*.”

VIII.

It must not be forgotten, as an eminent writer says, that there have been seasons in this country when infidelity has almost been universal, at least among the higher classes. Bishop Butler says of the state of things in his own time, “it is come to be taken for granted, by many persons, that Christianity is not so much as a matter of inquiry, but that it is now at length discovered to be fictitious; and, accordingly, they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule.” Is there no reason to apprehend a similar evil in the present day? Before taking leave of this subject of Sanctity, I must say a few words about those whom we call canonized saints. You know that from time to time the Church adds to the number of these, holding up to our imitation or veneration the lives or deaths of certain persons who have specially distinguished themselves in the service of God. One of your own clergy (Dean Perowne, now Bishop of Worcester) has lately called public attention to this practice of the Church of Rome and contrasts it with the absence of any corresponding act in the Church of England. “The Church of Rome,” he says, “is so far right, for she adds freely to her lists. Her perpetual canonization is a witness to the consciousness of a living Church, that the spirit of God has not ceased to work within the limits of her pale. We speak of a St. Bernard and a St. Anslem. Why do we not speak also of a St. Martin Luther and St. John Wielist?” He does not grudge the aureole of sanctity awarded to St. Francis of Assisi, St. Vincent of Paul, or even Sir Thomas More, but he would fain see the same conceded to a large number of individuals whom he enumerates, but of whom I will only name the first and last triplets—Ridley, Cranmer and Latimer,—Thomas Chalmers, Norman McLeod and Livingstone. He does not give any hint as to the mode of procedure, by which he would have these Protestant canonizations conducted; whether the names should be submitted to universal suffrage or the right of voting be an exclusive privilege of the clergy; whether, when the decision is arrived at, it should be embodied in an Act of Parliament or in a Statute of Convocation, &c., &c. But I should wish you to know that in the Roman Church, at least, the process which ends in canonization is a very long and serious one. The popular voice may have something to do with it in the first place; rumor is spread abroad that such a person has lived and died in the odour of sanctity, as we say. A judicial enquiry is set on foot by the Bishop of the place, evidence is taken on oath, and all materials for arriving at a true judgment diligently collected. Then the work is removed to the centre of the Catholic Church, the See of Rome, when the whole business is enquired into from the very beginning with all the minute precautions attending a severe judicial investigation. Every detail of the individual's life is enquired into, to ascertain that it has been in all things conformable to the rules of Christian duty. Every scrap of his writings, if he was an author, is minutely scrutinized to ascertain that they are in all things conformable to the rule of Christian faith; it must be proved that he has practised the Christian virtues in an heroic degree, &c., &c. And even when this has all been settled satisfactorily, the Catholic Church does not presume to enrol the name of any among the company of the saints, until, in the words of St. Augustine, “She has been persuaded thus to honour them by some trustworthy tokens from God;” and among these, one with which she now never dispenses is that of miracles. I fear most Protestants will turn away with scorn from the very mention of miracles, since they are wont to assume, though one cannot see on what grounds, that all alleged miracles, excepting only those mentioned in Scripture, must necessarily be false. Catholics, on the other hand, read and believe many wonderful and mysterious things spoken in Holy Writ of God's Saints. They know that our Lord declared that supernatural signs would follow them that believed, that they should do greater works than He Himself had done. They know too, that as a matter of fact many of them wrought miracles; many had visions and revelations from the Lord; handkerchiefs and aprons were brought from the body of an Apostle, fraught with miraculous powers of healing; there was virtue in the very shadow of an Apostle, and evil spirits were cast out by the name of Jesus. Knowing also that Christ has promised to be with His Church all days, even to the end of the world, they do not count it strange that she should manifest from time to time the same signs of His presence as He certainly vouchsafed in the beginning. With what jealous and scrupulous caution she examines any miraculous report submitted to her judgment in order to satisfy herself that it is trustworthy, all Protestants who have had opportunity of observing bear witness, and it is among Catholics a proverbial saying, that it is next to a miracle to prove a miracle at Rome. Surely this subject ought to be calmly and carefully investigated, for if God thus speaks and we refuse to hear, will not Tyre and Sidon rise up against us to condemn us at the last day?

## THOMAS MOORE.

THOMAS MOORE was born in Dublin, in the year 1780, of humble but respectable parents, both of whom were Roman Catholics. His father, John Moore, was a grocer, and keeper of a small wine store in Aungier Street, where his dwelling-house was over the shop. The usual date assigned for Moore's birth is 1779, but, although the latter date appears upon his tombstone, the baptismal register, which has been published by Earl Russell, is still in existence, and proves that he was born in 1780. To his mother's judicious home training, Moore was indebted for his future success in society. He was sent to school at an early age; first to a Mr. Malone, who was seldom sober, and would often whip the boys all round for disturbing his slumbers; then to the grammar-school of Mr. Samuel White, eminent as an elocutionist, but more widely known as the teacher of Richard Brinsley Sheridan and Thomas Moore.

In 1794, Moore entered Trinity College, Dublin, with a view to study law. His career there was more than an ordinary success, although, hating Latin hexameters, he often substituted English for Latin verse when he conveniently could do so. From his childhood, he exhibited a genius for lyric verse and music; and two of his productions, dropped into the letter-box of a Dublin magazine called the *Anthologia*, appeared in its pages bearing the initials "T.M." when he was only fourteen years of age. He was fond of recitation, and Mr. White's favourite *show-scholar*. His home life was a very happy one under the fostering care of his parents, and after he entered college, pieces were got up and acted by himself, his sister, and several young friends in the little drawing-room over the shop. He continued to write verses for the *Anthologia*, and afterwards for other publications. His sister's music teacher taught him to play on the pianoforte; he learned Italian from a priest, and picked up French from an emigrant acquaintance.

In 1798, Moore narrowly escaped being involved with Emmet and others in a charge of sedition. He, without doubt, sympathized with their cause, and anonymously wrote two articles, one a poem and the other a fiery letter in favour of the movement, for the *Press*,—a revolutionary paper started towards the end of 1797 by Arthur O'Connor, Robert Emmet, and other chiefs of the United Irish party. His mother coming to know of it bound him by a solemn promise never again to contribute to the *Press*, so that, afterwards, when he was hauled up and examined, he owed his escape from danger to his having given heed to her warning voice.

His father, having saved a little money, now left the counter, became a barrack-master in the army, and resolved to send his son to London to prosecute his law studies. In the same year—1798—which saw so many of his companions exiled or dead, Thomas Moore graduated as B.A., and bidding adieu to his native city, set out for London, where, early in 1799, he entered as a student at the Middle Temple. He had already translated the "Odes of Anacreon," and shortly after settling in London he arranged for their publication in a quarto volume; Lord Moira, the Duke of Bedford, the Marquis of Lansdowne, and the Prince of Wales became subscribers for this work. To Lord Moira he owed his introduction to this select circle, and the Prince of Wales permitted the dedication of the "Odes" to himself. His brilliant conversational powers, with his poetical and musical gifts, rendered him everywhere a welcome guest, and he was now plunged headlong into the vortex of London fashionable society. In 1801 he published a volume of "Poems" under the name of "The Late Thomas Little, Esq." These were full of indecencies, of which, however, he was so heartily ashamed that he altogether excluded many of them from the collected edition of his poems.

In 1803 Lord Moira procured him an appointment in the Court of Bermuda as Registrar of the Admiralty. He sailed on the 25th of September in the "Phaeton" frigate from Spithead, landing at Norfolk, Virginia, whence, after a stay of about ten days, he proceeded in a sloop of war to Bermuda. It was the beginning of 1804 when Moore reached the "still-vexed Bermoothes," and, knowing that it was an uncongenial post, he only remained there for a few months while arranging to have his duties performed by a deputy. In his letters he described the scenery as beautiful, but his occupation, in examining witnesses in regard to captured vessels, &c., as not very poetical. He left Bermuda in April, resolved to see something of America before his return to England, and sailed to New York; from whence, after a short stay, he revisited Norfolk in Virginia, where Mr. Merry, the English minister, introduced him to President Jefferson—the man who drew up the Declaration of American Independence. From Norfolk he proceeded on a pleasure tour through the States; and, in his "Odes and Epistles" subsequently published, we have a series of poetical notes of his progress from place to place. At Philadelphia he formed some agreeable friendships. Visiting Canada, he saw Niagara Falls. Crossing the "fresh-water ocean" of Ontario, he sailed down the St. Lawrence to Montreal and Quebec, staying for a short time at each of these places. Of all his poetical records of this tour, none are so exquisitely lovely as the "Canadian Boat-song." His whole absence from England was only a period of fourteen months, and from what he saw, or rather from what he could not find there, of refinement in social life and the aroma of society,

his preconceived ideas of republican government were considerably modified.

"Odes and Epistles," to which we have alluded, appeared in 1806. Capt. Basil Hall vouches for the accuracy of Moore's description of Bermuda, saying that it is "the most pleasing and exact" he knows. However, the volume was very severely handled by Jeffrey in the *Edinburgh Review*, on the score of his questionable morality; and Moore, irritated, foolishly sent him a challenge. The affair was stopped on the ground by the police, and the would-be combatants afterwards became fast friends. Byron's sarcastic allusion to the duel stung Moore, and he also received a challenge; but, fortunately, matters were adjusted by mutual friends without a hostile meeting. In 1807 he began to publish "The Irish Melodies," which were not completed till 1834. He furnished words and adapted the airs, while Sir John A. Stevenson was to provide the accompaniments. In 1808 he published anonymously two poems "Intolerance," and "Corruption;" and, in 1809, "The Sceptic," none of which, however, were very successful. "A Letter to the Roman Catholics of Dublin" appeared in 1810.

On Lady-day, in March, 1811, he married Miss Bessie Dyke, a native of Kilkenny, a charming and amiable young actress of considerable ability. She was very domestic in her tastes, and possessed much energy of character, tact, and judgment; while her personal appearance was such as to draw from Rogers the appellation of "the Psyche." Lord John Russell tells us that, "from the year of his marriage to the year of his death, his excellent and beautiful wife received from him the homage of a lover." In the autumn of 1811, "M.P., or the Blue Stocking," a comic opera, was produced on the stage. For a time after his marriage he had been residing chiefly with Lord Moira, but in 1812 he took a cottage at Kegworth, so as still to be near his friend's residence, but on Lord Moira going to India, he shortly afterwards left it for Mayfield Cottage, near Ashbourne, in Derbyshire.

