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# The Catholic Weekly Review.

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

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

Vol. IV

Toronto, Saturday, June 23, 1890.

No. 20

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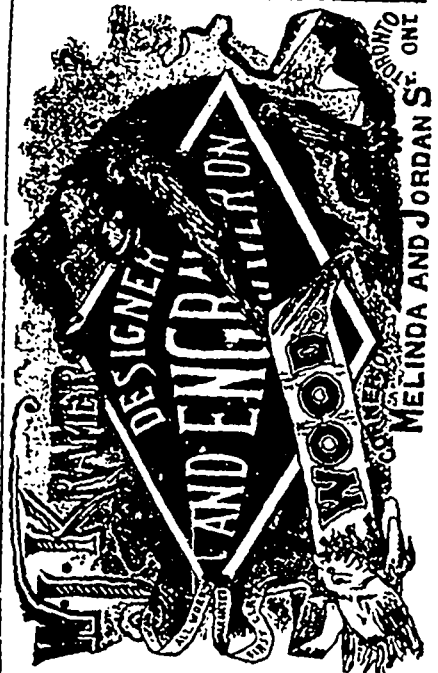
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## Notes.

ON the eve of our going to Press news has reached us that the Hon. Mr. Mercier's Government has been again returned to power in Quebec, with increased majority.

FATHER DRUMMOND, S.J., has been appointed Rector of St. Mary's College, Montreal. Father Drummond is well known for his eloquent defence of the Society of Jesus from the attacks of its enemies, during the recent excitement. It is to be hoped that, if possible, the new Rector may see his way so to modify the existing rules of the College that its incomparable advantages for training Canadian youth, may be as easily attained by the English-speaking Catholics of the Dominion as it is at present by the French-Canadian youth.

THE *Mail*, in the course of the week published, what was evidently intended to be a dignified and impartial article on the coming of the Franciscan friars to Canada. It could not entirely refrain from speaking disparagingly of its old enemies, the Jesuits, and accused them of being the cause of the former withdrawal of the friars from this country. A slight knowledge of the object of the Franciscan Order would, however, have made it clear even to the biased mind of an anti-Catholic writer, that the Franciscans are not primarily intended for missionaries, and that, when possible, they should give up the field to the Order which has always been to the front in such work.

The memory of the sufferings and death of the Jesuits in this very Province, for the furtherance of Christianity, ought to be sufficient to stop flippant remarks as to the selfishness of an Order, which, according to the *Mail*, displayed its usual greediness in grudging the Franciscans

the refined tortures and diabolical cruelties of the Indians.

It is to be regretted that such selfishness is not more common now, for the Jesuit pioneers, in the country of the Great Lakes, in the early history of Canada, had not \$2,000 a year and frequent vacations to cheer their lot, like their Protestant imitators of the Society for the Propagation of the Gospel.

THE most notable article in a recent issue of the "*Edinburgh Review*" is one on "The Catholic Democracy of America," in which Mr. Bodley chronicles the astonishing growth of Catholicism in the New World. He describes how—"from a small and quasi-aristocratic sect in a small corner of the British colonies, and from a missionary propaganda among the Indian tribes in other portions of the territory now under the American flag, it has grown into one of the most powerful and most democratic religious communities which the world has ever seen, and one which is fated to leave a lasting mark on the history of christendom.

THE article is written throughout in a fair and dispassionate manner, and due credit is given to the early Catholic founders of Maryland, for their religious toleration, which was in violent contrast to the petty spite, and in some case bitter persecution, meted out to those in New England, who had the ill luck to differ in doctrines from the over-praised and eminently narrow minded Pilgrim Fathers.

MR. BODLEY, who pays a well deserved tribute to Cardinal Gibbons as a "great statesman," discovered, to his amazement, when his article appeared in the *Review* that the editor had tagged on a page altogether out of harmony with the ideas of his contributor. Says the editor, writing as if he were Mr. Bodley—

"It fills us with unbounded astonishment that a people which claims to be, and is, so intelligent and enlightened, and which was once so ardent in the cause of religious freedom, should worship the idols of ecclesiastical despotism." Happily the spirit which animated the writer of this appendix is nearly dead in the Old World, and when it shows itself occasionally by such inconsequent and irrelevant remarks, the only feeling excited is one of amused compassion. In Canada, unfortunately, such tirades are still too common in the columns of those journals whose pride it is to adopt everything British, except the trifling particulars of fair play and no misrepresentation.

## THE DISAPPEARANCE OF JOHN LONGWORTHY.

M. F. EGAN IN AVE MARIA.

## XXXIII.—A Bit of Hyacinth.

MARY found herself in the hall, with the door closed, and Esther's arms around her neck.

"Oh, my dear," Esther said, "I am so anxious to tell you all! But was there anybody with you at the door—perhaps I shut it too abruptly?"

"It was only Mr. Fitzgerald."

"I am glad I did not see him, then; for I must speak to you. It seems to me that I have not had a good talk with you for a month. Come!

Esther put her arm around Mary's waist and drew her into the parlour. The two sat down on the sofa in the twilight, which always dwelt in that sacred apartment during the daytime. Mary did not resist. She determined to endure what she could and to keep silent. There was a mistake somewhere, or a misunderstanding. It flashed through her mind that Arthur Fitzgerald was merely flirting with both her and her sister; however, she banished the unpleasant thought as if it were a temptation.

"And how did you know about it, dear?" asked Esther, eagerly. "Did you guess that he liked me?"

Mary turned away her face. A strange, unreasonable hope had filled her heart a moment ago; it was gone now. Arthur Fitzgerald had meant nothing; she had misunderstood him. And it was well that she had; for his words and his look could have meant only treachery to her sister.

"It is all so wonderful!" said Esther. "I cannot believe that I am the same girl. He spoke only last night.

Mary listened with her hand in Esther's. The latter went on:

"I have not told anybody but Miles, and I should not have told him only he was just as horrid as he could be. Poor Miles! Do you know, Mary, since he spoke I have begun to think it was, perhaps, cruel to separate him and that Nellie Mulligan. I am afraid you think I am getting sentimental, Mary. Oh, I wouldn't have you think—"

"I am not thinking at all, dear," responded Mary, wearily.

"Why, Mary, you don't seem glad at all! Don't you like him? Do you think he is too old? You know I never did care for boys. Really, Mary, you don't seem a bit happy over it! If I were you, now, I'd throw my arms around you and be the happiest girl in the whole world!"

The tears were coming into Esther's eyes, and she was somewhat incoherent. Her sister did not reply.

"I know you don't like him!" cried Esther, a little hysterically. "If it were Arthur Fitzgerald now—"

"Isn't it Arthur Fitzgerald?"

Esther stared at Mary for a moment, and dropped her hand.

"What an idea, Mary! Of course not! What an idea! Arthur Fitzgerald! How could you think that!"

Mary turned suddenly and kissed Esther on both cheeks.

"Oh, I am so glad, Esther!" It must be Mr. Bastien, then."

"Who else? But you did not know as much as I thought you did. I must tell you the whole story before school-time. Come and have your luncheon."

Mary followed Esthey with a light heart; she scarcely felt the stairs beneath her feet. She listened as if in a dream to Esther's story. It did not seem wonderful to her; for the wonder and delight in her own mind over her discovery were so great that everything else faded by contrast. She wanted to get away from Esther and think. But suddenly it occurred to her that she was selfish thus to concentrate herself on her new-found happiness, and she made an effort to enter into Esther's with all the old forgetfulness. She could not do so, however; and, introspective as usual, she reproached herself with the thought that, after all, there was a greater love possible than that which she had for her only sister.

When Mary went to school that afternoon the aspect of life had changed. A radiance shone in her eyes and her step was elastic. Even Miles, who was seldom absent from her thoughts, was forgotten. The hours passed quickly. One

of the children brought her a bit of white hyacinth, which she put in a glass of water. Ever afterward the scent of a hyacinth made her heart leap upward in a hawk-like flight of rapturous gratitude toward Almighty God, who had been so wondrously good to her.

As Mary was coming out of the school a messenger boy met her on the steps. He gave her a little box and a note, and laconically said: "Answer." She went back to her desk, opened the envelope, and found a few lines written on one side of a sheet:

"If you were offended by what I said this morning, forgive me; but remember me sometimes. I send you a little thing that belonged to my mother; my giving it to you means more than I can put into words."

Mary opened the little white box; a tiny rosary of carved white beads lay within it; the crucifix was worn thin. Tears came to her eyes as she took it in her fingers tenderly. How should she answer? With the rosary clasped in her hand, she went out, while the messenger boy waited and whistled unconcernedly; people often forgot him—time was of no moment to him. She stood at the iron gate until the janitor came to shut it, greeting her pleasantly. How should she answer the missive?

She twisted the bit of hyacinth nervously, and its scent seemed to envelope her. As she mused a man turned the corner; she recognized him—it was Arthur Fitzgerald. He stopped, looked toward the school, and was about to pass on. He caught sight of her and moved toward her; and she, obeying a sudden impulse, went toward him. They met near the corner, and in an instant the hyacinth had changed hands. The boy still whistled on the curb-stone; they had forgotten him; but doubtless he took care of himself.

Not so very far away little Rose O'Connor lay, placid and beautiful, in her coffin, decked by kind hands. Her mother had come out of jail, attended and watched, to see her dead child; but she had been taken back again after the awful ceremony of leave-taking. The woman was heart-broken; she dropped no tear; she shuddered and shivered beside the coffin, until at last she was carried away. Nellie Mulligan stepped up to speak to her as the prison attendants lifted her into the carriage.

"I have killed my child," she said in a low voice; "I have driven my husband to drink. I know it—I know it!" she added impatiently, as Nellie tried to soothe her. "I know it, I tell you! My other children know it. And now I must suffer for it. And why do I do this. Because I thought only of myself, of dances, of amusements; because I neglected my home. God save you from the like, Nellie Mulligan! What I did is the curse of thousands like me. I have told my two daughters that are living what I told you. Mind what I say!"

Nellie, frightened and impressed, saw her go away. The unhappy woman was never again seen outside the prison walls. She died within a week after Rose's burial. Her husband was released, and John Longworthy found work for him, and installed him and his daughter Maggie in a more suitable home.

