

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

# 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, Oct. 25, 1890.

No. 38

## NEW BOOK

BY

Very Rev. C. O'Brien D.D.  
Archbishop of Halifax.

Aminta.

A Modern Life Drama Cloth Gilt Top.....\$1 00

### PREFACE.

Poetry is condensed thought rhythmically expressed. Only the cultured, as distinguished from the superficially educated, can enjoy and appreciate it.

Hence this work is not intended for the light and thoughtless, but for those having received a liberal education, reflect at times on the unrest of modern intellects and seek to learn something of its cause.

We venture to hope that such as these will find that new ground in Poetry has been broken. It is a very real modern life drama.



**D. & J. SADLER & CO.**

Catholic Publishers  
Booksellers and Stationers  
Church Ornaments, Vestments,  
Statuary and Religious Articles.

115 Church Street, TORONTO  
1669 Notre Dame Street, MONTREAL

We can assure our readers that fully  
25 per cent can be saved by  
going to

**S. B. WINDRUM**

31 KING ST. EAST  
UP STAIRS

FOR

**WATCHES, JEWELRY**

DIAMONDS, RINGS, ETC.

**Gold & Silver Medals**

a specialty

**R. BEULLAC**

MANUFACTURER AND DEALER IN

**Church Ornaments**

1674 NOTRE DAME ST.

**MONTREAL.**

Send to us for Catalogue & Price Lis

**PEARS' SOAP**

HEALTHFUL SKIN  
GOOD COMPLEXION  
SOFT, WHITE BEAUTIFUL HANDS.

**PEARS' SOAP**

THE PUREST & MOST DURABLE  
TOILET SOAP,  
HENCE THE BEST & CHEAPEST.

## WANTED AGENTS

Can make from \$5 to \$10 per day, by canvassing for the Catholic Weekly Review, apply to Business Manager.

**ALEXANDER & GABLE**  
Lithographers

Engravers Etc:

**MAIL BUILDING**

- Toronto -

**ALICE McLAUGHLIN M.D., C.M.**

283 Church st. (opp Normal School)  
Office Hours 8 to 10 a.m., 1 to 4 p.m.  
Telephone 1843

**O'SULLIVAN & ANGLIN**

*Barristers, Solicitors, Notaries, Etc.*  
OFFICES—Medical Council Building, corner of Bay and Richmond streets.  
1 Next door to the Registry Office  
TORONTO

*Money to Loan Money Invested*  
D. A. O'Sullivan F. A. Anglin

**FOY & KELLY,**

*Barristers, Solicitors, Etc.*  
Office—Home Savings and Loan Co's Bldg  
74 Church street,  
TORONTO  
J. J. Foy, Q.C. H. T. Kelly.

**MURRAY & MACDONELL,**

*Barristers, Solicitors, Notaries, etc.*  
Offices—Quebec Bank Chambers,  
No 2 Toronto street  
Toronto.  
H.W. M. Murray, Q.C. A. C. Macdonell B. C. L.  
J. W. Seymour Corley.

**FREDERICK C. LAW**

*Architect*  
Office and Residence, 468 Sherbourne st  
TORONTO

**DR. GREGORY A. FERÉ**

119 McCaul St. Toronto  
Consulting Hours  
8 to 10 a.m. - 1 to 3 p.m.  
And 6 to 8 p.m.  
Telephone No. 2006

**St. Jerome's College**

Berlin, Ont.  
Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address,  
Terms including all necessary expenses, except for books \$141 per annum.  
REV. THEO SPETZ, C. R., D.D.,  
*President.*

**St. Michael's College, TORONTO.**

(In Affiliation with Toronto University.)  
Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.  
*Full Classical, Scientific, and Commercial Courses.*

Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half board \$75.00. Day pupils \$28.00. or further particulars apply to  
REV. J. R. TEEFY, *President.*

Send at once for a FREE BOTTLE and a valuable Treatise. This remedy is a sure and radical cure and is perfectly harmless as no injurious drugs are used in its preparation. I will warrant it to cure in severe cases where other remedies have failed. My reason for sending a free bottle is: I want the medicine to be its own recommendation. It costs you nothing for a trial, and a radical cure is certain. Give Express and Post Office. Address:

**FITS CURED**  
**EPILEPSY OR FALLING SICKNESS**

H. G. ROOT M. C., 186 West Adelaide St. Toronto, Ont.

The Great Secret of the Canary Breeders of the Harz. **MANNA BIRD** restores song to cage birds and preserves them in health. 15c. by mail. Sold by druggists. Directions free. Bird Food Co., 400 N. 4th St., Phila., Pa.