In 1812 appeared "The Intercepted Letters, or the Twopenny Post Bag, by Thomas Brown, the Younger." The wit, pungency, and playfulness of these satires, aimed at the Prince Regent and his ministers, made them immensely popular, and fourteen editions were called for in the course of one year. At this time the Messrs. Longman arranged to give him three thousand guineas for a poetical work of which they had not seen a single line. Moore determined not to disappoint the trust placed in him, and, in his cottage in Derbyshire, studied oriental literature summer and winter; and in four years after his arrangement with the firm, "Lalla Rookh" was completed. "National Ais," a volume of poems containing "Flow on, thou shining River," "All that's bright must fade," "Those evening bells," "Of in the stilly night," and others, was published in 1815. In 1816 appeared two series of "Sacred Melodies." He removed to Hornsey, near London, this year, in order to see "Lalla Rookh" through the press. It was published—a quarto volume—in 1817, and striking a new key-note, was a splendid success, dazzling the readers of the day with its gorgeous eastern illustration and imagery. Within a fortnight of its issue, the first edition was sold out; and within six months it had reached a sixth edition. Parts of the work were rendered into Persian; and Mr. Luttrell, writing to Moore, said:—

"I'm told, dear Moore, your lays are sung,  
(Can it be true, you lucky man?)  
By moonlight, in the Persian tongue,  
Along the streets of Ispahan!"

In holiday mood, Moore, leaving his wife at Hornsey, accepted from Rogers the offer of a seat in his carriage, and set out, in 1817, for a visit to Paris. The Bourbon dynasty had just been restored, society was in a chaotic state, and Paris swarmed with English, whose ridiculous coxneism and nonsense furnished him with material for the letters entitled "The Fudge Family in Paris," published in 1818, and consisting of a happy blending of the political squib and the social burlesque. This was succeeded in 1819, by the publication of "Tom Crib's Memorial to Congress." On his return he was urged by the Marquis of Lansdowne, his ever-constant friend, to come and live near him; and he, accordingly, took Sloperon Cottage, near Devizes and contiguous to his friend's beautiful demesne of Bowood, in Wiltshire. He had not been long settled in it, however, when intelligence reached him that the deputy whom he had appointed at Bermuda had absconded, and, by embezzlement, involved him in a debt of £6000 for which he was responsible. Friends at once offered pecuniary aid; but Moore resolved to help himself by his pen. To avoid arrest he was advised to visit the Continent till matters were arranged, so, in September 1819, he set out with Lord John Russell to visit Switzerland and Italy. At Milan they met Lord Kinnaird, thence Lord John went to Genoa, and Moore proceeded to Venice to meet Lord Byron. At Rome, the two poets explored the works of ancient and modern art, under the personal guidance of men such as Canova, Chantrey, Turner, Lawrence, Jackson, and Eastlake. On returning from Rome to Paris, in January, 1820, he was there joined by his family, and settled down to literary work. During the nearly three years he lived in Paris, his life was precisely the same as when in England, one continual round of visiting amongst the English aristocracy and

travellers who came there. At the same time he was busy on "The Life of Sheridan," "The Epicurean," "Rhymes on the Road," "The Loves of the Angels," &c., which were published at a later period. Moore was in seven different lodgings in, or near, Paris; but the dwelling which he liked best was a cottage belonging to their friends the Vilamils, at La Butte Coaslin, near Sevres, which they occupied for some time. It reminded him of Sloperton, and he happily defined it by a quotation from Pope

"A little cot with trees a row,  
And, like its master, very low."

Here he used to wander in the park of St. Cloud, writing verses, planning chapters of "The Epicurean," and closing the evening by practising duets with the lady of his Spanish friend, or listening to her guitar. Kenney, the dramatic writer, lived near them, and Washington Irving visited them there.

At length, in 1822, he received a letter from the Longmans informing him that the Bermuda defalcation had been arranged, and that he might safely return to England. In the end of November, 1822, he returned to Sloperton Cottage; and, in 1823, published "Rhymes for the Road," with "Fables for the Holy Alliance," and "Loves of the Angels," which he had written when in exile. In June of that year, his publishers placed £1000 to his credit from the sale of the last named work, and £500 from the "Fables for the Holy Alliance."

*To be continued.*

#### CATHOLIC TRUTH SOCIETY.

LONDON, July 4.—From the Catholic standpoint the event of the week is the Conference of the Catholic Truth Society, held this year in the Town Hall of Westminster.

The special importance of these conferences arises from the fact that they are the nearest thing we have in England to the great Catholic "congresses" of the Continent. They supply the common ground on which clergy and laity, Londoners and provincials, meet to exchange views and information on the drift of events and opinions in the world around us, and the best means of propagating Catholic truth and protecting Catholic interests.

When the Catholic Union of Great Britain was founded, now nearly twenty years ago, it was hoped by many that it would supply the want of a common centre of counsel and action for the Catholic body. But it has woefully failed. The annual meeting of the Union passed almost unnoticed last week. Its members are most highly respectable people, who like to rub along in old-fashioned grooves. They avoid anything like agitation, as if it were deadly sin; they applauded the other day Mr. Henry Stourton's protest, that Catholics had now no grievance to complain of; they refused some years ago to organize the Catholic vote, because they thought the Home Rule party would be temporarily gainers by the move; they pay their secretary, Mr. Lilley, a good round sum as a salary for the routine work which they call business, and they publish every year a report that no one ever reads beyond their own limited circle.

It was this "fossilization" of the Catholic Union that five years ago led the more active spirits of the Catholic Truth Society to attempt the organization of annual conferences. Like most good things, the new movement sprang from very small beginnings. As I sat this week in the beautiful modern gothic Town Hall at Westminster, in the midst of an enthusiastic gathering of Catholics from all parts of England, it was interesting to look back to a meeting of some ten or twelve Catholics, nearly all laymen, who assembled one afternoon, in the autumn of 1886, in the dining-room of the Bishop's house at Southwark, to consider whether the time had come for venturing on a Catholic congress on a small scale. The late Sir James Marshall, one of the best types I have ever known of a Catholic layman, took the chair. It was my privilege to be one of those invited to take part in the discussion.

After long debate we decided to call a "conference" for the following year, and we appointed a small committee of practical men to make the arrangements. The result was a successful gathering held on a small scale in a Catholic school-room at Westminster. Then in the following year the conference grew rapidly in importance, and the three successive meetings at Manchester, Birmingham, and this year Westminster, under the presidency of the Cardinal Archbishop, have given it the rank of an organized institution.

The conference, of course, avoids mere party politics, and men of all political opinions, so long as they are good and zealous Catholics take part in its deliberations. This year many of the subjects dealt with were in the higher sense of the word political. "Social Reform" was the keynote of several of the papers submitted for discussion. The letter in which Cardinal Rampolla sent the Papal blessing to the Conference struck the same key-note. Writing to the Bishop of Salford, His Eminence said:—

"As no question at the present day occupies more the minds of men than that which is commonly called the social question, those who endeavor to make this question clear, and to ward off the dangers and evils that otherwise might arise from it, are worthy indeed of all

praise. This may even more truly be said of societies, especially Catholic societies, which in this most arduous undertaking can effect more by their united efforts than can be done by any individual citizens.

"Therefore, being informed by Your Lordship of the approaching Conference of the Catholic Truth Society, of which you are the worthy president, I have made the Sovereign Pontiff acquainted with your kind letter. His Holiness, in approving the subjects to be proposed for discussion, trusts that the deliberations and votes of the members will be in conformity with the principles and admonitions set forth in his recent Encyclical; and asking of God all seasonable help for the society and its labors, he most lovingly grants the Apostolic Blessing, which you have just asked for."

Cardinal Manning, who in London is recognized by Catholic and Protestant alike as one of the foremost leaders on the social and labor questions, presided in person at the first day's gathering. It was the first time he had left his house in nine months. His appearance on the platform was greeted with cheer after cheer from the audience. And he was no mere formal president. From first to last he really directed the proceedings. He spoke frequently, and always in a clear, ringing voice. The impression conveyed to the audience was that, notwithstanding his advanced age, ascetic life and unceasing labor, the great Cardinal is still so vigorous that there is every prospect of his being spared to us for many years to come.

The papers read at Monday's meeting were on the subject of associations for improving the homes and surroundings of the poor (read by Lord Chifford), on the protection of young servants and of children, and on such organizations for promoting thrift known in England as "Penny Banks." Last of all came a very important paper on the Drink Traffic. Father Nugent, of Liverpool, took part in the debate on this last paper. He is probably the best known temperance advocate in England and Ireland, and I may mention here as a notable point in his speech that he told his audience at Westminster that it was what he saw of the work of Catholic temperance organizations during a visit to America that first encouraged him to take up the work here at home.

The chief speaker on Tuesday (the second day) was Mr. B. F. C. Costelloe, who dealt with the question of poor-law reform. Mr. Costelloe, though still a young man, is a well-known barrister, one of the leading Liberal members of the London County Council, and safe to win a seat in the House of Commons at the next general election and to play a prominent part in the next Parliament. Those of your readers who have visited England will have seen the huge piles of workhouse buildings in the great towns, half barracks, half prison for a crowd of poor folks, whom age or ill fortune has driven to their cold, tax-paid hospitality.

Mr. Costelloe urged, on Tuesday, that poor law reform should run chiefly on three lines: (1) State insurance of the workers against the wants of sickness and old age, such as has been introduced in Germany and elsewhere; (2) classification of the inmates of the workhouse so as to keep the honest poor from contact with the vicious, self-pauperized outcasts, and to secure better treatment for the former; (3) a complete deliverance of the children from the workhouse system, by boarding them out with respectable workmen's families and sending them to be educated at the ordinary elementary schools.

On Wednesday, the closing day, the notable papers were Father Clark's essay on the Salvation Army and the missionary work of the Catholic Church among the poor, and a paper read by Dr. Casartelli, of Manchester, a rising Oriental scholar, on the marvellous progress of the Catholic missions, and the striking contrast they present to the richly endowed and uniformly unsuccessful Protestant enterprises of the same kind.

One of the most pleasing incidents of the three days' conference was the reception of the following letter from the Catholic Truth Society of America:—

THE CATHOLIC TRUTH SOCIETY OF AMERICA, ST. PAUL, MINN., June 8.  
*The Rev. W. H. Colgan, James Britton, Esq., Hon. Secs. Catholic Truth Society—*

GENTLEMEN,—His Grace Archbishop Ireland has handed us your communication of April 29, informing us of the resolution unanimously adopted at the recent annual general meeting of the Catholic Truth Society of England, expressing congratulation and sympathy with the sister society in the United States. We hasten, therefore, to express our appreciation of this action, and to assure you that we sincerely reciprocate the many kind wishes with which you have been pleased to honour us. While the identity of purpose and similarity of methods in our work might reasonably be expected to awaken mutual friendly feelings on both sides of the Atlantic, yet it is a source of great gratification and encouragement to us to know that our humble efforts in America have been so promptly recognized and so warmly endorsed by the older and abler Catholic Truth Society of England. We fully realize the vastness of the field we have undertaken to cultivate; but with England and America united in the work, and with the blessing of Providence, we cannot but hope that our efforts will be crowned with equal success.