Rose was buried with all the honours of The Anchor. No family was too poor to beg, borrow, or to acquire through the keepers of the pawn-shop, at least a half interest in a carriage in which to accompany the body of the child to Calvary Cemetery; and the floral offerings filled the little white hearse which John Longworthy had provided.

During that night The Anchor was strangely silent. No rough words were heard; it seemed as if the soul of the pure little child still hovered there, sprinkling the balm of peace from its wings.

At Lucy's, the next day, there was no gaiety in the luncheon room. Nellie and Lize Brown sat in a corner, with their arms around each other's shoulders, pensive, gentle, and for the moment, incapable of quarrelling.

"Ah, well!" observed Lize at last, "there's always a marriage after a funeral; and I suppose it will be you and Miley next."

"It will not," responded Nellie. "I have found Miley out; he is not worth consideration; and if he goes to the Assembly a hundred times, he'll be the same Miley all the time. The

truth is, Lize, I'm too good for him. And if I can't marry a man that's too good for me, I'll not marry at all. All the troubles of life comes from a girl marrying beneath her.

Lize thought of a sarcastic retort, but nobly repressed it.

"Why don't you take Jim, then?"

"I like Jim better than Miley. Oh, he says such funny things! You'd die laughing if you married Jim. But I am afraid. Jim, you see, has been brought up like most of us. He has no ambition; he likes fun too well. To tell the truth, Lize, I've learned a lesson from those Gulligan girls, and from what poor Mrs. O'Connor said to me yesterday. I shall not marry anybody until I can make a good *homme*. I'm going to turn over a new leaf. I could teach that Esther Gulligan how to dress any day; but she knows more about making life cheerful than I do,—that's a fact."

"I think I'll take Jim myself," Lize said. "He asked me at the funeral yesterday."

Nellie started, and her eyes flashed.

"Well," she said, after a pause, "you may have him. I have refused him twice."

After this there was an end of serenity, and Nellie and Lize did not speak to each other for days, during which time the episode of the shoes was ungenerously alluded to many times, and Lacey's divided into rival camps.

But in *The Anchor* a stillness seemed to have fallen. The life of Rose, modest, hidden as it was, had left its impression, as all lives do. The hardened old toper, who lived alone on the top floor, and whose existence was made up of long intervals of drinking and short intervals of work, missed the little figure that used to glide past him on the stairs, and make him forget his own wretchedness in the transient remembrance of a fragile little girl, who had once called him "Father." The manner of Rose's death, the silent example of her life, the sweetness of remembrance she had left,—all combined to give a new feeling to even the most hardened members of this community. Many a woman looked at her own children, too often neglected, and abstained from sending out the beer can for a day or two.

"A mother had killed her child!" The horrid rumor had run through the neighborhood with the swiftness of lightning. And that mother was one whom they all knew well! It is true that they knew it was an accident; she had not intended it. If, by the same accident, Mrs. O'Connor had killed her husband there would have been felt merely a passing shock. This was different. Difficulties, in which the convenient flat-iron played a prominent part, were not uncommon in *The Anchor* between husbands and wives; but that a child should die by her mother's hand—this was horrible. And *The Anchor* felt it, from the pagan Chinaman in the cellar to the aged Russian Pole in the garret, whose only companions were the rats.

Women gossiped in low tones, with tear-reddened eyes; and they told how often Rose O'Connor had said to their little ones that she would willingly give up her life that her father and mother might go to church, as the fathers and mothers of many children in *The Anchor* went. Nellie Mulligan recalled the little girl's wish at Christmas time. Nellie had asked her what she most wished in all the world, and Rose had blushed a little and said: "That my father and mother might go to their duty." Duty meant only one thing among the Catholics in *The Anchor*—the approaching of the Sacraments.

The hearts of these poor people during the two weeks that followed Rose's death were softer than usual. If some one had pressed into them a thorn from the crown of the sorrowing Christ, water such as flowed from the eyes of the penitent Magdalen might have come from theirs. The story went about that little Rose's prayer had been heard, and that her mother had died in prison, heart-broken but contrite. And it was true.

The young priest who came on sick calls at this time found that even the non-Catholics were specially respectful to him, and he noticed that there was seldom a child to be met on the stairs with a beer can in its hand. The reasons for this were that he had been the last to console the little girl, and that her death had brought about more respect for the innocence of childhood, and some fear of the demon Drink, who had caused the tragedy.

Women who had not been to confession for years went on the Saturday after Rose's death. And all the Catholic young girls, kept faithful through the parochial school, approached the altar. It was after this that Nellie Mulligan and Lize Brown "made up," and the former surrendered her claims to Jim Dolan without even a sigh of regret; for she was thinking of more important things.

It was remarkable what an effect the death of the little child had on Esther. Nellie Mulligan had told her that Rose had often said that she would willingly give up her life for the conversion of her father and mother. The mother had died in faith and hope in God. Esther thought much of the father. Surely it would be ungrateful to the ministry of this little child in the happiness of her life—for had her death not brought grace to John Longworthy and happiness to herself?—not to do her utmost for the unhappy man.

Mary was absorbed at this time in thoughts of her own happiness;—in doubts as to whether the enjoyment of it was not treachery to the orphan Miles, and in Martha-like preparations for the double wedding which was to take place in May.

(To be continued.)

#### THE EDINBURGH REVIEW ON CATHOLIC PROGRESS IN AMERICA.

From a recent article in the *Edinburgh Review* on "The Catholic Democracy in America" the following extracts are made: We propose to trace the growth of the Roman Catholic Church in the United States, briefly describing how, from a small and quasi-aristocratic sect in a small corner of the British colonies, and from a missionary propaganda among the Indian tribes in other portions of the territory now under the American flag, it had grown into one of the most powerful and democratic religious communities which the world has ever seen, and one which is fated to leave a lasting mark on the history of Christendom. It is not our purpose to recount the romantic story of missionary enterprise and martyrdom among the native races nor to relate the narrative of the French Canadian settlement which has preserved to this day on British soil the tradition of the ancient *regime* of Catholic France—picturesque subjects which have found a worthy historian in Parkman, whose glowing pages save his country from the reproach that literature is dead in the United States. It was on the Feast of the Annunciation, 1631, that two little vessels, the Ark and the Dove, sailed up the noble estuary of the Potomac, familiar to many English travellers who have gazed upon the wooded landscape stretching over the states of Virginia and Maryland from the summit of the lofty obelisk which is reared behind the White House, or who have gone down stream from Washington on a pilgrimage to Mount Vernon, the home of the hero of American independence. Two hundred families were on board, most of them Catholic refugees from the penal laws of the old country; and when they landed, their first act among the trees on the riverside was to hear mass said and the Litany of the Cross by Father White, one of those restless, energetic English Jesuits of continental training who played a most active part in the history of England till the last struggle was ended for the Stuart dynasty. Lord Baltimore had intrusted the charge of his Maryland settlers to this zealous priest and to another member of the order, about whose name there is some uncertainty, as those were the days, which were to continue for many a year, when a succession of names and a series of disguises were of necessity part of the paraphernalia of every Jesuit father.

After describing the development of the church in Maryland and elsewhere, the writer describes at length Archbishop Carroll's life and his struggle for the establishment of the church in America. He then continues: In 1820 the Roman Catholics in the United States numbered about 300,000, which is now the Catholic population of at least three cities in the Union. In ten years, from 1810 they doubled, the general peace in Europe having stimulated emigration, and they were now about one thirtieth of the whole nation. From that time onward the history of the church in America is a record of swift and steady progress, and, though the results are of

stupendous importance to the world and Christendom, the details of the story are, perhaps, of local rather than of general interest.

The history of Catholicism in the United States during the last two generations is most effectively expressed in figures. In 1830 there were nearly 500,000 Catholics in a population of 13,000,000. By 1840 their numbers had doubled, while the population had increased only 17,000,000, the proportion of Roman Catholics to the entire population having risen from one twenty-sixth to one-seventeenth. Before the next decade closed the Irish famine had occurred, which was the chief cause of the enormous accession of 2,000,000 of Roman Catholic inhabitants, and 3,000,000 American adherents of the church in 1850 constituted one-eighth of the total population. During those ten years the immigration into the United States was composed annually of about 200,000 Irish and about 80,000 Germans; but in the next decade a change took place, and, accordingly, in 1854 we find that 220,000 Germans landed in America and only 101,000 Irish. The proportion of Catholics among the Irish immigrants is about seven-eighths; their proportion among the Germans depend on the provinces from which in a given year the immigrants come, and varies from one-fifth to one-half of the total number. The Catholic population never lost ground; and now, in 1890, the lowest estimate of its numbers is 9,000,000, the highest estimate 12,000,000, in a total population of nearly 65,000,000. The next census of the United States will determine all conjectures, but meanwhile it is safe to consider that the Roman Catholics number one-sixth of the inhabitants of the republic. This enormous growth of the Catholic population in America is not exclusively due to immigration. Other causes of the increase are the annexation of territories, such as Florida, Texas and California, the scattered inhabitants of which were for the most part Catholics; conversions, and the multiplying of families. The last of these alone is numerically of importance. A considerable number of Protestants of influence have become Catholic, and no less than three archbishops and seven bishops of the American hierarchy in the last fifty years were born in other creeds, moreover, in the days when the echo of the Oxford movement was borne across the Atlantic there occurred the strange case of an Anglican prelate, Bishop Ives of North Carolina, divesting himself of his episcopal office and becoming a layman in the church of Rome.

The priesthood in the United States is at present drawn from every nation of Europe, not only because the immigrant flocks in their first days in a strange land need pastors of their own race, but also for the reason that, in a country where material prosperity is held to be the chief aim of life, popular sentiment gives little encouragement to the following of un-lucrative professions, whether clerical or secular. A growing proportion of the clergy is, however, of American birth, and the national feeling which we found in the earliest days of the commonwealth jealous of all foreign interference in the affairs of the church, will in time establish an almost exclusively home-born priesthood. This same patriotic sentiment, which is the most striking and the most potent characteristic in the American nation, has for years been swiftly assimilating the myriad hordes of immigrants which have peopled the continent. Much is now heard of the Irish vote, and of the gross offences and servile acts which each of the political parties in the republic is willing to commit to purchase its favor; much is said of the wonderful phenomenon now presented in the United States, where New York and Chicago rank after Berlin as the most populous German cities in the world. Fifty years hence there will be no Irish vote to reckon with, and the chief trace of the Germans in the great commercial centres will be found in the patronymies of the inhabitants. The American nation will have become so vast that the immigrant stream, however strong, will be overwhelmed in it; and New York, with its half-German population, and its wholly Irish administration, men now born may live to see an American city. Considering the relative numbers of the newcomers and of the earlier settlers, the progress of the process of assimilation has been amazing. It was for this reason that at the outset we emphasized the importance of the immigration which was on the eve of taking place fifty years ago.