**THE GREAT ENGLISH REMEDY**

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

**Cockle's Pills**  
COMPOUND ANTIBILIOUS

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

**- Church Pews -**

**SCHOOL FURNITURE**

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

**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. **W. McSHANE & CO., BALTIMORE, Md., U.S.** Mention this paper.

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

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

**RUBBER BOOTS, COAT**

And other Rubber Goods Repaired  
**-H. J. LA FORCE-**  
Fine Boots and Shoes Made to Order  
117 Church St. - - - cor. of Queen



**DOMINION Stained Glass Co.**

FACTORY  
77 Richmond st. W  
TORONTO  
**MEMORIAL WINDOWS :**  
ART GLASS,  
and every description of Church and Domestic Glass  
Designs and estimates on application.  
W. Wakefield & Harrison,  
Proprietors.



ALL DESCRIPTIONS OF  
**Ecclesiastical Windows.**  
Highest references from the clergy covering a period of 40 years.



Estimates and designs furnished on application.

**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, Worsteds, &c.  
Good Fit & Workmanship Guaranteed  
561 Queen Street West,  
Opposite Denison Ave.

# The Catholic Weekly Review.

Vol. IV

Toronto, Saturday, Oct. 25, 1890.

No. 38

## CONTENTS.

NOTES.....	587
CARDINAL NEWMAN.....	C. Kegan Paul 588
SOME WORDS FOR THE SEASON.....	M. F. Egan 588
THE CONSECRATION OF BISHOP O'CONNOR.....	589
THE MIRACLES AT LOURDES.....	Mgr. Bernard O'Reilly 590
THE FATHER MATHEW CELEBRATION IN MONTREAL.....	596
EDITORIAL—	
New England Puritanism.....	592
The N. Y. <i>Freeman's Journal</i> on Annexation.....	593
The Canadian View of the Question.....	593
A Reminiscence of Pius IX.....	593
Marriage and the Betterment of the Race.....	594
The Influence of Heredity.....	594
Marriage Restrictions.....	595
The True Basis of Betterment.....	595
POETRY—A Gentleman.....	597
CORRESPONDENCE.....	596
C. M. B. A. NEWS.....	595
MEN AND THINGS.....	596
GENERAL CATHOLIC NEWS.....	597

## Notes.

THE REVIEW will publish in an early number the speech delivered a few days ago at Cork by Sir John Pope Hennessy, one of the most distinguished Irishmen of the day, upon the life and work of Father Mathew, during the recent ceremonies in his honour in that city.

MR. DAVITT is making things lively in the *Labour World*. He has had very little difficulty in showing up Mr. James McDermott as an utter scoundrel; and at present someone is engaged in contributing to his journal a series of papers entitled "English Catholic Intrigue Against Ireland in Rome, By a Member of the Society of Jesus." The papers in question are so dull, so stupid, and badly written as to make it evident that Mr. Davitt has been the victim of a hoax. "We have not the slightest hesitation," says the *Irish Catholic* of Dublin, "in expressing our belief that no Jesuit Father ever wrote a line of the articles in question which form the evident design of their writer to misrepresent the probable causes of Papal action must be objectionable to every Catholic."

MR. LABOUCHERE is a little hard on Archdeacon Farrar. Discussing in a late number of *Truth* the Archdeacon's scheme for "Brotherhood" in the Anglican Church, that pungent writer says:

"It is indeed a very remarkable thing that Archdeacon Farrar, of all men, should have made this subject his own. The chosen advocate of the three rules of (1) poverty, (2) celibacy, (3) obedience, is (1) a portly, well-to-do ecclesiastic, well in the running for a bishopric, a palace and £5,000 a year; (2) a married man; (3) a preacher whose disregard of the authority of the Church has been manifested by more than one lapse into heterodoxy. If it really requires nothing less than a new order of mendicant friars to bring the Church to the masses, or the masses to the Church—and for anything I know it may—with what judgment shall Archdeacon Farrar and some of his colleagues on the platform at Hull be judged?"