With a view to promoting closer intercourse between our respective

organizations, we have instructed our treasurer to forward to your address sample copies of all our pamphlet publications to date, and such others as may appear from time to time in the future.

Catholic Truth Society of America.

WM. F. MARKOE, Cor. Secretary.  
M. W. COLE, President.

On Monday evening Cardinal Manning invited the members of the Conference and leading Catholics of London to a reception at his house. Even after the fatiguing day's work the Cardinal was still able to converse freely with his guests. He expressed more than once his pleasure at the thoroughly loyal way in which priests and laymen work together at the Conference. One of the chief results of these meetings will, I am sure, be to secure more and more of this co-operation with the best results for the future of the Church in England.

Mr. Edward Lucas (the brother and biographer of Frederic Lucas, who founded the *Tablet* and edited it in the days when it was still a power for good and a bond of union between Irish and English Catholics) has, with the help of some friends, laid the foundation of what promises to be the most useful Catholic organization.

Mr. Lucas lately addressed to the *Catholic Times*, now the most widely circulated Catholic paper on this side of the Atlantic, a series of letters pointing out the need of a census of the Catholic body with the view of forming a muster-roll of our forces, and using them to protect Catholic interests, especially in connection with the County Councils, School Boards, and Boards of Poor Law Guardians. These letters brought him correspondence from all parts of England, urging that the work should be begun at once, and the result has been the founding this week of "The Catholic Association."

As I am writing of Catholic organizations I may note the foundation of another useful body, the "League of the English Martyrs," the object of which is to find employment and help for converts to Catholicity, who lose their actual employment by their change of religion. There are very many sad cases, especially among Anglican clergymen, to some of whom submission to the Catholic Church means ruin from the worldly point of view. Not a few of them in the last few years have deliberately given up affluence for poverty at the call of duty, and in such cases it is all important to have a society which will provide a little help till some employment, however humble and ill-paid can be found for the convert.—*English Cor. Associated Catholic Press.*

#### THE SISTERS OF THE SAHARA.

Much has been written of late, and many accounts have appeared in these columns, of the great work that is being done by Cardinal Lavigerie and his missionaries in the north of Africa, but, though allusion has been made to the newly founded congregation of the "Brethren of the Sahara," and to the immense work of evangelisation carried on by the White Fathers, as the Cardinal's missionaries are popularly termed, but little is as yet known of the equally heroic, and, in some respects, even more important work, achieved by the Sisters of the African Missions. As long ago as 1868, immediately after the great famine, which in that year devastated a great part of Algeria, a few devoted women were gathered together by the Cardinal, then Mgr. Lavigerie, and to their care were entrusted the education and maintenance of some three hundred children left orphans by the terrible scourge which had visited their country. One of the Sisters thus describes the first beginning of the infant congregation. "All unaccustomed, as they were to field labour, not one of them having ever handled a plough before, the Sisters set about the work of clearing away the 'bush' in order to free a site for their new foundation; and with their own hands planted the large vineyard, the fruits of which now form the sole resource of the mission, the very first attempt at plowing was made by Mgr. Lavigerie himself, who traced the first furrow, the Missionary Fathers followed, then the Sisters, and, by their own labour, assisted only by their orphan children, they not only laid out the whole of the vine yard, but excavated a large cellar in the side of a neighbouring hill, to be used for storing the wine." No work seems to have been too hard, no enterprise too difficult for these brave women. Some of them, in company with the elder and stronger girls, toiled with spades and pick-axes at the work of excavation, the younger children carrying away the earth in baskets on their heads, while others, mindful of the rule which forbade the Sisters to live on anything, but the fruits of their own labour, and pending the gathering of the first crops from the newly planted vineyard, scoured the neighbouring fields for such roots and herbs as they knew to be edible, and which, together with a daily allowance of bread, furnished by Mgr. Lavigerie, and the flesh of a species of tortoise which is found in the neighbourhood, formed their sole sustenance. Year by year in spite of these hardships, the little congregation grew in numbers. A house was opened in Paris for the reception of postulants, and a novitiate was founded at Algiers, and at the present moment no less than eleven different houses of the Order are scattered throughout the northern provinces of Africa, among the Kabyle mountains on the edge of the desert, and along the sea-coast of Algeria. One of the most

interesting experiments has been the foundation of the Christian Arab villages of which so much has already been written. As soon as the young girls educated by the Sisters attain a marriageable age, husbands are found for them among the Arab youths who have been brought up in the orphanages of the missionary Fathers and to each young couple a plot of ground is allotted together with a yoke of oxen, and the necessary implements of cultivation. In this manner there grew into being the two flourishing villages of St. Cyprian and St. Monica, the inhabitants of which are Arab Christians, remarkable for the charming simplicity of their lives and the beautiful integrity of their faith. Besides the Arab children who attend their schools, the Sisters devote a share of their attention to the care of the unfortunate little negroes whom they are able to rescue from the slave-dealers and bring them up in their orphanages. A more miserable fate than that of these poor children it is hardly possible to conceive. Torn from their homes regardless of sex or age, driven for weeks and months through deserts and over mountains, goaded on by blows and kicks, subjected to every species of cruelty at the hands of their brutal masters, many of them succumb to the indescribable hardships of the march and become the prey of the vulture or the hyena. The stronger and sturdier ones reach the end of the long journey only to exchange one master for another equally cruel, and to drag out a long and weary life devoid not only of love but of any vestige of human kindness, and unbrightened by a ray of hope either in this life or beyond the grave. Exception has been taken by the advocates of anti-slavery tenets to the practice of the Fathers and the Sisters in buying these miserable little ones from their cruel persecutors, but, as they themselves say, it is impossible to resist the pleading looks of the poor children exposed in the slave market, when by the aid of a couple of pounds it is possible to save their lives in this world and their eternal souls in the next. It were going beyond the limits of this article to enter here upon more detailed accounts of the horrors of the slave trade, and enough has already been written on the subject by the Cardinal and those whom his energy has aroused to an indignant protest against this frightful traffic, and we may pass on to the equally consoling and less painful topic of the immense work which the Sisters are doing among the native pagan populations which surround them. For the education of children is not the only and, indeed, not even the principal work of the Sisters. In every house a dispensary forms one of the chief features of the establishment, and to the care of the sick and suffering they devote a great part of their time, their skill and tenderness winning the confidence and eliciting the admiration of the poor native, who look upon them as superior beings descended from Heaven for the sole purpose of supplying their needs. "Have you really got a father and a mother as we have?" asked one old native incredulously, "or did you come down from Heaven just as you are?"

At first the sight of these white-robed women bound on their missions of charity only filled the natives with fear and suspicion, such a thing as disinterested kindness being outside the range of their comprehension. They would conscientiously sweep the place that had been occupied by one of the Sisters, and with difficulty admitted them within the precincts of their villages. But they soon came to know better, and by degrees the Sisters won their confidence and affection, and by this means obtained access to their houses and were able to minister to their unfortunate wives. It is impossible to exaggerate the miserable condition of the greater part of the women in these countries. Allowed to grow up without any kind of education, and looked upon by their parents merely in the light of marketable articles, they are sold as soon as they are old enough to the highest bidder, whose property they henceforth become. Unprotected by any law they are liable to be divorced by their husbands for the slightest pretext, and are subject to his every whim and caprice. Blows and ill treatment of every kind are their daily lot and it is a matter of no infrequent occurrence for them to die under the barbarous usage of their husbands. Strictly secluded, according to the custom of their religion, from intercourse with any man whatever, it is impossible for missionaries to get at them, and it is only the Sisters who can do anything to alleviate their melancholy existence. It is touching to read the accounts in the Reports of the Missions of the joy which the poor creatures hail the approach of these messengers of peace and comfort, crowding round them in wondering veneration, touching their garments reverently, and hanging on their every word, for not content with ministering to their bodily needs, the Sisters strive to raise their minds and hearts to a knowledge of something better than the low, almost bestial existence to which they have become condemned hitherto. At first the "good tidings" seemed almost too good to be true. "Yes," they say in excuse, "you kind women have souls, you go to Heaven when you die, but we have no souls," and it is difficult to make them believe in the beautiful inheritance which is theirs of right.

A great part of the Sisters work if we put aside the large hospital of St. Elizabeth and the orphanages, is devoted to evangelising the Kabyles who inhabit the mountainous districts on the slopes of the Atlas to the south-west of Algiers. These people are the descendants of the Christian population who formerly inhabited all the northern portions of Africa, and were only driven out by the great Mohammedan invasion. Twelve separate times they were forced to adopt the Koran, and twelve separate times they returned to the faith as soon as the

*Continued on page 394.*



## 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. Darling 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 Dard of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, AUG. 1, 1891.

### TO OUR SUBSCRIBERS.

Commencing this month we send to all subscribers of THE REVIEW who are in arrears for their subscription a statement of their indebtedness, and request those who receive such to remit the amount as soon as possible.

We wish to extend the sphere and usefulness of the REVIEW, and to do this it is absolutely necessary that these outstanding accounts be promptly paid.

ANOTHER evidence of the esteem and regard in which His Grace the Archbishop of Toronto is held by the people of the United States as well as by those of Canada, was furnished at the Thirteenth Convention of the Knights of St. John, held at Fort Wayne, Ind., on June 24, 25, and 26th last, when His Grace was the unanimous choice of the Convention as Grand Spiritual Adviser of the Order. This mark of honour is the more signal as the vast majority of the Order is domiciled in the United States, extending from East to West and reaching from North to South, and shows that His Grace's great abilities are fully appreciated by our neighbours. In his letter of acceptance His Grace writes to Supreme Secretary Nolans as follows: "I am in receipt of your favour of the 7th inst., notifying me that I have been chosen as the Grand Spiritual Adviser for the year '91-'92 by the Knights of St. John at their 13th Convention held in Fort Wayne, Ind., June 24, 25 and 26, 1891. I thank the Knights of St. John for the honour they have done me and will be glad to do anything in my power to promote the interests of their body."