The immigrants of that period were often peasants, poor, ignorant and superstitious; their descendants are citizens of

the most intelligent of modern nations, whose tendencies are sceptical rather than credulous; they are members of a community in which poverty has no place, save in the cities where strangers congregate. The chief result, then, of the influx and increase of Catholic population in the United States is that for the first time in the history of Christendom we find the Roman Catholic religion professed by a great democracy speaking the dominant language of the earth, inhabiting a continent of boundless resources, forming a powerful section of the foremost in prosperity among the nations. In past ages, no doubt, it is true that entire peoples adhered to the Catholic faith, but the most favorable example in history cannot be compared with the free and enlightened democracy of America, and in vain in the present day do we look on the continent of Europe for any such alliance between the church and the people.

If the fathers of the hierarchy were men prone to reaction and timorous the branch of the church they govern would be a selected and attenuated body, and Roman Catholicism in the United States would be a subject of no greater importance to the world at large than that of clericalism in Belgium. But the church in America is happy at having at its head a great statesman. Cardinal Gibbons' achievement at the Vatican, when, the youngest member of the Sacred College, he induced the Holy See to go back upon its decision condemning the Knights of Labor, is well known in this country. The aphorism of Cardinal Manning, which he quoted to the Sacred Congregation, to the effect that in the future era the church will have to deal, not with potentates, but with peoples, is the keynote of his own public policy.

After having quoted extensively from Cardinal Gibbons' "Faith of Our Fathers" and "Our Christian Heritage," the writer says: We have quoted these passages, not because they are the most admirable in the volume, or the most valuable, but as showing that the sentiment cherished for his fellow-Christians by the powerful head of the Roman church in America is not a feeling of charitable condescension, but a spirit of perfect brotherhood. The chapters are enriched with illustrations from profane writers of unimpeachable Protestantism, from Lucretius to Mr. Lecky, and the chief outward sign that the book is the work of a Catholic is the unfamiliar spelling of the names of Scripture characters according to the Donay version—Pharao and Josue, Achaz and Ezechias. The cardinal takes exception to the action of certain denominations in Baltimore which have moved the mayor to suppress an "anti-Christian Sunday School," on the ground that coercion in religious matters is in itself anti-Christian, and, moreover, impolitic. He denounces monopolies with the same fearless hand which penned the famous memorial to Cardinal Simeoni on the labor question, though the monopolist to-day is as potent a personage in American society as was the slaveholder in the South before the war; he attacks unsparingly "the gross and systematic election frauds"; he naturally criticises the secular school system; and he deprecates the laxity of the marriage laws. Nevertheless, he takes no pessimist view of the future of his country, for he recounts with pride that every early settlement in America was made by some Christian community, Puritan or Quaker, Anglican or Presbyterian, Huguenot or Catholic; and in a strain of lofty patriotism he declares his hope in the destiny of the nation because from its birth it has never ceased to recognize religion as the basis of society.

If Cardinal Gibbons stood alone in the American hierarchy in his liberal and far-seeing opportunism; if his sagacious recognition of modern tendencies were as far in advance of the sentiments of his American co-religionists as Cardinal Manning's intellectual capacity is superior to that of the English Catholic laity, even then the influence of his words and works would be great, inasmuch as he is a renowned citizen of the United States of whom all his countrymen are proud, and, moreover, a prince of the church upon whom the Holy See has not only conferred its highest gift, but has also listened to his counsel in manner unprecedented. But the cardinal, in his fearless independence, is a faithful spokesman of millions of his fellow-citizens, who in matters of faith regard him as their national chief, though the immigrant priests and population sometimes lag behind their bold leader. The handsome volume which commemorates the proceedings of

the Catholic congress last November, in celebration of the centenary of the hierarchy, is filled mainly with the sermons and addresses of bishops and laymen assembled at Baltimore and Washington on that occasion. The festival was one of such pomp and magnitude that it would not have been surprising if in the great gathering of Catholics from all corners of the Union there had been uttered words of defiance or of self-satisfied exclusiveness, but we had sought in vain for any utterance which might wound the feelings of Protestant America. On the contrary, though no expression was wanting of devotion to the church and of pride in its progress in the land, of which the imposing assembly was a symbol, throughout the orations and discourses, there ran clear above all other sounds the note of ardent love of country. This is the secret of the strength of Catholicism in the United States. Cardinal Gibbons does not stand alone among his brethren of the episcopate in carrying on the tradition of Archbishop Carroll. Among the fathers of the church who rallied round their head when he went forth three years ago to instruct the Sacred Congregation in American economies there are some who are as eloquent in their patriotism as he. Of all the utterances recorded in the commemoration volume of the centenary nothing approaches in power and boldness the sermon preached in Baltimore cathedral by Archbishop Ireland of St. Paul, Minn., whose great province in the West is looked upon by its denizens as the centre of the common-wealth.

#### EXISTING PENAL LAWS IN IRELAND.

It is a singular fact that many of the Penal Laws passed by the English Parliament against the religion, the education, the wealth and the personal liberty of the Irish people still exist on the statute books of English law and can be used whenever occasion demands or the whim of a Tory ministry desire it.

Archbishop Walsh, of Dublin, on a recent occasion, called public attention to the fact that according to English law the Society of Jesus was an illegal organization in Ireland, according to an Act of Parliament passed during the reign of George IV.

Last year quite a discussion was carried on in the Irish and English press concerning these Penal Laws and in alluding thereto Archbishop Walsh said:

"At the time that all this discussion was going on, I was personally, or rather officially, interested in an important case that was then running its course in one of our Irish courts. It was a suit for the administration of a personal estate out of which several sums had been bequeathed by the testator for charitable purposes. One of the bequests was to the priests of the Church of St. Francis Xavier, Gardiner street. This, remember, was little more than twelve months ago. What, then, was the result of the suit? The bequest was set aside as invalid. Yes, invalid on the ground that the religious Order in question, the Society of Jesus, was in this country an illegal society under the Act of George IV. The bequest then passed to other hands, the hands of the residuary legatee. Fortunately for Father Hayden's and Father Walsh's colleagues, the hands to which it passed were mine, and, as a matter of course, the use that I made of it was to apply it at once to this very purpose that a few days before had been stigmatized by one of the highest courts of law as illegal. Now observe the practical lesson that unfortunately has to be learned from all this. You will understand that there is no express provision of this Act of George IV. declaring in so many words that a bequest to one of our religious orders is invalid. The Act says nothing about bequests. It deals only with the Orders themselves. It forbids the very existence in Ireland of any member of these Orders. The action of the Statute, then, upon the matter of bequests is merely of an indirect character. The bequests are not invalid from being expressly made void by Act of Parliament. They are invalid simply and solely because the religious order in whose favour they are made is an illegal society. The illegality, then, that is in question has its root in the religious Society itself. The law, by making that Society illegal, thereby makes the purposes of that Society illegal purposes, and consequently, by necessary implication, makes void any bequest

that is left for any such purpose. Manifestly, then, the lesson that is taught by the whole case is, that unquestionably sad lesson to which I drew your attention in more general terms in the beginning of my address. It is, in this country, a bold, open defiance of the law—in so far that the law happens to be one that admits of such treatment—may be found an effectual means of obtaining redress, whilst appeals to reason or to a sense of justice, or fair play, or to a spirit of religious toleration, fall only upon the deafest of ears."

Under the existence of such unjust laws is it any wonder that the people of Ireland are ardently working with might and main for Home Rule. The exposure of such a fact will serve to convince thousands of people throughout Great Britain that the proscriptive injustice of English Penal Laws should not be tolerated by the Irish people in this day when national freedom is the rule and not the exception.

#### FIVE-MINUTE SERMONS BY THE PAULIST FATHERS.

Preached in the Church of St. Paul the Apostle, Fifty ninth St. and Ninth Avenue, New York.

THIRD SUNDAY AFTER PENTECOST.

"The publicans and sinners drew near unto Jesus to hear Him. And the Pharisees and Scribes murmured, saying: 'This man receiveth sinners and eateth with them.'" (Gospel of the Day).

By what power was it, my brethren, that Our Blessed Lord attracted sinners? They were not content to see Him at a distance, or to be informed of His great works. With confidence they came near to look at him closely, to hear His voice and listen attentively to the wonderful message of divine love which He brought to the world. The unbounded compassion of His Sacred Heart was the attractive force which made penitent sinners feel at home in His presence.

Harsh and unrelenting was the code of laws prescribed for sinners by the private judgment of the Scribes and Pharisees. Instead of accepting joyfully the glad tidings of God's mercy, proclaimed by the Saviour of the world, they murmured forth their foolish complaints and presumed to offer public protests against the sinners whose works of penance gave joy to the angels. These benighted Pharisees were guilty of rash judgments, based on defective knowledge of God and His attributes. By their perversion of the truth religion was rendered odious.

Modern heretics and infidels are the lineal descendants of the Pharisees of old, inasmuch as they present religious teaching in such a way as to make it unloveable and undesirable. Great harm has been done to the progress of true Christianity by blind leaders of the blind, misrepresenting God's dealings with His creatures. Recent events have shown the absurdities of those who attribute to God the characteristics of an omnipotent tyrant dispensing favours in an arbitrary way without regard to personal merit. Another detestible error is one which claims that admission to heaven may be secured by faith alone, thus denying the strict obligation of performing good works. The objections of infidels are usually drawn from the unsound and heretical exponents of Christianity. It is unreasonable to hold the Catholic Church responsible for false doctrines which she has long ago condemned.