OUR contemporary, the *Mirror*, of Baltimore, indulges in a bit of sarcasm at the expense of the energetic newspaper men on the other side of the Atlantic who send

out the voracious Vatican despatches. It says:—"The cable correspondents are busily engaged in the labour of creating new cardinals. The latest batch turned out by these enterprising and accomplished persons includes the names of Archbishops Stonor, Walsh, and Kenrick. It is needless to say that these prelates will not be formally invested with the dignity of the cardinalate until Pope Leo XIII. has had time to ratify the selection. The eagerness of a certain class of journalists to relieve the government of the Church of the onerous duties of making appointments and conferring honours, speaks volumes for the solicitude felt by its members for the personal comfort of the Holy Father; but there is reason to fear that the benevolent purpose of the correspondents is not esteemed as highly as it might be at the Vatican."

THE proposal of Mgr. Howley, Vicar-Apostolic of Newfoundland, that the Pope should act as arbitrator in the Newfoundland Fisheries dispute between France and England, is exciting no little discussion in the French papers, Catholic and Radical. The real question, however, is, Will the French Government accept the arbitration of the Pope? Upon that point there is great doubt. It must be remembered that the majority of the Republican party is composed of men who are fanatical in their hatred of the Papacy. With them, for the most part, it is not a question of policy, but of religion. Among these Free-thinkers, infidels, and avowed atheists, are men who cannot even hear the name of the Pope without breaking out into abuse, not only of the Papacy, but of revealed religion itself. The present Government, if not absolutely in their hands, is either out of policy or inclination guided by their counsels, as shown, on almost every occasion, by its warfare against the Church and its ministers.

MR. G. A. SALA, the well-known English journalist, has had, as is his wont, a mild reminiscence appropriate to the celebrations lately held in honour of Father Mathew. He says:

"I remember when Father Mathew first came to London and convened a monster Temperance meeting on Hampstead Heath, whither tens of thousands rushed to take the pledge. Among the signatories were, if I remember aright, the venerable Earl Stanhope, grandfather of the present peer. Temperance medals were more frequently seen at the button-holes than the blue ribbon is now; but what a lamentable thing it is that the results of crusades, of whatever nature they be, albeit triumphant for awhile, are rarely permanent. Peter the Hermit lashed half Europe into a frenzy of militant piety, and crusade after crusade to the Holy Land astonished the infidels: yet the Crescent still floats over Jerusalem, and Turkish soldiers mount guard at Easter in the Church of the Holy Sepulchre, to keep the peace between contending Catholics, Greeks, and Armenians. Possibly the eloquence of Father Mathew induced sixty thousand people in London to take the pledge; but how many millions of pounds sterling did the Revenue gather last year from the drink traffic?"

Upon this the *Weekly Register* very properly remarks that what it is straighter to the point to ask is, how many more millions still would the Revenue gather but for Father Mathew and those on whom his mantle has fallen?

## Cardinal Newman in the Magazines.

FROM MR. KEGAN PAUL'S ARTICLE IN THE *NEW REVIEW*.

He has raised up before us the pattern of a lofty life, and has been consistent to his own ideal of Christian perfection. To every man his special work. It was not the work of Cardinal Newman to devote himself to the masses, the uneducated, and the poor. Had he been called to this, he would have done it well, as witnesses his noble devotion in an outbreak of cholera in Birmingham, when he and the Fathers of the Oratory gave themselves to special service, by day and by night till the plague was stayed. But, as a matter of fact, his labour has lain among gentlemen, the educated, the refined, the scholars, such as he himself was. It has been often noticed how scanty are conversions among the poor in England, how remarkable and how many those among the upper classes. No doubt someone may arise through whom this condition of things may be reversed, but such has been the fact. It was pre-eminently to his own class that he appealed in the "Apologia;" it was the English gentleman that he always set before himself as the character that was most grateful to him. If the Church has for the poor a St. Benedict Joseph Labre, born of the people, or a St. Elizabeth of Hungary, who descended from her queenly state for the people, it is well she has also those who keep all through life the condition in which they were born; and that Cardinal Newman's example is for those to whom men like Blessed Thomas More appeal, for English gentlemen, who, in becoming or remaining holy, need abate nothing of their gentle state.