Or some, who are fair specimens of those who met in the Auditorium to protest against the by-law prohibiting declaiming, etc., in the parks, a local evening paper has this to say:

"Father Chiniquy is a former Roman Catholic priest who has been 'converted' to Protestantism, and is now going about the country 'exposing' the alleged corruption of the 'Romish' church and incidentally taking up collections. He is not a resident of Toronto and has no interest here, yet last night he stood on the platform in the Auditorium and told a gathering of citizens 'not to throw the aldermen in the bay or all your city water will be poisoned. Send them out into the country to hoe potatoes and cabbage.'

The meeting had been called to protest against the by-law prohibiting speaking or declaiming in the parks. Rev. Mr. Demill presided, and Rev. J. M. Wilkinson and A. H. Britnell engineering through a resolution protesting against the by-law. The resolution was adopted, and the mover and seconder went down to the City Hall to present it to the Council.

### INVIOIABILITY OF THE CONFESSIOAL.

As an addenda to the editorial published last week protesting against the story in *Saturday Night* which represented the secrecy of the confessional to have been violated; and for the benefit of those who think, as the author of that story, we publish the following example—one amongst thousands—of the absolute inviolability of the confessional:

"In the month of November, 1864, says the *Ar Maria*, a certain Robert Dubois, whose brother was a priest of Antun, France, was brought before the court of assizes of that city, charged with the murder, for the purpose of robbery, of Louis Vion and his wife, an old couple living in the country. After a protracted trial, Dubois was at last condemned to imprisonment for life, the evidence against him, though strong, not being sufficient to warrant the death penalty.

Whilst the trial was going on it happened that the brother of the prisoner was visited by a man who came to make his confession. In his confession he declared he was guilty of the murder of the two Vions. In vain did the priest urge on the wretched man the obligation which he was under of freeing an innocent person; the criminal had such an overpowering fear of death that he could not be induced to make the reparation required. Meanwhile sentence was pronounced on the unfortunate Dubois. The lips of his brother were sealed to secrecy.

On the day of his condemnation the unhappy culprit, surrounded by soldiers, was led through the town, and passed under the windows where his brother, the priest, lived with their aged mother. When she recognized her son borne off in chains, she fell fainting into the priest's arms. Two months after this agonizing scene the poor mother died of a broken heart.

A few months ago the Abbe Dubois was hastily summoned to visit a sick man, who was crying loudly for the priest. It was the murderer of the Vions, whose confession he had heard years before. The guilty man, tormented by remorse of conscience, wished before his death to make public confession of the fact that he, and he alone, was guilty of the double murder. Accordingly he dictated and signed a paper in which he confessed his crime and furnished all the details above related; and this paper he put in the hands of the priest. He died a few hours afterward, loudly asking God's pardon for his crimes, in presence of a great number of witnesses.

The priest hastened to present the document to the proper authorities, and he had the consolation, after some necessary preliminaries had been gone through, of seeing his brother restored to liberty, and his innocence publicly acknowledged.

### THE CATHOLIC CHURCH AND EDUCATION.

THE ancient Greeks had their schools. Diogenes was satisfied to teach his wisdom from a tub. The philosophers used academies and porticoes, walking up and down and teaching their disciples in this primitive fashion. There were schools at the time of Christ. His own way of teaching was about the fairest type of the method used by the ancient masters. He spoke to the people from a hill-top, from a ship, in the porticoes of the temple, in the smagogue, at a dinner party, indeed, wherever he could reach them best.

The Romans had their children taught by slaves, unless they sent them to some celebrated masters at Athens, Corinth or other places of like renown. But an organized system of schools did not exist among them.

This system is of Christian creation. What poor beginnings were made by the early Christians! Even the school of Alexandria, in Egypt, was more renowned through the fame of its teachers, than through any notable organization. In the Middle Ages the schools were far advanced over the attempts of ancient times. At the University of Paris, as many as 20,000 students flocked together in a single year. The University of Prag numbered usually 12,000 students yearly. There was also at that time something like organization. The Universities were already divided into several faculties. Still they worked under very great difficulties. There was no such organized system of primary and intermediate schools, as we have them, and through which the student has to pass before he can be admitted into a university. This system of intermediate schools is the special creation of the Society of Jesus. By its establishment

they also transformed the universities of the Middle Ages into the institutions of learning of modern times. Nor was it only indirectly that the Jesuits thus influenced higher education, they built on their own foundations, and Europe has seen no abler professors in chairs of philosophy and theology than the Bellarmins, the De Lugos, the Suarez and a number of other names, which space forbids to mention here. While the elector of Brandenburg, who had subjected his electorate to the sway of Luther, admitted, with a sigh, that in his dominions a learned man was as rare as a white crow, well-educated youths were issuing by the thousands from the schools of the Jesuits in other countries. The Jesuits shape the mind of their scholars like a diamond drill. In their theological seminaries at the present they practice the art of dialectics and controversy unceasingly; they bring up all the objections since the days of Porphyry and Celsus to those of Voltaire and Bob Ingersoll against Divine revelation, and the student has to answer them.

There is no movement in modern times surpassing in importance and extent the one by which education is rendered accessible to everybody. This movement affects not only civilized nations, but it is felt everywhere. The reasons for this great movement are very clear. Social distinction no longer depends on the sword and physical strength. The time of the battle-axe is over. The time of the predominance of intellectual power is upon us and will never depart. The best educated men will rule this world henceforth. When the art of printing was invented nothing could stem the tide of education any longer. Education must become the common property of the people. Soon after this great event the Society of Jesus was formed; its members became the leaders of the movement immediately. In their steps other religious communities followed, devoting themselves to the education of the young; they established parochial schools, academies and educational institutions of every description.

Then the nation imitated them. The public school system is copied from that of the Jesuits. When they were driven away from Spain, France and Portugal, a Protestant monarch, Frederick II., of Prussia, invited them to stay in his kingdom to help in the organization of the national school system, so much admired in our days. The Order did the same service in Russia, even after Pope Clement XIV. had abolished it. By a special request of the Empress they were allowed to remain in Russia as a religious community until Pope Pius VII. re-established the Company. As the Church led the van in education in times past, so it is the leader still in this greatest of all movements of modern times. Take any priest, trained by her seminarians in the art of dialectics and controversy, oppose to him a whole regiment of foul-mouthed slanderers, who claim to know the Alpha and Omega of the Christian religion; bring them up in battle array and the priest will, single-handed, put the whole common train to a shameful flight, as St. Michael, the Archangel, sent Lucifer and his swarm of devils reeling down from the starry height of heaven.

#### THE FORCE OF CATHOLICITY.

The writers on the *Mail* who daily waste their vital forces by running against the rock of Catholicity in a vain endeavour to attempt to undermine it, and who—the wish being father to the thought—fondly imagine the church to be in process of disintegration, would do well to carefully ponder over the following lines, written by Lord Macaulay, the Protestant historian, and from them learn how ineffectual such puny forces are, when pitted against the might of catholicity.

“There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared to

the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age.

“Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all her Christian sects united amounted to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.”

Again he writes:

“Four times since the authority of the Church of Rome was established on Western Christendom has the human intellect risen up against her yoke. Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults she has survived, we find it difficult to conceive in what way she is to perish.”

#### THE QUEEN'S PARK RIOTS.

It is quite evident that the “hoodlum” element is still a numerous faction in the City of Toronto. On Sunday last the Mayor of the city was hooted and jeered at in the Queen's Park, and a disgraceful riot occurred as a result of the enforcement of a necessary by-law to prohibit preaching and declaiming in the public parks of the city. “Liberty of speech” appeared to be the war cry of the hoodlums, who valourously defended their principles by throwing volleys of stones and other missiles at the few police who were there to protect order. Free speech is a sounding and sonorous word to this rabble and their clerical abettors, who evidently forget the stand they took in opposition to it—fighting with the same weapons—when they mobbed and stoned Wm. O'Brien on his attempting to speak in the Queen's Park during his visit to Toronto a few years ago.

The parks of the city were set apart as places of rest and recreation for the masses, and for such purposes they are kept in order, at the present day. It was never the intention that they should be the stumping ground of fanatics or illiterate and itinerant declaimers. The Queen's Park in particular being the only open spot in the most densely populated ward of the city, should, above all others, be free for those living in the crowded streets to enjoy on Sunday, rest and relaxation with their children, there to admire the handiwork of the Supreme Being in contemplating His bounteous work for mankind, the noble trees and beautiful green verdure. For some time past it has been impossible for this to be done, the Park on each succeeding Sunday having more the appearance of a bear pit, or monkey cage in a menagerie, than an invigorating public space.

The action of the Council in passing the by-law is to be commended. As citizens of Toronto, and interested and jealous for its advancement, we sincerely hope that the acts and words of those favouring its repeal will have no weight. The press, and all the better classes of the city, support the measure and uphold its provisions. The city Council, having put its hand to the plough, should not now falter or deviate an iota from the course outlined in the by-law. That, contrary to the advice, and against the wishes of the Mayor and the

most reputable aldermen, the council showed the white feather by relegating the by-law to a special committee to report upon, is to be deplored. Men such as Rev. J. M. Wilkinson—lessee of the auditorium, and patron of anything anti-Catholic—who oppose the measure, are certainly not, by reputation or citizenship, of sufficient importance to be weighed in the balance. The *Evening News* well voiced public sentiment in this connection, when on Tuesday it editorially said:

"The City Council does not seem to be of the same mind very long on any question. Last night, after a spirited debate, in which nearly every member expressed himself in favor of putting down the disturbances which occur in the Queen's park on Sunday, it voted to enforce the by-law without fear or favor and a few moments afterwards it passed a motion to have the by-law submitted to a special committee to report upon, and that those interested be invited to give their views upon it. That is, the Council approved of the by-law in one breath and in the next decided that it should be reconsidered. The by-law has the support of the best people in the city, and even the religious bodies recognize the justice of it; therefore it should stand without question until the courts decide whether it is legal or not. Only the disorderly are opposed to it because it interferes with the enjoyment they derive from the unseemly quarrelling which has been permitted in the park on Sunday since the summer season opened. And as the disorderly are the chief objectors so much the better the reason for enforcing it. We on this side of the line are in the habit of contrasting the administration of the law here with the administration on the other side of the line, but there is no American city which would permit such scenes in its public parks as are to be met with in the Queen's park of this otherwise orderly city, and they should not be permitted here. Next Sunday the entire police force should be detailed for park duty. As many men as could be spared should be sent in plain clothes to mingle with the crowd so as to detect the stone-throwers and disturbers who skulk where they cannot be got at readily by uniformed or mounted men. By that means the ringleaders will be brought to court, and as the Magistrate has given notice that the next offenders will be fined \$50 and costs, they will be made an example of. Whenever there has been any riotous proceedings this city could be counted upon to turn out a very wicked mob, but hitherto the police have been able to cope with it and suppress it. No one can afford to fight the police unless he wishes to spend some of his days in jail, and all who would keep out of harm's way should absent themselves from the park next Sunday."