Let us bear in mind often, my brethren, that upon each one of us, sinners as we are, is imposed by the Divine law the duty of seeking for correct knowledge, especially with reference to those things which affect our eternal interests. Our Lord severely censured the rigorism of the Pharisees. By His example as well as by His words He taught us to be merciful towards sinners, and to hate sin as our greatest enemy. His doctrine is full of consolation for the weak and sinful in need of encouragement to abandon their wicked ways. The beautiful devotion to His Sacred Heart during this month of June should awaken in us a strong desire to do the things that are pleasing to Him. We have the certainty that His love for us is consistent and active. He asks us to show our love for Him by acts of reparation for the sins of the world and by unceasing fidelity to His commandments.



## The Catholic Weekly Review.

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

Commenced by

Le Most Rev. Walsh, Archbishop of Toronto.

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

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

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

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

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

And by the leading clergy of the Dominion

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Archbishop Ireland has been roundly abused by some Southern journals for declaring in a recent sermon that "no Church is a fit temple of God where a man, because of his colour, is excluded or made to occupy a corner." The *New York Tribune*, however, regards it as a proof of Catholic consistency. "He spoke," says the *Tribune*, referring to Archbishop Ireland, "as a consistent Roman Catholic when he denounced the shame and scandal of putting negroes in corners and lofts of churches of his communion, and of closing the doors of Catholic institutions against unfortunates of the coloured race. To the honour of that Church be it said that prejudice and exclusion grounded upon race have never been tolerated in the established practice of its ministrations to mankind. Its Gospel has ever been a Gospel of social equality in the sight of heaven."

THE *Forum*, in a late number says: "Is it not a noticeable sign that intellectual and educated ministers, have almost ceased to preach the doctrines of their theology? It is partly because they have ceased to believe them, and made perhaps because they know that intelligent and educated people in the pews do not believe them, and can no longer be made to believe them. Neither are they any longer effective for the conversion and regeneration of mankind."

It is without doubt, remarks the *Catholic Review* of New York in comment, a noticeable sign: "It is the progress towards zero, which began with Luther, and has continued logically up to the present moment and will continue until annihilation is reached. It was so with Arianism and will be so with Protestantism. But a more noticeable sign for the *Forum* ought to be the contrary attitude of priests to-day. They are still preaching the doctrines of twenty centuries, in the full glare of the rationalistic daylight. They have minimized nothing, hidden and disguised nothing, and are prouder at this moment, of the Son of God, of the Mass, the Real Presence, the Confessional and Infallibility than they were in Luther's time. Moreover as the great heresy loses its hold on the high places and fades into thin air the great truth, Catholicity, grows younger and stronger and more beautiful in the eyes of men."

ONE of the more youthful Catholic papers had the startling announcement in head-lines in a late number: "Archbishop Purcell, of Cincinnati, speaks eloquently at the bier of Bishop Borgess." This might interest the spirits and Christian scientists, thinks the *Baltimore Mirror*. Both of the prelates named have been dead for a considerable time.

THE Right Rev. Dr. Reville, Coadjutor-Bishop of Sandhurst, who has recently visited Ireland, England, and the Continent has been giving to a reporter on his return home his views as to the fruits of Mr. Balfour's rule. "Since the introduction of the Crimes' Act," said his Lordship, "constitutional government has been suspended, and the police, acting under the orders of Mr. Balfour, seem to be the only governors of the country. The right of holding public meetings has been abolished, the Star Chamber system of obtaining evidence introduced, and multitudes have been imprisoned in Ireland for taking part in proceedings which across the Channel are quite lawful. This state of things has naturally had a very bad effect on the minds of the people, and were it not for the unbounded confidence they have placed in Mr. Gladstone and the Liberal party, I fear consequences might follow which we should all deplore." The people of Australia do not understand how such a regime of coercion should exist under the British Government, and it is well for the reputation of Great Britain that its doom is sealed.

THE recent articles in THE REVIEW respecting the operations in Canada of Dr. Barnardo have, we are glad to observe, fulfilled one of the chief purposes for which they were written, that is to say, they have attracted the attention of leading Catholic journals in the Old Country, those more particularly that have been foremost in exposing the evils of the Barnardo system. To those journals, and to the organizations which are now interesting themselves in the rescue of Catholic waifs and strays of the large cities from the agencies of proselytism, the facts published by THE REVIEW came as corroborative testimony and complete the last link in the chain of evidence against the Barnardo philanthropists. The *Irish Catholic* of Dublin, which was not only one of the ablest, but one of the first papers to investigate the workings of the proselytisers, publishes, in its issue of May 10th, the facts that lately appeared in these pages. In its article it says:

"Our excellent contemporary, the CATHOLIC WEEKLY REVIEW, of Toronto, has been entrusted with an interesting correspondence illustrative of the methods of working of the abominable system of proselytism managed by the man Barnardo. That this system is, in several respects, precisely similar to that carried on in many parts of Ireland by women of the type of Mrs. Smyly is unquestionable. Periodical cargoes of young perverts are regularly shipped from Ireland to Canada by proselytising agents, as they are from England by the philanthropist of Stepney Causeway. The correspondence published by our contemporary we now reproduce. The story told in the letters is essentially a sad and pitiable one, but of this our readers can judge as well as we can."

"Little did the priestly writer know," concludes our Dublin contemporary, referring to the letter of the Canadian priest contained in the correspondence, "when he penned the last paragraph of his letter, the conditions of things which affects the spiritual interests of many of the children of the poorest of the poor of the large cities of the Kingdom—a condition of things which has called forth the magnificent efforts of

Dr. Vaughan, Bishop of Salford, as made manifest in the extensive system of rescue in his diocese. . . . The Catholics of many cities in these countries have ample reason for copying the glorious work of rescue and defence which he has undertaken on behalf of the little ones of his flock."

#### THE REVISION OF CREEDS.

At the recent Synod of the Reformed Episcopal Church held in Montreal, an important point of discussion was the revision of the Book of Common Prayer which our Episcopalian brethren have always considered as a distinctive expression of their creed, a change of which would imply an alteration in the very formulæ of their faith. Not a month back the General Assembly of the great Presbyterian body in the United States saw itself compelled to grapple with the question of the Revision of the Westminster Confession, which is agitating that sect to its lowest depths. It is a noteworthy fact that the Assembly, in view of the "marked and widespread difference of opinion," took care to disclaim all authority in doctrinals, throwing the responsibility of the changes to be introduced on the presbyteries. It was "deemed unwise to raise the issues involved in the General Assembly," the latter contenting itself with the vague declaration that "changes of doctrine should be made with greater restriction than alterations in form of government," and with "recommendations" regarding the manner of proposing "the alterations in the doctrinal standards." According to the agent of the Presbyterian Church, the question of revision is not a live one in Canada, probably because it has been smothered by the Anti-Jesuit and Equal Rights agitation, but since the Ontario elections have brought the presbyteries back to their sober senses we may expect that the vital question of creed will soon rise to the surface. It could hardly be otherwise since "the points at issue are to make the Confession more in harmony with the preaching of the present day, putting God's attributes of love and mercy in the foreground rather than His justice." But this is Calvinism with the principles of Calvin obliterated. "No matter," replies Dr. Warden, "the rule of faith in the Presbyterian church is not Calvin but the Holy Scriptures." It is not long, however, since the Bible itself was revised, and which is it, the old text or revised version that constitutes the rule of Faith?

Nothing could better illustrate the hopefulness of the position in which the Reformed churches have placed themselves than this wide-spread need of bringing their preaching and doctrinal standard in harmony with modern thought and feeling. Their standards are standards no longer. They shift with every wave of popular opinion, tossed about by every wind of doctrine. After three hundred years of incessant change the sects find, at last, that they are drifting loose from the fundamental tenets of their authors. Having broken away from the pillar and ground of truth, they feel themselves born irresistibly from the moorage in which they foolishly imagined they were fastened and have awakened to the fact that, unless they follow the tide, the tide will not wait for them, but leave them stranded without following or influence. Agnosticism and Positivism have invaded the churches, and private judgment, failing to discover definite meaning in the Scriptures, or to oppose a bar to the universal craving for wealth and sensual enjoyment, has resulted in indifferentism, brought home to the mind of the multitude by the force of a dogma, which, expressed by a euphemism, is "the setting of God's attributes of love and mercy in the fore-

ground rather than His justice." But the distinctive feature of early Calvinism was the placing of justice in the foreground, whilst Elizabethan Episcopalianism hinged on the relegation of the Mass to the region of "blasphemies and damnable fables." To-day we are witnessing a right-about. Justice retreats behind love and mercy, and the Anglican ship from her top-mast is flying high church colors—Real Presence, Real Sacrifice of the Lord's Body, emblazoned with lights, flowers, and ceremonial—whilst below she is flinging overboard such cumbersome ballast as the verities of a future life and Sacramental regeneration, in order to make room in the hold for the theories of Darwin, Spencer and Huxley.

The truth is, the sects, having rejected the living principle of doctrinal authority, have had to bid farewell to even the semblance of a creed and strive to hold their members together in external bonds in an accidental unity. Whatever of life and cohesion exists among the members is born of the interest men feel in certain social and political reforms which the sect advocates; or of the love of virtues planted by nature in the heart of man and asserting themselves in his better moments, such as purity and temperance; or of hatred and bigotry sprung from traditional ignorance and prejudice towards the old church on which they have turned their back, joined with an instinctive dread of her truth and her claims; or finally, of attachment to certain outward forms and observances, such as Sunday School and Sabbath-keeping, ingrained by education and contributing by their nature to individual and social happiness. In the lack of public interest in other motives the sects must fall back on their essential Protestantism, namely, opposition to Catholicism. Hence, periodic outbursts of fanaticism, such as displayed in the Know-Nothing, Anti-Jesuit, Equal Rights, Anti-French, movements are inevitable in proportion to the hold which the sects have on their members, the latter being imbued with distinctive tenets and spirit. But their last resource of strength in attack is rapidly failing. The indifference of the age to religious creeds and professions as such is fatal to it. The revision of creeds means only the evanescence of special claims, the casting into the background of distinctive tenets, the setting forth only of such attributes of the Deity and of such general truths as shall in some measure satisfy man's natural craving for religion, without impeding him in his ardent pursuit of the material and tangible.