Another note of his nature was simplicity, which includes a daring truthfulness. He never had the power of saying or doing anything for the sake of effect; he could never have drifted into modern Ritualism, though Dr. Pusey succumbed. He preserved in St. Mary's a relic of Puritan days in the mode of administering the Communion; all services at St. Mary's were, even for those days severely plain. When he stated a fact in controversy it was always so bald that it commanded credence at once, even from those who fancied that a Roman priest was of necessity untruthful; none who wished to equivocate could have put a thing so directly. He shrank from no statement of doctrine likely to repel; neither from the failings of Popes, nor the unlikelihood of modern miracles, nor the intrigues of the Roman Court. "Now, the Rock of St. Peter's on its summit enjoys a pure and serene atmosphere, but there is a great deal of Roman malaria at the foot of it."

And over all there was a power of a great saintliness, awing, subduing, attracting, and occasionally repelling, those who came in contact with him. In this respect he was no exception to the rule, *on a toujours les défauts de ses qualités*; he was a masterful man, born to be a leader of men, and not to be in a subordinate position. His saintliness, far more than his style, attracted men to him, and his writings, or rather his style, became the instrument of his saintliness to attract them. In this respect he is something like Thomas a Kempis; his simplest sentences have a matchless eloquence, in that they go so straight to the point. Because his works have been always before the public, and because his saintly life has been known, he has continued, even in retirement, to exercise an extraordinary influence on men. "He really died long since, his work has long been over," writes one. How little they know who thus speak! No intellectual conversion in England or America has taken place in these last twenty years of his retirement wherein he has not borne a part, and when converts flew as doves to the windows, his has been the hand which drew them in. There are some who have made their submission to the Church since his death, and the *amari aliquid* in their joy and thankfulness has been that they could not, in this life, tell him that he was the agent of their conversion and ask his blessing.

In intellectual vigour to the last, and yet very old, for years those who have lived with him in close companionship have seemed each to hear day by day the voice which said,

"Dost thou know that this day the Lord may take away thy master from thee," and each has bowed in acquiescence, and said, "Yea, I know it." The end came, and death could not have come more gently; no pain, nothing painful to look back on, no effort, no struggle, one last peaceful breath. Ah! dear and honoured master and father, it may be that thou knowest now how largely has that thy prayer been fulfilled, written "on the Feast of Corpus Christi" twenty-six years ago: "And I earnestly pray for this whole company with a hope against hope, that all of us who once were so united, and so happy in our union, may even now be brought at length, by the power of the Divine will, into one fold, and under one Shepherd."

### CHATS WITH GOOD LISTENERS.

SOME WORDS FOR THE SEASON.

WHEN the crimson shows in the maples, and the sumach burns with the autumn flame, the thought of the glow of the household hearth comes up very pleasantly. Everybody makes resolutions for the long winter evenings. There shall be less going out this winter, less restlessness at home; the family group shall keep together, and the home shall be made the centre of warmth and cheerfulness. Much reading and even study shall be done. In fact, there seems to be no end to the moral and mental improvement possible in the coming winter; and there is great satisfaction in the prospect. But, after all, the winter will pass away quickly, long as it is, and leave no results unless some practical plans are made.

Now is the time for young men who feel every day the need of a better education: to seize the opportunity of beginning it; now is the time for the young woman who wants to acquire a more detailed knowledge of English literature to arrange her plans for doing so; and now is the time for those fathers and mothers who look forward with anxiety to the fascination of amusement that will attract their children from them, to consult together and formulate some reasonable plan for keeping the young people at home as much as possible. It may take a little money to brighten up the sitting-room, to buy a new piano perhaps, a guitar for Bob and a violin for Tom; and papa, who has never bought a book in his life except from some peddler, may groan at the prospect of paying out twenty or twenty-five dollars for new books.

But let him reflect. It may be a question whether he shall help to brighten up things at home, or awaken some morning to find that his daughter has married a well-dressed corner "loafer," or that his son has ruined himself for life by making a more disgraceful alliance. If the daughter and son could have been kept at home those horrible things would not have occurred. But the children found outside amusements and the homes of neighbours attractive; and youth needs protection as well as infancy.