#### A NATION ONCE AGAIN.

When boyhood's fire was in my blood,  
I read of ancient freemen,  
For Greece and Rome who bravely stood,  
Three Hundred men and Three men.  
And then I prayed I yet might see  
Our letters rent in twain,  
And Ireland, long a province, be  
A Nation once again.

And, from that time, through wildest woe,  
That hope has shone, a far light;  
Nor could love's brightest summer glow  
Outshine that solemn starlight:  
It seemed to watch above my head  
In forum, field, and fane;  
Its angel voice sang round my bed,  
"A Nation once again."

It whispered, too, that "freedom's ark  
And service high and holy,  
Would be profaned by feeling dark,  
And passions vain and lowly;  
For freedom comes from God's right hand,  
And needs a godly train;  
And righteous men must make our land  
A Nation once again."

So, as I grew from boy to man,  
I bent me to that bidding—  
My spirit of each selfish plan  
And cruel passion ridding;  
For, thus I hoped some day to aid—  
Oh! can such hope be vain?  
When my dear country shall be made  
A Nation once again.

Thomas Osborne Davis.

#### Continued from page 391

hand of their oppressors was lifted, and it was not until the 19th century that they finally succumbed to the overweening influence of the dominant race. But even to this day traces of their former Christianity are discoverable in their religious belief. Polygamy is rare among them; the cross is still their favourite emblem, and is tattooed on most of their faces, and in many of their customs and traditions vestiges of the true religion may still be found. From the houses which have been established in several places among the hills, the Sisters set forth in parties of three or four to visit the neighbouring villages, making friends with the people, tending and healing the sick, and gradually gaining their trust. It is not difficult to persuade them to send their children to the Sisters' school, and out of this young generation, who are growing up in the knowledge of the eternal truths, and with the evidence before them of the beauty and efficacy of the Christian religion, it is confidently hoped that a plentiful harvest will be reaped some day in return for the tears and labours which they have cost.

Many touching little incidents are recorded of the simple faith and piety evinced by these poor people when once their eyes are opened to the light of truth. A child named Escorra, one of the Sisters' scholars, was dying, and begged to receive the grace of baptism. Shortly afterwards her sister fell ill, and feeling that death was approaching begged that she too might receive the same Sacrament. Hardly was the ceremony over than stretching forth her arms, she cried, "Escorra, oh! I can see Escorra coming to fetch me," and fell back with a smile on her lips, that never faded until they had laid her beside her sister in the little Christian churchyard, the astonished natives marvelling greatly at the joyousness with which these Christians were able to meet death. One little Mussulman owned to saying the Rosary regularly every night before he went to sleep; and another little girl whose mother had died, was found one day kneeling before a statue of Our Lady, imploring her to be a mother to her, and to make her a Christian, and when, in spite of her ardent entreaties, baptism was deferred by the Fathers on account of the great uncertainty of her being able to practice her religion under the circumstances in which she then found herself, she wrote off to the Cardinal herself, entreating him to allow her to become a Christian, in order that she might eventually become a nun. "I am an infidel in name, but a Christian in heart," wrote another child whom the Fathers had hesitated to baptise, probably for the same reason, "but do you pray for me that I may really become a child of God and of the Church." The eagerness and willingness of these simple folks to be instructed is only to be equalled by the absolute ignorance and degradation in which they have hitherto lived, and it is impossible to say what good may not be done among them by the intermediaries of the Sisters, who are able to penetrate where the priests themselves are refused admittance, and who, through the wives and mothers, are able to act on the children and thus lay the seeds of a Christian community in the future.

In looking through their rule it is impossible not to be struck by the breadth and simplicity of the outline, and the excellent common sense and practical knowledge of the situation, which are displayed throughout the Constitutions. The Sisters are bidden to conform their lives as closely as possible to the lives of the natives among whom they dwell. Their white robe and veil are a fairly close copy of the Arab dress, their houses are poor and bare of all ornament, their beds are mats spread upon the floor, and their food is the same as that of the natives themselves, bread and hus-kus, roast acorns, and such meat as they can obtain. A novitiate of two years is necessary before any vows are allowed to be taken, and on entering the Order each novice is invited to choose whether she will devote herself to the work of teaching or to the care of the sick, in order that her two years training may be directed accordingly. It is incontestably a life of intense hardship, of perpetual exile, and of continual self-sacrifice, but the intense interest of the work itself, and the wonderful blessings that accrue from it are sufficient reward for these zealous and devoted women. Just now, however, they are in sore trouble and dismay. The swarms of locusts which have overrun the north of Africa have invaded their little domain. Their vineyards are daily being devastated in spite of the unceasing labour of the Sisters themselves and their orphans, who, night and day, relieve each other in trying to beat back the terrible enemy. At St. Monica they are already a foot deep on the ground. This fearful scourge means almost complete ruin for the poor community, who at the best of times have difficulty in making their slender means supply the many needs of the sick and poor who flock to them for relief, and two of the Sisters have gone over to England in the hopes of being able to interest the Catholics of that country in the work they are carrying on, and, if possible, to obtain sufficient help to carry them through the winter which cannot fail to be one of privation and want.

The Roman committee formed for the purpose of celebrating the fourth centenary of the discovery of America, will place a bust of Columbus near the tomb of Tasso, and give a dinner to four hundred poor persons on the next anniversary of the discovery.

**C. M. B. A. News.**

*To the Canadian Membership:*

DEAR BROTHERS—At the meeting of the Board of Trustees held at Franklin, Pa., on the 7th inst., the subject matter of the exchange paid by Grand Secretary Brown for New York drafts, and the discount charged the beneficiaries in Canada on the same, was fully considered; and a committee consisting of the Supreme President, Supreme Recorder and Supreme Treasurer was appointed to perfect a plan whereby the Grand Council of Canada would be relieved of such payment, and also to relieve the beneficiaries in Canada of paying discount on New York drafts.

You are hereby officially notified that said Committee has arranged the matter so that hereafter Grand Secretary Brown's checks, instead of drafts on New York, will be accepted in payment of assessments; and as such checks will be accepted at par in Canada, the same will be applied to the payment of Canadian claims. In case the amount paid by Canada on any particular assessment is not sufficient to pay the Canadian debts, drafts will be issued which will be accepted at par in Canada; and in case of any expense, the same will be paid by the Supreme Council.

Grand Secretary Brown has been officially notified of this action, and has been requested to notify the Branches under his jurisdiction to remit in the cheapest and most convenient manner without purchasing drafts on New York.

Yours fraternally,

C. J. Hickey, Supreme Recorder.

**Catholic News.**

...The Sisters of St. Joseph in charge of the Sacred Heart Orphanage beg to thank very sincerely the ladies and gentlemen who so kindly assisted the picnic held at Sunnyside on Dominion Day. To their unwearied exertions is due in large measure the success of the entertainment.

The following are the proceeds:

|                                 |                   |
|---------------------------------|-------------------|
| St. Basil's Parish.....         | \$215 30          |
| St. Patrick's Parish.....       | 165 00            |
| St. Mary's Parish.....          | 160 00            |
| St. Helen's Parish.....         | 111 00            |
| St. Paul's and Leslieville..... | 110 00            |
| Concert.....                    | 100 00            |
| Games.....                      | 25 00             |
| Gate Money.....                 | 121 50            |
| <b>Total.....</b>               | <b>\$1,007 80</b> |
| Expenses.....                   | 50 00             |
| <b>Net.....</b>                 | <b>\$ 957 80</b>  |

...The following is a copy of an address of condolence presented to Mrs. Kormann, by the employees of the Kormann brewery.

TO MRS. I. KORMANN, TORONTO.

DEAR MADAM,—We, the undersigned employees of the Kormann Brewery, beg to express to you our heartfelt sympathy in your great bereavement. The blow which has fallen upon you has found an echo in our hearts. You have lost a good and devoted husband; your children, a kind and loving father, and we, an indulgent and generous employer. He has been more than an employer to us, he was a friend,—we might almost say a father. During the many years in which most of us have been in his employ, we have very often had occasion to feel the

benefits of his noble and sympathetic nature. We all have benefited by his good advice, and there is not one among us but can recall repeated acts of kindness at his hands. There have been times when some of us were stricken down with sickness and confined to our beds for weeks. It was then that the great goodness of Mr. Kormann revealed itself, for not only would he visit and comfort the unfortunate ones, but would also bring them the wages they would have earned had they been working. You will pardon us for mentioning these details but we could not refrain from doing so.

In conclusion, dear Madam, we pray that God will give you courage and strength to bear your great misfortune, and beg once more to extend our heartfelt sympathy to you and all your family.

**FORT ERIE.**

...Inauspicious weather greatly marred the success of the picnic of St. Joseph's parish at Fort Erie on the 23rd. Had the day been fine it would have been the picnic of the season. Notwithstanding, the financial result was satisfactory, and those who braved a few showers thoroughly enjoyed themselves. Large tents were pitched in Dr. Douglas's pretty little grove which presented somewhat of a military appearance. This apparent encampment of an enemy on their borders did not frighten away Buffalonians, who came over, not to meet in hostile strife but to have a good day's outing.

The tents likewise seemed to keep at bay an unwelcome foe to pic-nickers—the rain—and saved many from an involuntary ducking. Fort Erie has seen a great deal of shooting in its days that was in real earnest, but on this day the firing was harmless. A Buffalo artist had skilfully painted on canvass a mule mounted by a negro. The picture was complete except an open space large enough to admit a living head where the painted one should be. This aperture was filled by a comical son of Africa, whose head was a very inviting target. Over the scene in bold letters stood the challenge: "Who can hit the coon?"

The bullets were of very soft material so the dark object survives to make a holiday for some other gathering. It was altogether a very novel affair and created lots of fun. Old Sol did not altogether hide himself. There were occasionally clear intervals, which were eagerly used by all who wished to trip the light fantastic. One of Buffalo's finest string bands furnished the music, and dancing continued until the warning whistle of the ferry-boat announced the last trip to the land of the brave and the free.