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#### AFTER THE ELECTIONS.

THE one lesson of the late elections in Ontario has been the futility of appeal to religious fanaticism, and as a corollary the weak influence which the different Protestant churches wield over their members. Who should have supposed that the agitation enkindled and fanned in so many pulpits, carried into the tribunes by interested politicians, spread and intensified by the flaring articles of a perverse press and the harangues of platform orators for a period of two years, would pass like a mere ripple over public opinion with power to influence scarcely a vote? There could be no more manifest proof that Ontario Protestants are not animated with such a spirit of bigotry as to seek to force their religious convictions on their neighbours, that they desire to live and let live in the freedom of individual opinion and profession, that every man may worship his God, educate his children, speak his language, follow his lawful pursuits as he lists without let or hindrance.

## THE THREE POWERS OF THE POPE.

We find in the New York *Sun* the following clear and excellent letter, to which we would refer our Protestant contemporaries when they desire to write about the Catholic Church.

"In speaking of the Pope's authority there is a very general misunderstanding, owing to want of distinction of terms. In every old institution, whether of law or religion, it is natural to expect some technicality, and necessary to attend to the exact definition of terms and historical signification of phrases.

"The spiritual supremacy of the Pope, the temporal power of the Pope, and the sovereignty of the Pope are three very different things, and yet they are very much confounded, even by some Catholics themselves, who certainly ought to know better.

"The spiritual supremacy of the Pope means that he is supreme head of the Church upon earth, successor of St. Peter, and vicar of Christ. It means that he is the custodian of faith and morals, and infallible when he formally defines questions pertaining to faith and morals. It means also that he is the supreme source of jurisdiction, since no one can teach or administer without being sent by him.

"The temporal power of the Pope means generally that influence which he was able to exert in the Middle Ages over kings and princes, sometimes deposing them from their thrones or denying their right to rule. The temporal sovereignty of the Pope means his position as temporal ruler over a distinct territory, as he had been for upward of a thousand years over the Papal States in Italy. Now it is only the first of these three capacities that has anything to do with the faith or the creed of the Catholic.

"The other two are necessary as the exigencies of the times may require for the harmony of the States, or for the independent action of the Church. Absolutely the Church can do without the arbitrary influence gradually placed in its way by the powers of Europe during the Middle Ages. But it was so much the better for Europe that such was the case. Guizot cannot be thought blindly prejudiced in favor of anything Catholic; and he has written to the effect that the Papal power was the saving and preserving of Europe during ages of great confusion. Prince Bismarck in the height of his power was not blind to such a peace-making influence. When all Europe was Catholic, as well as all rulers, and when allegiance would be rendered to no other than a Catholic sovereign, the Church, with the Pope at its head, had a natural right to pronounce upon the question of orthodoxy. When a royal tyrant or ruffian was a scourge or a scandal to his people, it could not have been a calamitous thing that a Pope should remind His Majesty that there was an authority still on earth which should call him to task; that all power comes from God; that a Pope is the highest interpreter of God's law and will, and that the people will be guided by such interpretation as to allegiance. Such a state of things no longer exists, and never again shall be needed. For there is another way for the authority of God to be given to rulers or to be taken away. People have now learned to separate their politics from ecclesiastical guidance just as they do their commerce or their agriculture.

"But the temporal sovereignty of the Pope, which makes him a secular prince over a particular territory, is as necessary now as ever it has been to the well being of the Catholic religion, and the Pope's title to this sovereignty is still as valid as it ever has been. It is now plainly seen that the sovereign Pontiff of 250,000,000 beings needs to be untrammelled in his office. There was never a better title to a secular throne than the Pope had to the Papal States. The only power to dispute that title should be the consent of the governed; and any honest reader can easily satisfy himself whether this people, properly so called, ever disputed the Pope's right to govern them. The question of the temporality of the Pope should never be compared with the secession of Southern States from the Union, nor with any attempt at disintegration of any united country. For obvious reasons there can be no parallel. But it is a fair question to ask what it is that protected the Turk in Constantinople, and allowed the Pope to be plundered of Rome. The one sovereignty had no title but that of conquest, the other had the trust of the people and the sanction

of crowned Europe; the Turk had done nothing to civilize, while the Pope was the foremost light of Europe in the darkest times, and here I take the word civilization in its secular sense only. Again, let us ask why it is that the United States do not enter Canada and Mexico in order to unify and solidify the whole North American Continent? Why do we not seize on the whole machinery of government in these places and call for a plebiscite, while we could take good care that none dare vote against us? Yet this is just what United Italy has done. These few remarks may suffice to show how wrong it is to say that the desire of the Pope to continue a temporal sovereign means a desire to lord it over kings and rulers; or to say that his spiritual authority involves also authority in temporals.

## CARDINAL GIBBONS AND THE CATHOLIC PRESS.

Is a recent interview granted to the editor of the *Washington Church News*. His Eminence Cardinal Gibbons was requested to express his opinion regarding the newly-organized Catholic Press Association, and the duties and privileges of Catholic editors.

After listening to a brief account of what was accomplished by the Cincinnati convention, and of the aims and objects to be secured by the Association there and then inaugurated, His Eminence referred to the fact that the tendency of the times is toward combination, and that unity of action seems essential in the present age for the achievement of all great undertakings. "Hence, while it would be premature to discuss the future of the new Association, as sufficient time has not elapsed to justify an expression of opinion, there is no reason why Catholic writers, and especially Catholic editors, should not make use of the same fulcrum by which others advance their interests. The power of combinations cannot be denied. The evidence of their potency is to be seen in every department of life. Therefore, those charged with the conduct of Catholic journals do well to unite for the good of the cause they are advocating."

His Eminence was very pronounced in his views relative to the liberty which Catholic editors should enjoy, and deprecated the fact that many of them are handicapped and restrained by fear of unjust and unkind criticism. Better risk their making a mistake now and then than to take from them the liberty of discussion. "If," said His Eminence, "any people can afford to indulge in free discussion it is Catholics, who have behind them the great, infallible, universal Church resting upon the rock of universal truth. Discussions may be compared to the swinging of the pendulum of a clock whose vibrations may be as divergent as the poles, and yet after a while the pendulum itself will come to rest in the centre of gravity. Thus also the views of different writers and speakers may seem at first utterly divergent, but as discussion advances and the truth becomes more and more distinctly visible all come to rest in the centre of truth. In the late Plenary Council, when the most important questions were under discussion some of the bishops spoke decidedly on the one side, others equally as decidedly on the other side, but at last they all arrived at a satisfactory conclusion.

"Better risk making a mistake than to walk ever in narrow lines afraid to discuss questions lest the censure of carping critics be incurred. Unfortunately there are many who are willing to overlook the great good a paper may be doing, but who are quick to point out some slight error which can be easily remedied.

"The man who enters the editorial chair afraid to risk making an occasional blunder has mistaken his calling, as he can be of but little use in the battle of truth. If those in high ecclesiastical positions sometimes make mistakes, how can the editor who is called upon to discuss so many questions hope to avoid stumbling now and then?"

His Eminence is not only very emphatic in his views regarding the liberty Catholic editors enjoy, but he is equally as emphatic in denouncing the spirit of selfishness and unkindness which is too often to be found in Catholic journals. "If an editor should make a slight mistake, that is no reason why he should be denounced as a heretic or an apostate. Such a policy, if carried out by the Catholic press, would destroy its usefulness, and is especially to be avoided. Let

all subjects proper for discussion be debated with full and perfect liberty; but let those debates be conducted in a Christian, charitable manner.

"By discussions, however warmly they may be carried on, we will be sure to arrive at the truth. Without the liberty of expression the Catholic editor works in vain. New topics are constantly coming up for solution, they must be debated in a candid, fearless manner. This will not be done if the editors are fearful of being held up by their brothers as teachers of heresy. The Church will not suffer by discussion, while by this means the people will become better informed, and the mission of the Catholic press be better accomplished. Mistakes may easily be corrected; but the loss which is sustained when the liberty of discussion is denied cannot be repaired except by restoring that privilege."

Throughout the interview His Eminence warmly emphasized two important points, the necessity of liberty of debate, and the urgent need of charity upon the part of Catholic editors for each other. Upon them rests the usefulness of the Catholic press, and unless they are adhered to that usefulness will be impaired, if not destroyed.

In speaking of bishops approving of Catholic papers. His Eminence said that "it was for the papers to bring out the bishops and not the bishops the papers." A moment's reflection will show the wisdom of these words, for while the *imprimatur* of a bishop cannot make a useless journal effective, a good paper must eventually receive the indorsement of the bishop of the diocese in which it is published.

#### REDEMPTORIST APPOINTMENTS.

The transfers and appointments among the rectors and superiors of the Congregation of the Most Holy Redeemer in the Eastern Province of the United States and Canada are as follows:—Provincial—Rev. P. Ferd. A. Litz, C.S.S.R.; residence at St. Alphonsus Church, Baltimore. Consultors—Rev. PP. Elias F. Schauer and Eugenio Grimm.

Baltimore—St. Alphonsus' Church, Rev. P. S. J. Briebof, Rector; St. Michael's Church, Rev. P. Peter Bausch, Rector; St. James' Church, Rev. P. Philip Roszbach, Rector; St. Wenceslaus' Church, Rev. P. Rhab. Preis, Superior; Sacred Heart Church, Rev. P. Henry Urben, Superior.

New York City—St. Alphonsus' Church, Rev. P. W. Wayrich, Rector; Church of the Most Holy Redeemer, Rev. P. Andreas Ziegler, Rector; Church of Our Lady of Perpetual Help, Rev. P. John Lowekamp, Superior.

Philadelphia—St. Peter's Church, Rev. P. Charles Schmidt, Rector; St. Boniface Church, Rev. P. Joseph Kautz, Rector.

Pittsburg—St. Philomena's Church, Rev. P. Lorenz Werner, Rector.

Boston—Church of Our Lady of Perpetual Help, Rev. P. John B. Fawley, Rector.

Melrose, N. Y.—Church of the Immaculate Conception, Rev. P. John B. Liebfritz, Superior.

Rochester—St. Joseph's Church, Rev. P. Joseph Wirth, Rector.