Some men fancy, that their wives, unassisted, ought to give home all those graces which young people, educated in the modern taste, desire. It is true that riches are not necessary to make home beautiful in this extrinsic sense. Bright light and cheerful drapery and good books and good music are within the reach of all who are not utterly poor. But still they must be bought; and the father who forgets this, who ignores this, is unreasonable if he looks on money as wasted because it is applied to the making of a cheerful home. The father who throws the whole responsibility of home-making on the mother, without considering that his resources must supplement hers, can not throw the blame of disaster, when it does come, on her shoulders. He must accept the whole consequences.

Given good principles and a cheerful home, children will not be drawn into bad company. But good company is not always found in the finest rows of houses. If *paterfamilias* imagines that he has solved the question of association for his children by moving into a fashionable street, he is a fool, and he lives in a fool's paradise. For the sake of his children's future, he must make a home, not a house, and help to brighten it himself.—*M. F. Egan in Ave Maria.*

### THE CONSECRATION OF BISHOP O'CONNOR.

On Sunday last, for the third time in its history, the diocese of London witnessed the installation of a Bishop. The preparations necessary to the imposing and elaborate ceremony attendant upon the consecration of Dr. Dennis O'Connor, of Sandwich, as Bishop, were completed on Saturday last, and when the impressive and beautiful service commenced Sunday morning, everything was in readiness. A special train of ten coaches arrived on the Grand Trunk railway during the forenoon from Detroit, Windsor, Chatham, and other western points. The cathedral was crowded to the doors, despite the fact that an admission fee of 50c. was charged to witness the ceremony, and standing room was at a premium.

Archbishop Walsh was the consecrating prelate, assisted by Deacons of Honour, Fathers Wagner and Heenan, and Deacons of Mass Flannery, O'Brien and Kilroy. Bishop-elect Dr. O'Connor, was attended by Rev. Messrs. Cushing and Marigon; Bishop Foley, attended by Rev. Messrs. Donovan and Brennan; Bishop Dowling, attended by Rev. Messrs. Doherty and Quinlivan; Archbishop Cleary, attended by Rev. Messrs. Cassidy and Murphy; Bishop O'Mahony, attended by Rev. Messrs. McGlaughlin, and Brennan; Bishop Maes, attended by Rev. Messrs. O'Connell and Pane; Bishop Richter, attended by Rev. Messrs. Pulcher and Campbell; and Bishop O'Connor (Peterboro'), attended by Rev. Messrs. Walsh and Molphy.

The church dignitaries present were:—Archbishop J. Walsh, Toronto; Archbishop Cleary, Kingston; Bishop Dowling, Hamilton; Bishop O'Connor, Peterboro'; Bishop O'Mahony, St. Paul's, Toronto; Bishop Foley, Detroit; Bishop Maes, Covington, Ky.; Bishop Richter, Grand Rapids; Prelate M. Roos, Kalamazoo; Very Rev. Dean O'Brien, Kalamazoo; Very Rev. Dean Van Lauroe, Port Huron; Rev. Messrs. Ryckert, Mount Clemens; Buysse, Jackson; Van Antwerp, Kalamazoo; Finigan and McGlaughlin, Detroit; O'Donovan, Grosse Point; McManus, Battle Creek; Lynch, Kankakee; Waters, Detroit; Pulcher, Grand Rapids; Crumley, Grattan; Grand Detroit; Vicar-General Heenan, Hamilton; V.R. Dean O'Connor, Walkerton; Rev. Fr. Doherty, Guelph; Archdeacons Cassidy and Campbell, of Toronto; Rev. Fathers Teefy, C.S.B.; E. Murray, P. O'Donohue, L. Brennan, R. McBrady, A. Donmeisted and Jeffcott, of Toronto archdiocese; Rev. J. Brick, Philadelphia; Rev. P. Dowd and Rev. J. Quinlivan, Montreal, and Rev. F. J. McGovern, Ottawa. The London diocese clergymen present were V. R. Dean Wagner, Windsor; V. R. Dean Murphy, Dublin; V. R. Dean Kilroy, Stratford; Revs. Marseille, London; Ryan, Amherstburg; Girard, Belle River, Cummings, Bothwell; Ronan, Wallaceburg; Flannery, St. Thomas; Molphy, Ingersoll; Northgraves, Ingersoll; Brennan, St. Mary's; O'Neil, Kinkora; West, Goderich; McGee, St. Augustine; Mungan, Corunna; Paul, Chatham; Mungovan, C.S.B.; Lemand, C.S.B.; Cuskin, C.S.B.; Hayden, C.S.B.; Cole, C.S.B.; Aboulin, C.S.B. of Assumption College, Sandwich; Connolly, Bidulph; Keilly, Mount Carmel; Gahan, Kennedy, Noonan and Tiernan of London.