One tent was set aside as headquarters for a commissariate which was ably conducted by the fair sex. A good mess was prepared for all. Nothing was wanting to satisfy the inner man. In another tent were tastefully arranged some ornamental and useful articles which awaited the lucky one whom fortune was to favor. At 9 o'clock a tattoo was beaten and all marched double quick to headquarters where the drawing was held. The principal thing drawn for was a beautiful crayon portrait of His Grace Archbishop Walsh, which was won by Mrs. Chester A. Harris, of Fort Erie.

There was a large crowd on the grounds towards evening. Many of the members of the Buffalo branches of the C.M.B.A. fraternized with their Canadian brethren. Among the visitors were noticed Rev. James Trayling, of Dixie, who was gladly welcomed again among his old parishioners, and Rev. Father McEntee, the popular pastor of Pt. Colborne, whose winning ways have made him hosts of friends at Ft. Erie. Father McEntee has his annual picnic on the 5th of August which promises to eclipse all its predecessors. At a seasonable

hour the camp was broken up and all retreated to their less airy dwellings with recollections of a day, not devoid of disappointment, but which, nevertheless, afforded plenty of enjoyment.

**BARRIE.**

...Bishop O'Connor, Peterborough, is at present making his first visit to his old parish, (Barrie,) since his elevation to the see of Peterborough. He arrived in town on Saturday evening, and was the guest of Dean Bergin.

On Sunday morning at High Mass he confirmed a large number of children. Immediately after confirmation a number of the influential members of the congregation waited on His Lordship and presented him with an address on behalf of the parishioners. The address, which was handsomely illuminated, was read by Mr. Shanacy, collector of inland revenue, and presented by Mr. Alfred Beardsley. Addresses were also presented on behalf of the members of the C.M.B.A. and the B. V.M. Sodality by Mr. P. Kearns and Miss Beardsley respectively. The bishop made a lengthy reply, in which he not only thanked the Catholics for their tokens of esteem but also spoke in endearing terms of his Protestant friends, who were present in large numbers, in which he said that his fervent prayer would be that Christians of all denominations would ever maintain that bond of friendship and love which has always been a characteristic of the citizens of Barrie.

Grand musical Vespers were sung in the evening in St. Mary's Church, during which Bishop O'Connor preached an eloquent and instructive sermon.

**MONTREAL.**

...After an illness of some months' duration, Rev. Abbe Jean Amable Tremolet died at the Sulpician seminary at an early hour on Saturday morning. The deceased, who was in his 50th year, was a native of France and came here some fifteen years ago. He led a quiet and unostentatious life and enjoyed the utmost confidence of the order. For some years past he had the temporal management of the Montreal college. The cause of death was consumption. The funeral took place on Monday.

...Sunday being the feast of the patron saint of the parish of St. Ann's, the services were of a very imposing nature. The attendance at all the services was very large. The musical portion of the service was rendered in a highly artistic manner. The music chosen for the occasion was Diabelli's, with complete orchestral accompaniment, the instrumentalists being chosen from the artists of the Montreal Conservatory of Music. The soloists were: First Tenors, Messrs. J. Morgan and W. Clancy; second tenors, Messrs. G. P. Holland and F. Gregory; bass, Messrs. M. J. Quinn and T. C. Emblem. At the offertory, Azali's Grand "Magnificat" was sung, with Messrs. Quinn and Clancy as soloists. At the close of the service Meyerbeer's march, "Le Prophete," was rendered with fine effect by the orchestra and organ accompaniment. Mr. P. Shea presided at the organ, and Rev. Father Strubbe acted as director. Next Sunday, at 10 a.m., the musical portion of the Mass will be repeated, on the occasion of the visit of His Grace Archbishop Fabre.

...Sunday afternoon the ceremony of blessing the corner stone of the new church of St. Gabriel, at the corner of Centre and Laprairie streets, was performed by His Grace Archbishop Fabre. From many of the houses on

Centre street large flags of various nationalities were displayed, that of the Emerald Isle predominating. At different points rows of bunting crossed the street. The new church will stand beside the Catholic church of St. Charles, a contiguity on the part of ecclesiastical edifices of the same faith which is rare, if not unique, in this country. The explanation is that while the St. Charles church is attended by French-Canadians, the old wooden structure, which the new St. Gabriel's church is to replace, is attended by English-speaking Catholics. There was a large crowd present at the ceremony. Archbishop Fabre arrived at 4 o'clock, and as he proceeded to the canopy covered space on the building that had been reserved for him he was accompanied by Mayor McShane and followed by a number of clergy and laymen, including Rev. Fathers Donnelly, of St. Anthony's, O'Meara, St. Gabriel's; Carrere, St. Charles; O'Donnell, St. Mary's; McAllen, St. Patrick's; Salmon, St. Mary's; Shea, St. Gabriel's; Lepailleur, Musonneuve; Colin, St. Herbert's and Messrs. A. Desjardins, M.P.; Pedriano, Consul-General for Spain; Ald. Thompson, Ald. Villeueuve, Ald. P. Kennedy and Ald. P. Dubac. The following societies marched up to the scene of the ceremony: the St. Henry society, with band; the St. Gabriel's, St. Patrick's and St. Ann's T. A. & B. societies; St. Anthony's Court, No. 126, Catholic Order of Foresters, followed by a life and drum corps; Sarsfield Court, No. 133, Catholic Order of Foresters; St. Gabriel's Court, No. 185, Catholic Order of Foresters; the Catholic Mutual Benefit Association; the Young Irishmen's Literary and Benefit society and the Harmony band.

The Archbishop solemnly blessed the stone and went through the beautiful liturgical service appointed by the Church for such occasions, which included the chanting of several psalms, amongst them being the *Nisi Dominus, adificaverit domum*, and the Litany of the Saints. Messrs. J. P. Shea and J. B. Ellis led the singing, assisted by the St. Charles choir. The sermon was preached by Rev. Father Donnelly, who took for his text the twenty-second chapter of Paralipomen, 19th verse: "Give, therefore, your hearts to God, your souls to the Lord your God, and give and build the sanctuary of the Lord God." The text of a Christian people, he said, was the number and beauty of the churches erected by them to His honour and glory, Catholics especially were fond of expressing their love and faith in God not only by the conduct of their daily lives, but by the elaborate ceremonial and gorgeous ritual of their religious ceremonies, which sublimely symbolized their sentiments towards the Almighty. The day was one of rejoicing for St. Gabriel's parish, for the Catholics of Montreal, and for the Archbishop, because it marked the erection of another holy edifice to take rank amongst those which already adorned the city.

The trustees of the new church are Mr. W. Wall, Mr. T. McConomy, M. J. McNamara, Mr. J. Phelan and Ald. Tansy.

#### GENERAL NEWS.

...The Holy Father has conferred the Knighthood of St. Gregory the Great on Mr. William J. Fitzpatrick, the well-known author of volumes dealing with the emancipation of Catholic Ireland.

...Count Lefebvre de Behaune, French Ambassador to the Holy See, has presented to the Holy Father a letter from President Carnot, thanking His Holiness for his encyclical on the social question, and expressing great admiration for the work.

The heroism of the virtues of a young artisan of the Diocese of Naples, the venerable

servant of God, Nuncio Sulprizio, dead at twenty years, was proclaimed lately at Rome by Pontifical Decree, the requisite previous examinations of the Congregation of Sacred Rites having proved satisfactory.

...It is probable that the statue of Pope Leo XIII. will be unveiled in Baltimore during the month of October.

...Eleven liberal Catholics have already donated \$5,000 each toward the erection of the magnificent new church of St. Xavier, St. Louis, Mo., and when nine more such munificent subscriptions are obtained the building of the edifice will be begun.

...Brother Amarius has been appointed Assistant Superior General of the Order of Christian Brothers, to succeed the late Brother Patrick. He will have supervision of all the Brothers in Canada and the United States. Brother Amarius is a Frenchman by birth, but speaks English fluently. He was, for many years, provincial of the Brothers in England, Ireland and India.

...The recent municipal elections in Rome resulted in a considerable proportional success for the Catholic minority. The Liberals presented a "complete list" that is, sixteen members were to be elected, and their twenty candidates covered the number and gave room for choice; they, however, had but nine elected. The Catholics presented eight, and of these seven were successful.

...Rev. Dr. William Walsh, O.S.A., of the Augustinian Convent, Dublin, Ireland, was presented with a magnificent gold chalice and illuminated address a few days ago. The chalice weighs forty ounces, and is set with real amethysts and carbuncles of a very superior quality. The base is formed of six semi-circular panels upon which are artistically engraved the five sorrowful mysteries of the Rosary.

...An uncommon sight in the streets of Boston came under the writer's observation the other day, says the *Boston Republic*. It was that of two negroes, whose dress indicated that they were Catholic seminarians, both wearing the Roman collar and clothes of a clerical cut. Their appearance on Washington street, where they attracted no more attention than would have been bestowed upon white seminarians, suggested the thought that it might not be many years before Boston will have a coloured priest of its own, whose coming could hardly fail to be productive of much good among our own coloured population.

CONY, PA., July 25. The second biennial session of the Ladies' Catholic Benevolent Association opened here on Tuesday. Mrs. E. B. McGowan, of Buffalo, the Supreme President, presided.

The government of the Association is vested in a Supreme Council to be composed of representative Grand Councils. The Association, however, has never organized any Grand Councils and it has hitherto been governed by the present officers. At this convention it was proposed to more definitely establish the source of the governing and legislative powers to make the governing, the Supreme Council. The association is in a prosperous condition and had rapid growth, there being now nearly eighty branches, mostly in New York and Pennsylvania.

...It is expected that there will not be less than four thousand priests in Baltimore during the week in October in which will be celebrated the centenary of the Seminary of St. Sulpice.

The whole Catholic hierarchy of the United States is likely to be in attendance. It may be that Cardinal Gibbons will avail himself of the presence of the prelates and priests to consecrate the extension of the Cathedral.

It is not unlikely that Bishop Keane, Presi-

dent of the Catholic University of Washington, will conclude it to be the proper time to unveil the statue of Pope Leo XIII. which he has secured.