Buffalo—St. Mary's Church, Rev. P. Jacob Keitz, Rector.

Saratoga—St. Clement's College, Rev. P. Patrick J. Barrett, Superior.

Quebec—St. Patrick's Church, Rev. P. Oates, Rector.

Toronto—St. Patrick's Church, Rev. P. J. McInerney, Rector.

Portland, N. B.—St. Peter's Church, Rev. P. John A. Hayden, Rector.

Portland, Oregon—St. Alphonsus' Church, Rev. P. Charles Sigl, Rector.

Elchester, Md.—Redemptorist College, Rev. P. Elias F. Schauer, Rector.

North East, Pa.—St. Mary's College, Rev. P. A. Dooper, Rector.

Annapolis, Md.—St. Mary Church, Rev. P. Joseph Henning, Rector.

Master of Novices at Annapolis, Md., Rev. P. Henry Dauenhauer.

Prefect of Students at Elchester, Md., Rev. P. William Luecking.

Rev. P. William Rowekamp, C.S.S.R., is Provincial of the Western province.

#### SIGNS OF HOPEFULNESS.

No true Catholic has ever despaired of the restoration to its full of amplitude of power and splendour of the authority of the Holy See. All over the world signs are not wanting that this restoration is one of the absolute certainties of the future. God's ways are not man's ways, nor does the Divinity always produce the effects which decide the fate of nations and of humanity by the methods which would first commend themselves to the limited wisdom of its creatures. Some of the most important stages in the evolution of the history of the Church have been arrived at through a course of events the actors in which had no idea that they were the insensible instruments of the Godhead. Thus has it been that the transitions in the condition of the Papacy have been often startlingly sudden in the estimation of humanity, who had no comprehension of the long train of events which went to make possible the effects they witnessed. Over and over again, when clouds gathered most thickly about the path of the Pontiffs and the fortunes of the Church seemed most in peril, circumstances, which can only be described as providential, occurred which brought light where before all had been darkness, and lifted the appointed Vicar of Christ into the safety and triumph of complete and perfect victory. Not seldom, as we have said, has such vindication been unexpected at the particular moment of occurrence; never, however, has its ultimate coming been for one moment doubted by the faithful, who has never yet lost confidence in the eventual triumph of the Holy See.

There is nothing more striking in the history of Catholicity than the constant evidence which it affords of the undeviating maintenance by the Catholics of every country and of every period of this belief. As if by instinct the faithful, as well as their enemies, have ever realized that as the Papacy is the great central fact in the visible organization of the Church, as its maintenance, stability, safety, and independence of extraneous earthly control or influence, are the essentials which enable it to fulfill the trust and duty conferred upon it by Christ and the possession and discharge of which by it is that which secures to it its position of supremacy as well as the freedom from error which lifts it above the confusions of the sectaries, as those who have been loyal, as well as those who have been disloyal, to the Papal See have alike regarded it as the most important and essential portion of the fabric of Catholicity. It is not, therefore, wonderful that Catholics have always had first before them the question of the safety of the Papal throne and of its rightful occupant, or that it has been with reference to it that the protecting hand of God has been made most clearly manifest.

There are not wanting evidences to show that once again we are approaching a period within which great and important changes may take place with reference to the position of the Papacy. Not merely Catholics, but Lutherans like the Emperor of Germany, are recognizing the importance of the position held by the Pontiff, and of which no earthly power or combination of powers will ever be able to deprive it. There is good reason to believe that the world is at last opening its eyes to the truth that by no possibility can the Pontiff be deprived of the allegiance of the countless millions of his Catholic children in every land, who know that if they once waver in that allegiance, they cease to deserve to be styled Catholics. It was time that the power which this allegiance confers should be recognized by those who have been the enemies of the Papacy, and, as we have said, there seems good reason to believe that it is now being recognized by many amongst them.

The full extent of the influence of the Papacy can only be realized by those of its enemies who are sufficiently candid-minded to enable them to comprehend the fact that the temporal fortunes of the Pontiff have absolutely no bearing on his claim and right to the devotion of his spiritual children. If the Pope were driven from Rome to-morrow, if, penniless and unattended, he were a hunted refugee in distant lands, as surely then as now would the eyes of Catholics be turned towards him for light, for counsel, and for guidance; and then—best of all—even more surely and certainly than under other circumstances, would the hands of Catholics be uplifted to secure the freedom and the rights of the successor of St.

Peter, as well as the vindication of their own honour as his loyal and loving subjects.

It has been the growth of general realization of this truth which seems likely to secure ere long that spontaneous recognition of the power and influence of the Papacy which will inevitably bring about, in God's good time and way, the restoration of the Vicar of Christ to his full temporal sovereignty. Meanwhile Catholics everywhere may surely note with joy the occurrence of events and circumstances which tend so inevitably in one direction as to attest the guidance of the omnipotent hand of the Almighty.—*Dublin Irish Catholic.*

#### WHAT MR. GLADSTONE SAID.

SENJOINED we give the exact words used by Mr. Gladstone in his rebuke to the British pharisees who are protesting against Russian cruelties in Siberia while forgetful of their own doings in Ireland. The report already published was but a brief cable dispatch. The speech from which the words are taken was delivered on Saturday, May 17, in Lowestoft, Suffolk County, England, on the platform of the railway station, where the illustrious statesman was welcomed by an enormous multitude of people. In the course of his address Mr. Gladstone, referring to an appeal that had been made to him to join in a request to the British Government to renege with Russia, said:—

"I should be very glad if it were in the power of her Majesty's Government to make any friendly overtures to the Russian Government to the extent of pointing out the painful results that are produced in the minds of observers not unfriendly and not prejudiced against Russia, of whom there may be some among us. I speak of those who probably take a friendly and impartial view of her affairs, and who feel that she is only dishonoring herself and weakening her influence by tolerating cruelty. I should be very glad, as I say, if the 'British' Government did feel themselves in a position to expostulate with the Russian Government. But shall I tell you one of the considerations that restrain me and tend to indispose me to urge her Majesty's Government onwards in that course? I will tell you what it is. The Russian Government has agents of its own, clever enough and pretty well acquainted with circumstances that take place in this country, and if the present Government were to come before the Czar and his authorities with a representation of this kind, I am a little afraid of retaliation—I am a little afraid of very disagreeable observations that might be made—I am a little afraid that it would be in the power of the Russian Government to say, and they would say when approached that only three years have passed since at a place called Mitchelstown, in Ireland, three innocent Irish citizens, engaged in the perfectly lawful occupation of discussing Irish affairs in a legal and peaceable public-meeting, were ruthlessly shot down by the Irish constabulary. Some of us may be apt to forget these things. They are not forgotten in Ireland. At the spot where each of those men was shot down there is a stone placed to keep alive the recollection of it in the Irish people, and the Irish people placed that stone and cherish that recollection and foster the affectionate memory of those men as martyrs to the cause of their country. I want to know what would be the position of the British Government if they went before the Czar to complain of these transactions in Siberia and received the crushing retort—"You, I think, some time within twelve months or two years of the time of the transactions in Siberia, you in Ireland have been shooting down your own people, not convicts, but innocent men, citizens engaged in a lawful occupation, and you, forsooth, undertake to preach to us, to act before us the part of the Pharisee and thank God you are not like us. In point of fact there is too close and too painful a resemblance between your transactions and what you allege ours to be."

"Ireland waits for the consummation of her wishes she relies upon you. Her hope is not in peers and grandees."

To an immense crowd that waited upon him and presented him with an address at the Lincoln Railway Station on his return from Norwich, Mr. Gladstone made a speech in which he said:—

When an opportunity is given to you I ask you to settle

this Irish question; I ask you to remove a stain from the character of your country; I ask you to remove an obstacle out of the progress of public business; I ask you to put an end to the drain which is drawn upon the public purse, for do not forget that the whole government of Ireland relatively to population is carried on at exactly double the expense that it is in England and Scotland; I ask you to substitute for dissatisfaction, discontent, and disunion, a thorough cordial harmony between the minds of the people of the whole of the Three Kingdoms. Ireland is ready for it. Ireland waits for the consummation of her wishes. She relies upon you. Her hope is not in peers and grandees; it is in the generous heart and sympathy of the people of England, and in that liberty which esteems liberty for others as much as for herself. To this consummation she is looking, and this consummation, please God, we will attain.

### From Our Exchanges.

#### JOURNALISM ON HALF SHELL.

Now that the congress or conference of Catholic editors and Catholic publishers has come and gone, it may be proper to express an opinion upon one topic which was brought up during the session for discussion. And that was the propriety of using the "patent insides," so called.

The patent inside is the product of some syndicate of Bohemians in a large city. It consists of selections not original, upon various topics of discussion. These are put into type, stereotyped, and then sold by the yard or acre to anybody who will purchase. Religious notes, agricultural notes, alleged jokes, fashion articles, sensational yarns of an exciting nature, and even editorial comments, are sent out by the ton from these factories weekly.

The editor who is supplied by the syndicate with his news and with some of his editorial, receives them about the time he is due to send his paper to press. He has not the time, perhaps, to scrutinize carefully the variety of matter which has been dumped upon his benches by the expressman. And even if he had the time, how could he exclude any objectionable expressions discovered? He cannot see out a line here and a line there from the plate. He must print the whole or none.

Now, we respectfully submit this is not the kind of Catholic journalism that is demanded by the people. It can be conducted on a very economic plan, to be sure. But economy at the expense of accuracy, safety and reliability is expensive. It is more; it is dangerous. A religious paper, above all others, should be edited with the utmost care. Constant watchfulness and supervision should be exercised in its production. Each department should be prepared with a view to the tastes and needs of its readers. How can this be accomplished if a man who knows nothing about such needs or tastes does the work?

There is need for reform here, and if association will accomplish the desired end, we will welcome and aid conventions of Catholic editors.—*Boston Republic.*

The last number of *The Dominion Illustrated* is largely devoted to the Royal Visit, there being fine views of the Arrival of the Abyssinian at Vancouver, B.C., of Stanley Park in that city and its striking bridge that leads to it, of the Decorated Engine that drew the Royal Party over the mountains, of the Inspection of the Cadets and the Lacrosse Match at Montreal, and other illustrations. The view of Stanley Park, which the Duke of Connaught so much admired, is very effective, and the other pictures are correspondingly good. The next issue of *The Dominion Illustrated* will be a special Victoria number, and will be unusually interesting.

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## General Catholic News

During the past fifty years, six Admirals of the British Navy have been received into the Catholic Church.

The brother, nephews and nieces of James Anthony Froude, the bigoted historian, are all converts to the Catholic Faith.

Prince Henry of Nassau has professed his conversion to the Catholic faith in the cathedral at Fritztar.

The commencement of the Catholic University, at Washington, which will consist of the conferring of degrees, will take place on June 18.

Cardinal Moran, in a lecture on Father Damien, has proposed the erection of a stained-glass window to his memory in St. Mary's Cathedral, Sydney.

There is general rejoicing in Switzerland at the news of the elevation of Mgr. Mermillod to the Cardinalate. It is three centuries since there was a Swiss Cardinal in the Sacred College.

The fair in aid of the Mission of Our Lady of the Rosary, for the protection and care of immigrant girls upon their arrival in this country, at Castle Garden, which was held in New York City, was closed June 6. It was most successful from the start, and the result is a gain of \$10,000 for the mission.

Mrs. Gen. Miles made her solemn profession as a Dominican nun in the chapel of the convent on Thirteenth avenue, Newark, N. J., some time since. She formerly resided in Syracuse, and was received into the Catholic Church three years ago. Her daughter entered the order two years ago, and is now stationed at the Corpus Christi Monastery of the Sisters of St. Dominic, Hunt's Point, Westchester county, N. Y.

Florence is in agitation because the town council has voted a monument to Garibaldi in the church of Santa Croce where only great men should lie. The oppositionists recoil at the thought that the Church will be defiled, and the memory of Dante be desecrated. Garibaldi, in a church! He who loathed the altar and the priesthood, called the Pontiff a vampire, and faith a hollow, base superstition. Garibaldi, who at Castel Guibiles in 1867, eat and drank like another Balthasar out of the sacred vessels stolen from the sanctuary and wiped his foul mouth in the remnant of a chasuble!

Cardinal Manning celebrated his silver jubilee, the twenty-fifth anniversary of his consecration as Bishop, on June 8. A large number of foreign diplomats and other prominent persons were present in the Westminster cathedral in honor of the occasion, and the Earl of Ripon presented the venerable prelate with an illuminated address of congratulation, to which Cardinal Manning made a feeling response. In the course of his remarks he expressed his grateful thanks for the large sum of money that had been subscribed and paid over in honor of the occasion toward the debt of the cathedral.

On St. George's Day, for the first time since the age of the Crusades, Pontifical High Mass was sung at the silver altar in front of the Holy Sepulchre by an English prelate, the Hon. and Right Rev. William Clifford, Bishop of Clifton; and his Lordship also preached, after which the anthem, *Domine, Salva fac Regiam Nostram*--in other words, "God save the Queen"--was sung by the pilgrims. This was the first instance that the Queen or any other British Sovereign had been publicly prayed for in that place, probably, since the time of Richard Cœur de Lion, and certainly the first since the Reformation.

Some of the Parisian Freethinkers, who expelled the Nuns from the hospitals of that city, are beginning to feel that, having sown the wind, they are reaping the whirlwind. The anxious solicitude with which the Sisters watched over the sick and the dying is no longer witnessed in the hospitals; the lay nurses have in many instances scandalously neglected

their charges, and a revulsion of feeling in favor of the Sisters has set in. The Parisian medical faculty, though as a whole severely well-disposed to religion, are demanding the re-instatement of the Nuns, and as the minds of the Freethinkers are expanding under the influence of the municipal elections, it is not improbable that the Sisters will once more be installed in the public institutions.

In looking over the papers of the late Archbishop Heiss, the Rev. Father Abbelen came across a very valuable manuscript, the result of many years' study and diligent work on the part of the archbishop. It is the "Life of St. Peter Damian." Father Abbelen thinks it would have been published ten years ago had not another work on the same subject appeared in Europe about the time the archbishop completed his task.

The Rev. Lewis Drummond, S. J., late of Winnipeg University, has been appointed Rector of the Jesuit College, Montreal. Father Drummond is widely known for his missions both in East and West Ontario.

Speaking of him the *North West Review* says: "Father Drummond came here in 1885, when the Fathers of the Society of Jesus took charge of the College of St. Boniface, and has, with the exception of a few short intervals, resided with us. He has been appointed Rector of St. Mary's College, Montreal, as well as of the celebrated Church of the Gesù. During his stay here he has made hosts of warm friends and admirers who will learn of his departure with the deepest regret. The Catholics of this Province have lost, in Father Drummond's departure, a bright ornament of the priesthood, one of whom they were justly proud. The *Review* only expresses the hope and wish of every Catholic in Manitoba when we say that we trust that the time may be short when we will have the happiness of welcoming him back to Manitoba."

What promises to be the largest and most successful annual gathering in the history of the Catholic Young Men's National Union will be held at Washington on October the 6th and 7th next. Just now the officers, the executive committee, and others interested in the work, are labouring energetically to complete all the details and ensure a representation that will include every State in the country.

The preliminary work for the National Convention was the matter discussed by officers and delegates of the Young Men's Unions at the New York Cathedral rectory on Decoration Day. The National Secretary, Mr. John P. Leahy, of Boston, with the approbation of the President, Rev. Michael J. Lavelle, had issued the call for this meeting. The purpose of the gathering was to map out the plan of procedure for the next convention, and also to determine the exact date in October on which the meeting would take place, the days not having been designated by the last convention. The subjects and writers of papers were also to be taken under consideration.

Rev. Father Lavelle in opening the meeting called attention to the importance of the work on hand. Its aim was the advancement and elevation of our Catholic young men, an object worthy of the best thought of all who have at heart their welfare.

The National Secretary's recommendations particularly laid stress on the use to be made of the Catholic press in helping on the growth of young men's societies. He urged that active missionary work be done in enlisting the aid of prelates, priests, and laity in this work, so fruitful of good results.

The indications for the success of the convention are very favourable. New York reports that from twenty-five to thirty societies will be represented, New Jersey promises to display some of its old time enthusiasm at the October gathering.

From the West there is favourable news. Archbishop Ireland's great diocese of St. Paul promises a notable representation. In Ohio, Father Stafford is working for the cause, from Richmond, Va., Mr. Juan Pizzini promises the McGill Lyceum will send a delegation. Rev. Father Kiely, of Savannah, Ga., promises a delegation from Atlanta, and Charleston will send a representation Mgr. Quigley states.

Rev. Father Henning C.S.S.R., who has just been transferred from St. Patrick's church, to Annapolis, Md. for which place he departed on Tuesday morning last, was one of the foremost pulpit orators in this province. His departure is keenly felt by his late parishioners, more especially so, as from the shortness of notice given, they could not present to him a suitable testimonial of their esteem. The St. Alphonsus Young Men's Association, of which he was president and founder, at a special meeting on Sunday last, presented him with an address and a purse of \$50. Father Henning suitably replied, telling them of the good societies such as theirs were doing, and said that in his successor, the young men and parishioners generally would find a kind patron and friend.

**Men and Things.**

Mr. Parnell during the discussion on the Land Purchase Bill in the House of Common said :  
 " I should gladly welcome any honest intention on the part of the government to solve this land question. It is of great importance for us to get it out of the way before the time arrives for the larger settlement of Home Rule. Difficulties about land, if they should arise upon Mr. Gladstone's return to office, will materially hamper him and increase the arduous character of his task. Difficulties between landlord and tenant if they should arise, will be most embarrassing for the Irish Parliament, and the future executive depending upon that Parliament. By all means settle it now. But this pretended land purchase bill is no solution. It seizes upon all our available resources, and hypothecates them without our consent. It jobs away the limited number of millions available, which, if husbanded and carefully directed, as I have shown, would go far—very far—toward removing all pressure and difficulty in the future. It selects the large and absentee owners for favored treatment, while it compels the tenant to buy his holding at an inflated price, with a load of arrears around his neck and the pistol of coercion at his head. We cannot be any party to a measure so brought forward and constituted. We shall resist it clause by clause in committee ; we shall, if possible, amend it ; and we believe that, as the progress of events had justified every vote that we have ever given in the House of Commons on the land question, and every step that we have ever taken to organize the Irish people against oppression, so our action against this most dishonest bill of a dishonest party and government will benefit Ireland and secure the verdict of history."

**Correspondence.**

To the Editor CATHOLIC WEEKLY REVIEW.

" The CATHOLIC WEEKLY REVIEW of Toronto, which derives all its knowledge of true faith from some doubtful and condemned proposition of *Brownson's Review*, has been attacking Mr. Tardival in language most unguarded, calling him an obscurantist, and declaring him to be a worse enemy of Catholicity than the *Toronto Mail* or the *Montreal Witness*."

Mr. Editor. — The above extract is from the *Catholic Record* of London, Ont., of June 7th. The learned editor of the *Catholic Record* would oblige if he would point out the " propositions," if any, written or spoken by Dr. Brownson since 1844 that were " condemned " by the Holy See or were disproved by the head of the Catholic Church.

Ansaig, N. S., June 15th.

BROWNSONIAN.

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OF

POPE LEO XIII.

:::

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SINGLE TRIPS

On and after Thursday, May 15, steamer

**CIBOLA**

will leave Yonge-street wharf (daily except Sundays) at 7 a.m., for Niagara and Lewistown, connecting with trains on New York Central and Michigan Central Railways for Falls, Buffalo, New York, etc.

Tickets at all principal offices.  
JOHN FOY, MANAGER.

**ALLAN LINE**

SUMMER ARRANGEMENT, 1890.

Liverpool, Londonderry, Montreal and Quebec Service.

STEAMER	From Montreal At Daylight.	From Quebec 9 a.m.
Circassian...	4 June...	5 June.....
Sardinian...	11 " .....	12 " .....
Polynesian...	18 " .....	19 " .....
Parisian...	25 " .....	26 " .....
Circassian...	9 July .....	10 July .....
Sardinian...	16 " .....	17 " .....
Polynesian...	23 " .....	24 " .....

RATES OF PASSAGE.  
Montreal or Quebec to Liverpool.