...The Catholics of the diocese of Lausanne, Switzerland, are taking up Father Mathew's work in an earnest and practical spirit. Recognizing that the father of the temperance movement was an illustrious son of St. Francis and that to ensure its success at the present day it must be conducted as a religious crusade by militant missionaries, they have formed the design of inducing one or two of the Franciscan Father to devote themselves specially to the propagation of temperance principles, by becoming travelling preachers and organizers and making the warfare against intemperance an apostolate. With this object a petition has been presented to the Very Rev. Father Bernard Andermatt, the Minister-General of the Order. It is signed by Mgr. Dermuz, Bishop of Lausanne, Mgr. Savay, Protonotary Apostolic, Mgr. Piller, Private Chamberlain of his Holiness, Mgr. Bovet, Private Chamberlain of his Holiness and Episcopal Chancellor, and by a number of priests, professors, medical doctors and others. It is to be hoped the Capuchins will seize the opportunity thus presented and that the worthy project conceived in Switzerland will be worked out not only in that country, but in every land where the Franciscans have a foothold. There is no other phase of missionary effort which would render the utility of the Religious Orders so apparent to the non-Catholic masses as a crusade against the demon of intemperance.

...The last mail from Japan brings news of the opening, a few days ago, of a magnificent Cathedral in Tokio, which stands on the highest site and is one of the most conspicuous objects in that city. It is described as an imposing structure. The plan is that of a Greek cross having equal arms; the main edifice measuring 91 feet in each direction, and the western end having an additional vestibule 35 feet in length, at the sides of which are the baptistry, sacristy, and treasuries in two stories.

The central space is covered by an octagonal dome, 50 feet in span, supported upon solid piers 8 feet thick. Internally the apex of the dome is about 80 feet from the floor; it is ornamented by an arcade and lighted by eight arched windows. The main arches of the transepts are about 40 feet in span and height. Inside is a gilded and painted screen—which occupies the whole eastern end, dividing the chancel into three closed sanctuaries—and rich silver candelabra hanging from the dome and principal arches. Opposite to this reared, its tiers of massive gilt frames and richly chased intersperse enclosing coloured representations of saints, from the life of Christ and the saints, the upper part of the western end of the edifice is occupied by an iron gallery for the choir.

As an additional precaution against earthquakes, the whole of the brickwork at different heights is bound with stout iron ties spanning the arches and serving as supports for the ornamental candelabra. In the tower at the west end is a spacious belfry, containing eight bells. It is crowned by a light, copper-covered spire, carrying a gilt ball and cross at the apex. The height from the ground to the top of this cross is 126 feet, and that of a similar cross crowning the lantern of the octagonal dome is 115 feet. At the consecration a congregation of over 3,000 Japanese thronged the building, and most of the foreign representatives in the capital were also present. The service lasted nearly four hours, and at its conclusion the first peal of bells ever heard in Tokio rang from the western tower.

...The ancient Church of St. James the Great, Gloucestershire, erected in the time of Stephen

and desecrated in the reign of Elizabeth, has just been restored to the worship of God. This pretty Norman church, situated in a rift of the Cotswold Hills, and served in the golden days by the Cistercians from the Abbey of Winchcombe, was recently purchased by a Catholic gentleman, Mr. Stuart Forster. With a true Catholic instinct he resolved to restore it to the service of God for the benefit of the few Catholics who have made their home in that part of the country.

LEAGUE OF THE SACRED HEART.

In October of last year the venerable zealous and popular pastor of Hastings invited Rev. Father Connolly S.J., Central director of the Apostleship of Prayer, to preach a mission and establish the League of the Sacred Heart in that large and prosperous parish. The good seed sown at the time has borne good fruit. The promoters of the league have worked hard, and succeeded in completing more than thirty circles of fifteen. Father Quirk, who leaves no good pass unwarded, invited the Rev. director to visit the parish, and distribute the diplomas and crosses to the faithful officers and promoters of the Apostleship. The ceremony took place on Sunday July 19th at High Mass, when Father Connolly also preached a most beautiful and edifying sermon.

Father Connolly had been invited to Campbellford to perform the same interesting ceremony for the promoters there. In the early afternoon, accompanied by Father Quirk the zealous missionary drove ten miles through a beautiful undulating country. The service at Campbellford began at seven o'clock. After Vespers and the Rosary, Father Connolly complimented the league, and more especially the promoters, for all the good they had done in spreading and making known the beautiful devotion of the Sacred Heart of Jesus, and encouraged them to perseverance. Afterwards he preached a special sermon on the love of God, showing clearly how "Love of God" is cherished and strengthened by the league of the Sacred Heart and the Apostleship of Prayer. Seldom indeed, have we hearts so eloquent, instructive and edifying a sermon. Father Connolly then blessed the crosses and with the assistance of the Pastor, Father Casey distributed them and the diplomas to the twenty-five promoters who approached two-and-two and knelt at the altar-rail to receive them. The ceremony concluded with solemn Benediction of the Most Holy Sacrament, during which was read the Act of Consecration to the Most Sacred Heart of Jesus. All were pleased, none more so, than the promoters, whose zeal has served to spread and make popular this beautiful and timely devotion.

CON.

Men and Things.

...The number of peasant proprietors in Denmark has, according to M. Falbe Hansen, Professor of National Economy at the University of Copenhagen, been steadily increasing during the last forty years, a result due to legislation directed to this object. The enactments which aim at the preservation or the increase of the number of peasant farms effect their object by forbidding or making difficult the abolition of such farms and the aggregation of several smaller farms into one large farm. On the other hand, owners of peasant farms are at liberty to divide them, provided the partition is not carried to such an extent that the area of the farm is reduced under the minimum which has legally been fixed for a "peasant farm." Concurrently the State has

legislated with a view of enabling peasant farms to become the freehold property of the tenants. Premiums or other inducements have been offered to landlords to sell their farms to the tenants. Possessors of entailed estates have been permitted to sell their peasant farms, and the State itself has sold to its tenants such farms as belong to it. The "peasant farms" of Denmark vary from about seven to 85 acres of the best kind of land, and proportionally more of the lesser kind. Such farms are nearly all in the possession of families that, with regard to connections, manner of living, education, &c., may be reckoned as "peasants." The numbers of peasant farms at the periods named were:—

|            |         |          |        |      |          |
|------------|---------|----------|--------|------|----------|
| In 1850... | 66,811, | of which | 45,000 | were | freehold |
| In 1860... | 69,091, | "        | 56,000 | "    | "        |
| In 1873... | 70,553, | "        | 62,000 | "    | "        |
| In 1885... | 71,678, | "        | 66,000 | "    | "        |

The farms that were not freehold were farmed by the landlord to the peasant for the lifetime of himself and his wife. This is a traditional style of farming enforced by old Danish laws, and a peasant farm cannot be farmed out on other conditions. A marked increase in the indebtedness of peasant proprietors is recorded, and is attributable to the transfers of the farms through sale or inheritance. From 1840 the value of the farms increased in an unusually rapid manner. At about 1850 the debt, on an average was hardly more than 25 per cent. of the value of the landed estates. The debt gradually rose up to what appears to be the normal proportion, viz., 40 per cent on the value, which was reached in the years 1870-81. From 1884, however, a considerable deterioration took place in the value of landed properties, and the debt on the whole remaining the same, it successively assumed a more unfavourable proportion than the normal one, and at present may be taken as amounting to about 50 per cent. of the value. During the last 40 years, therefore, the debt has increased from at the most 25 per cent. to being now more than 50 per cent. of the value of the landed properties. As regards inheritance, a statute law of 1837 gives to the owner of a peasant farm a right to dispose by will of the farm in favour of any one of his children, in return for a moderate consideration to the other children. The amount of this consideration is entirely dependent on the will of the testator, who may fix what is to follow the farm in respect of cattle implements, furniture, &c. This enactment has operated largely in the direction of preventing the debt upon the farms from increasing disproportionately and have tended to keep the same family at the farm. Local customs are not known, and, as the laws of inheritance, which have not been altered since 1837 and 1845, seem to give general satisfaction, no fresh legislation is either contemplated or demanded.

...Among the articles in the June magazines which are of Catholic interest is one contributed by Dr. Sigmund Munz to "Blackwood" upon the writings of Leo XIII. The writer expresses a high opinion of the literary excellence of the Holy Father's poems, and moreover regards them as "the most intimate expression of his being, as a veritable diary of his personal emotions and struggles." The article, although professing to deal only with the literary labours of the Pope, is also a careful estimate of his character from a friendly Protestant standpoint. The following passage may be taken as a splendid specimen of the article: "A room in the house at Carpineto, the smoke-blackened little town among the Volscian hills where the Pope was born, is shown as that where slept the Cardinal on the rare visits he made to his family from Perugia. Upon the wall hangs framed an autograph letter in which for the first time is written the historical name of Pope. It runs thus:

"DEAR BROTHER.—I give you news that the Holy Colleges of Cardinals has this morning

raised my unworthiness to St. Peter's See. This is the first letter I write. It is directed to my relatives, whom I beg all happiness from heaven, and to whom I lovingly send my episcopal blessing. Pray much for me to the Lord.

LEO XIII.

The newly-elected Pope wrote this letter with trembling hand to his family at Carpineto. At the moment in which he had climbed to the highest peak of earthly ambition, he felt drawn to remember the benefits which the intimate relations he had ever maintained with his home had shed over his earnest, strenuous life. When succeeding to the throne of the last Pope who had held temporal power, he faced a future full of anxiety and uncertainty aware that he had now forever ceased to be a person to whom are permitted private inclinations, joys and pleasures, he drew consolation from a living, grateful remembrance of his parental roof. At that solemn moment of emotion in which a thousand thoughts pressed hard upon each other, and the bells of the Eternal City which had formerly called him to the worship of the supernatural Being, now proclaimed his own name in melodious harmony *urbi et orbi*, he took mental flight to Carpineto in order to collect his thoughts. He trembled, as all deep natures will, before the word of fate, which had made his little ego the symbol of belief for many millions of mortals, and he found his personality again in that tender writing to his brothers. In one of his poems he sings the happiness of that home."

...The celebrated German explorer, Major Von Wissman, has received the decoration of the *Ordine Piumo* from the Holy Father, who granted him recently the honour of a private audience. It will be remembered that some time ago this enlightened Protestant raised a storm amongst his coreligionists by testifying, like Mr. Cane, to the superiority of Catholic missionaries over their Protestant competitors. He was bitterly assailed for his honest intimation of the results of his experience, but Wissman held firmly to his assertion, and it has been confirmed by other famous travellers, such as Carl Peters. On his return from Rome to Berlin he was accorded an audience by the Emperor, who cordially congratulated him the mark of favour bestowed on him by the Sovereign Pontiff.