Cabin, from \$45.00, to \$80.00, according to accommodation. Intermediate, \$30. Steerage, \$20.00. Return Tickets, Cabin, \$95.00 to \$150.00

Passengers are allowed to embark at Montreal, and will leave Toronto on the Tuesday Mornings Express, or if embarking at Quebec, leave on the Wednesday Morning Express.

H. BOURLIER,

GENERAL WESTERN AGENT

Corner King and Yonge Street  
TORONTO

**O'MEARA**

THE—

**TAILOR**

HAS OPENED HIS NEW STORE

561 QUEEN ST. WEST,

With an entirely new and select stock of Irish, English and Scotch Tweeds, Worsted, &c.

Good Fit & Workmanship Guaranteed

561 Queen Street West,  
Opposite Deunion Ave.

**NATIONAL COLONIZATION LOTTERY**

Under the patronage of Rev. Father Labelle.

Established in 1881, under the Act of Quebec, 32 Vict., Chapt. 30, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

**CLASS D**  
The 36th Monthly Drawing will take place

**WEDNESDAY JULY 16th**  
At 2 p.m.

PRIZES VALUE  
**\$50,000**

Capital prize—One Real Estate worth \$5,000.00

**LIST OF PRIZES.**

Real Estate worth	\$5,000	5,000
do	2,000	2,000
do	1,000	1,000
do	500	2,000
10 Real Estate	300	3,000
50 Furniture sets	200	3,000
do	100	6,000
250 Gold Watches	30	10,000
1,000 Silver Watches	10	10,000
1,000 Toilet Sets	5	5,000
2,307 Prizes worth		\$50,000.00
<b>TICKETS</b>		<b>\$1.00</b>

It is offered to redeem all prizes in cash, less a commission of 10 per cent.

Winners, names not published unless specially authorized:

A. A. AUDET, secretary, Offices, 19 St. James street, Montreal, Can

**The Province of Quebec Lottery**

AUTHORIZED BY THE LEGISLATURE

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

**MONTHLY DRAWINGS FOR THE YEAR 1890**

FROM THE MONTH OF JULY

July 9, August 13, September 10, October 8, November 12, December 10.

3134 PRIZES

WORTH \$52,740.00

CAPITAL PRIZE

WORTH \$15,000.00

TICKET, . . . \$1.00

11 TICKETS for \$10.00

Ask for circulars.

**LIST OF PRIZES.**

Price worth	\$15,000—	\$15,000.00
"	5,000—	5,000.00
"	2,500—	2,500.00
"	1,250—	1,250.00
Prizes	500—	1,000.00
"	250—	1,250.00
"	50—	1,250.00
"	25—	5,000.00
"	15—	1,500.00
"	10—	5,000.00
"	5—	1,995.00
"	5—	4,995.00

3134 Prizes worth \$52,740.00

S. E. LEFEBVRE, MANAGER,

81, St James St., Montreal, CANADA.

**FIRST CLASS**

**DRESS MAKING**

a special feature of our business

**M'KEOWN & CO.**

Are not only selling Dress Goods at slaughter prices, but Dressmaking is an art with us.

We do first-class dressmaking at lower prices than charged by any house in the city, for superior work

We guarantee a perfect fit, and in every case make it our special care to give entire satisfaction to our customers.

We solicit a trial order and you will be convinced that our styles, fit, work, and prices will please you.

Wedding Trousseaus and Moving outfits a speciality.

**McKEOWN & CO.**

182 Yonge Street.

Str Alex Campbell, President. John L. Blakley, Esq. Vice-Pres.

**THE BOILER INSPECTION and Insurance Co. of Canada**

Consulting Engineers and Solicitors of Patents.

—HEAD OFFICE—

QUEBEC BANK CHAMBERS . . . TORONTO  
G. C. Robb Chief Engineer A. Fruser Sec.-Treas.

**R. BEULLAC**

MANUFACTURER AND DEALER IN

**Church Ornaments**

1674 NOTRE DAME ST.

**MONTREAL.**

Send to us for Catalogue & Price List

**BUCKEY BELL FOUNDRY.**  
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
VANDUZEN & TIFT, Cincinnati, O.

**AGENTS WANTED** by an old reliable firm large profit opportunity. Geo. A. Neutt, 448 Broadway, N. Y.

**McShane Bell Foundry.**  
Finest Grade of Bells, Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue.  
J. B. McSHANE & CO., BALTIMORE, Md., U.S. Mention this paper.

**ALEXANDER & GABLE**  
Lithographers

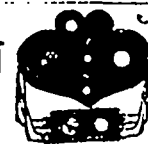
Engravers Etc:

**MAL BUILDING**

- Toronto -



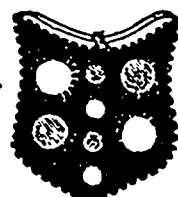
**CLIMAX OF ABSORPTION**



A CURE

**WITHOUT MEDICINE.**

Our appliances act as perfect Absorbents by destroying the germs of disease and removing all Impurities from the body.



All diseases are successfully treated by

CORRESPONDENCE,

as our goods can be applied at home.

**STILL ANOTHER NEW LIST.**

Senator A. E. Botsford, Sackville, advises everybody to use Actina for failing eyesight.

Miss Laura Grose, 166 King w., Granulated Eye Lad; cured in 4 weeks.

Rev. Chas. Cole, Halifax, is happy to testify to the benefits received from Butterfly Belt and Actina.

A. Rogers, tobacconist, Adelalde west, declares Actina worth \$100.

Miss Flora McDonald, 21 Wilton Ave., misses a large lump from her hand of 13 years standing.

S. Floyd, 119 1/2 Portland st., Liver and Kidneys and Dyspepsia cured.

G. R. Glassford, Markdale, Sciatica and Dyspepsia cured in 6 weeks; 15 years standing.

Mrs. McKay, Ailsa Craig, after suffering 13 years, our Sciatica Belt cured her.

"H. S." says Emissions entirely ceased. Have not felt so well in 20 years. THESE LETTERS ON FILE.

Mrs. J. Swift, 87 Agnes st., Sciatica for years, perfectly cured in 6 weeks.

Chas. Cosens, P.M., Trowbridge, general Nervous Debility, now enjoys good health.

Thomas Bryan, 371 Dundas st., general Debility, improved from the first day, now perfectly cured.

Wm. Cole, G.T.R., fireman, cured of Liver and Kidney troubles.

A. E. Colwell, engraver, city, Rheumatism in the knees, cured.

J. A. T. Ivy, cured of nightly emissions in 6 weeks.

Your Belt and Suspensory cured me of Impotency, writes G. A.

Would not be without your Belt and Suspensory for \$50, says J. McG.

For General Nervous Debility your Butterfly Belt and Suspensory are cheap at any price.

CATARH Impossible under the influence of Actina. ACTINA will cure all Diseases of the Eye. Given on 15 days trial.

Combine Belt and Suspensory only \$5. Cure certain. No Vinegar or Acids used.

Mention this Paper. Illustrated Book and Journal FREE.

**W. T. BAER & CO., 171 Queen st. West, TORONTO, ONT.**





# ROYAL BAKING POWDER

Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 100 Wall St., N. Y.



Canadian Photo-Engraving Bureau  
Engraving of every description,  
Best work in Canada

**HALF TONE**  
Process A Specialty  
**MOORE & ALEXANDER**  
203 YONGE STREET  
TORONTO.

## TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$5; on celluloid \$10  
All work absolutely painless. Vitalized Air  
C. H. HIGGS, L.D.S., South east cor. King &  
Yonge sts. Toronto. Telephone 1.76.

**J. W. MOGAN**  
House Sign and Ornamental

## PAINING

Graining, Glazing, Paper Hanging,  
Kalsomine and Tinting.

Estimates Furnished  
310 KING STREET EAST.

**John McMahon**

**MERCHANT TAILOR**

39 King St. W., : Toronto

### The Father Mathew Remedy



The Antidote to Alcohol found at Last!

A NEW DEPARTURE

#### The Father Mathew Remedy

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

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

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

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

S. Lachance, Druggist, Sole Proprietor  
1533 and 1540 Catherine st., Montreal

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office, etc., Vancouver, B. C.," will be received at this Office until Tuesday, 15th July, 1890, for the several works required in the erection of Post Office, etc., Vancouver, B. C.

Specifications can be seen at the Department of Public Works, Ottawa, and at office No. 2, LeFevre Block, Hastings street, Vancouver, B. C., on and after Tuesday, 17th June, and tenders will not be considered unless made on form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,  
A. GOBELL,  
Secretary.

Department of Public Works,  
Ottawa, 8th June, 1890.

### W. K. MURPHY

Funeral Director &  
Embalmer

407 QUEEN ST. WEST TORONTO  
Diplomist for Embalming



### RUBBER BOOTS, COATS

And other Rubber Goods Required

### -H. J. LA FORCE-

Fine Boots and Shoes Made to Order

117 Church St. - - - cor. of Queen

The Great Secret of the Canary Breeders of the Hairy  
**NIJND BIRD** - - - - -  
to cage birds and preserve them in health. For full particulars  
Directions (two) Bird Food Co., 401 N. 4th St., Phila., Pa.



NERVOUS DEBILITY CURED.

FT. WAYNE, IND., Oct. 10, 1887.

I hereby certify that I was very weak and nervous for several months, so that I couldn't sleep or work. Several physicians tried to cure me, but instead of getting better I became worse. In the month of April of this year, I was directed to use Rev. Pastor Koenig's Nerve Tonic and I must say that after taking it one month only, I could sleep well, and felt so strong that I was able to work all this summer and fall.

JOSEPH KROCK,  
Subscribed to before me, a Justice of the Peace for Allen Co., Ind. JAMES CRIPPEN.

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

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

**KOENIG MEDICINE CO.,**  
10 W. Madison cor. Clinton St., CHICAGO, ILL.  
SOLD BY DRUGGISTS.

Price \$1 per Bottle. 6 Bottles for \$5.  
Agents, by mail, of Fort Wayne, Ind.

STAINED GLASS

OF EVERY DESCRIPTION

J. SPENCE & SONS

ECCLESIASTICAL & DOMESTIC

GLASS PAINTERS

MURAL DECORATORS

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MONTREAL