...Harriet Hosmer, the sculptor, has, says the *Catholic News*, completed her statue of Queen Isabella of Castile. All generations since her day have paid tribute to this remarkable woman. Prescott, deeply and bitterly hostile to the Catholic faith, could not refuse her the homage of his intellect. Some American women, to their shame be it spoken, have in our day endeavoured to detract from the lustre of her fame, but Miss Hosmer proposes as an inscription on her statue: "The great Isabella, to whom Castile owed Granada and the Indies an history: the fairest model of a wife, a mother, and a queen," and she adds: "I hear that Isabella has had some hard knocks. So was Columbus knocked about for eighteen years, but he came out—to America—all right after all, and so I doubt not will she."

...The private view of the Father Damien Memorial Cross, prepared at the expense of the National Leprosy Fund, was held lately at the studio of Whitehead & Sons. The cross is of polished and unpolished Peterhead red granite, and cost £200. It bears a sculptured portrait in white marble of Father Damien, by Mr. Joseph Whitehead. The inscription runs as follows, in parallel form, in English and the Hawaiian languages: "Joseph Damien de Venester, born January 3, 1810; died April 15, 1889. Greater love hath no man than this, that a man lay down his life for his friends.—John 15, 13. This monument is raised to his memory by the people of England."

# What Northrop & Lyman's

**A Miraculous Medicine.**—Mr. J. H. CREPEAU, St. Camille, writes: "Send me at once three dozen NORTHROP & LYMAN'S VEGETABLE DISCOVERY. It is a miraculous medicine and has performed great cures, testimonials of which we can give you."

**Known to be Good.**—Mrs. C. JOHNSON, Melville, writes:—"I have great pleasure in recommending your VEGETABLE DISCOVERY. I have used two bottles, and it completely cured me of a bad case of Dyspepsia. I also found it an excellent Blood Medicine, and sure cure for Kidney troubles."

**The Best Medicine.**—Mr. JNO. BLACKWELL, of the Bank of Commerce, Toronto, writes: "Having suffered for over four years from Dyspepsia and weak stomach, and having tried numerous remedies with but little effect, I was at last advised to give NORTHROP & LYMAN'S VEGETABLE DISCOVERY

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**It Gives Strength.**—Mr. J. S. DRISCOLL, of Granite Hill, writes: "I have derived great benefit from the use of your VEGETABLE DISCOVERY. My appetite has returned, and I feel stronger."

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a trial. I did so, with a happy result, receiving great benefit from one bottle. I then tried a second and third bottle, and now I find my appetite so much restored and stomach strengthened, that I can partake of a hearty meal without any of the unpleasantness I formerly experienced. I consider

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Inform you that your VEGETABLE DISCOVERY cured me of Dyspepsia. I tried many remedies, but none had any effect on me until I came across NORTHROP & LYMAN'S VEGETABLE DISCOVERY; one bottle relieved me, and a second completely cured me; you cannot recommend it too highly."

then get a bottle of NORTHROP & LYMAN'S VEGETABLE DISCOVERY, and it will give you relief. You have Dyspepsia. Mr. R. H. DAWSON, of St. Mary's, writes: "Four bottles of VEGETABLE DISCOVERY entirely cured me of Dyspepsia; mine was one of the worst cases. I now feel like a new man."

It is the best medicine in the market for the stomach and system generally."  
Mr. GEO. TOLAN, Druggist, Gravenhurst, Ont., writes: "My customers who have used NORTHROP & LYMAN'S VEGETABLE DISCOVERY say that it has done them more good than anything they ever used."

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\* Programmes \*  
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Unlocks all the clogged avenues of the bowels, kidneys and liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.  
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For public purposes such as Educational Establishment and large Hall for the St. John Baptist Society of Montreal.  
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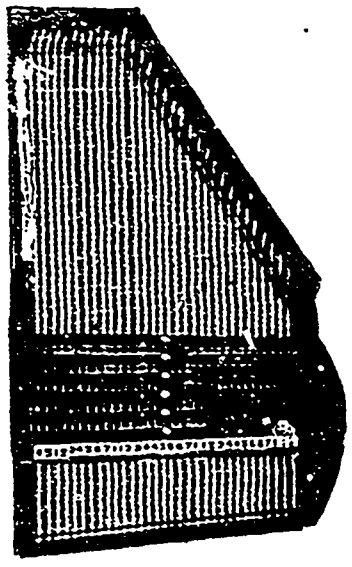
|     |                      |          |
|-----|----------------------|----------|
| 1   | Prize worth \$15,000 | \$15,000 |
| 1   | " "                  | 5,000    |
| 1   | " "                  | 2,500    |
| 1   | " "                  | 1,250    |
| 2   | Prizes "             | 1,000    |
| 5   | " "                  | 500      |
| 20  | " "                  | 250      |
| 100 | " "                  | 100      |
| 250 | " "                  | 50       |
| 500 | " "                  | 25       |
| 100 | Approximation Prizes | 250      |
| 100 | " "                  | 150      |
| 100 | " "                  | 100      |
| 100 | " "                  | 50       |
| 999 | " "                  | 5        |
| 999 | " "                  | 425      |

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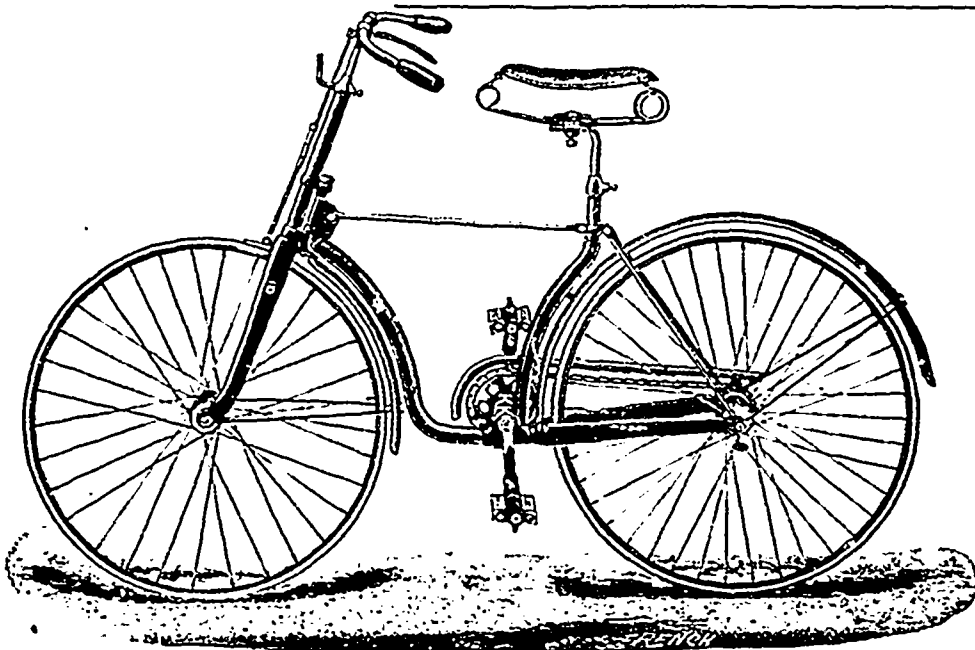
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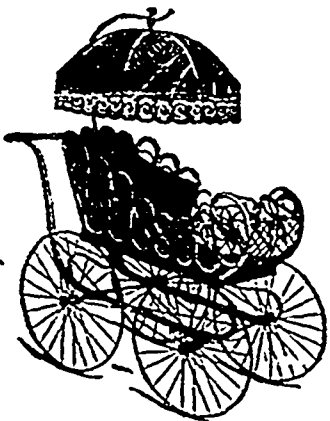
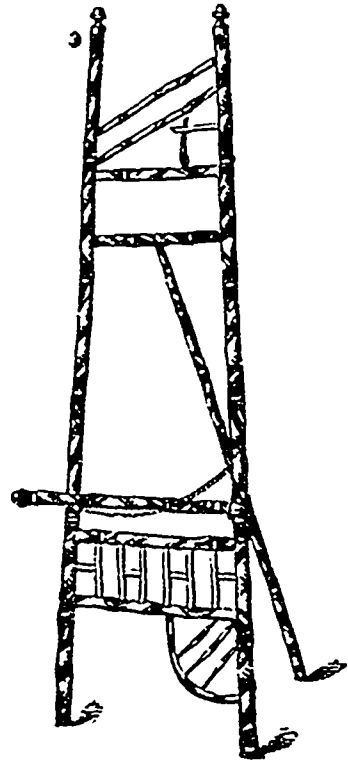
THE REVIEW, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to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

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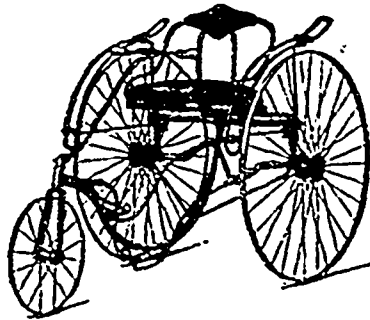


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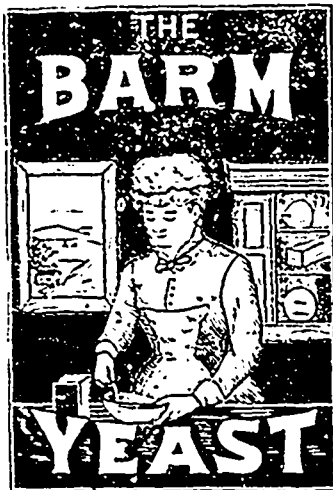
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Is a certain and speedy cure for intemperance and destroys all appetite for alcoholic liquor. The day after a debauch, or any intemperance indulgence, a single teaspoonfull will remove all mental and physical depression.  
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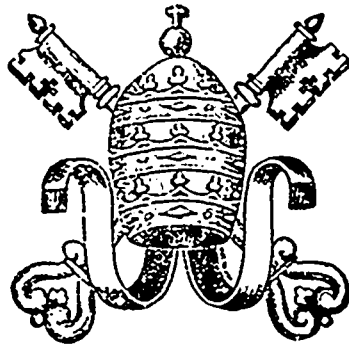
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In connection with this sale we shall offer a large assortment of ladies fine purses at a sacrifice sale of them from 3c up, not nearly one half usual prices, and all along the line of our stock we have made deductions from former prices for our sale commencing July 25, to last through August. Some sample prices:—Best window blinds complete, 17c; a large show of sponges, from cheap to very best, at much less than half usual prices, best trunk straps, 39c. worth 50c; Nonsuch Stove Polish, 9c; Tarbox self-wringing mop, 34c; splendid lanterns, lugged and guarded, 39c each. All along our great stock of tinware and granite ironware we have made striking reductions from our prices which you know were before cheaper than you ever bought. The Royal Canadian clothes wringer with all modern improvements, largest family size, \$2.99.  
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