The consecration mass being concluded, Bishop Foley of Detroit preached a most eloquent sermon. He explained the object and meaning of the ceremonies which had just been witnessed, the divine character of the priestly office, the mission of the Saviour and the methods adopted by Him in forming His church. The episcopacy came from Christ himself, being delivered by the apostles to their successors, enduring and living through all ages. It was the fact of the Roman Catholic Church's unity with the rock, its adhesion to the rock, which made it indestructible and would maintain it as it had been maintained from the time of Peter down to that of the present Leo XIII. The church was instituted as one, with the same doctrines, for all ages and all places, and would so continue as long as God reigns in heaven. He congratulated the people of the London diocese on the goodness of God in securing for them so worthy and distinguished a prelate, and at the same time sympathized with the institution which had lost so valuable a head.

At the conclusion of the sermon the newly-consecrated bishop was led through the church, the congregation on their knees receiving his blessing. Returning to the altar, the archbishop invoked God's blessing on the newly-installed bishop. A short service followed and the kiss of peace concluded the ceremony which made the Right Rev. Dr. D. O'Connor Bishop of London.

The history of the Roman Catholic Church within the County of Middlesex dates back to 1833-4, when the old log house of worship was erected in London, on the corner of Maple and Richmond Streets. Until the diocese was formed the Catholic people of London were visited by priests from Toronto or Sandwich, and in December, 1844, Father Mills was appointed to attend the townships of Westminster and London. In 1847 is found the name of Rev. P. O'Dwyer, in 1849 that of Rev. John Carroll and Rev. Thaddeus Kirwan. On June 29, 1851, Bishop De Charbonnel, of Toronto, confirmed 130 persons at London, and 85 at the Church of St. Lawrence. As before stated, the diocese of London was erected February 21, 1856, and on the 29th of the same month the Papal bulls were addressed to the Rev. Peter Adolphus Pinsonneault, priest of the Society of St. Sulpice, Montreal, naming him first bishop of the new See. He was consecrated in Montreal, May 18 following. His ordination and formal installation as Bishop of London took place on June 29 following, the record being signed by Armandus P.M.; Bishop of Toronto; John, Bishop of Hamilton; T. T. Kirwan, Edward Bayard, Louis Musard. At the urgent request of the new bishop, who found little to satisfy him in the London town of 1856, the Episcopal See was transferred to Sandwich, the brief authorizing the change being issued February 2, 1859. For some months prior to this date Bishop Pinsonneault was visiting in Europe, Bishop Farrell, of Hamilton, being the administrator from September 19, 1858, to the spring of 1859. When Bishop Pinsonneault retired in 1867, Rev. J. M. Bruyere, of Toronto, was appointed administrator of the diocese, a position which he filled until the installation of Bishop Walsh, at Sandwich, November 14 of that year. In January, 1868, the latter moved his episcopal residence from Sandwich to London, and on November 15 procured from the Propaganda a decree making London once more the Episcopal See of the diocese.

During the period that Bishop Walsh was at the head of affairs the growth and influence of the Roman Catholic Church in the diocese of London has been remarkable. This has been in a great measure due to the remarkable endowments and indomitable energy of the esteemed prelate. On his accession to the See of Sandwich he was confronted with many and grave difficulties to overcome, which brought into active play his marvellous administrative powers and enlightened conceptions of a trying situation. The diocese was involved in debt to the extent of \$40,000, with little or nothing to show for this enormous liability. As a result of Bishop Walsh's management no less than \$952,798 was raised from 1867 to 1885 for diocesan purposes, and the amount has been since increased to over \$1,500,000. Churches have sprung up and their followers increased and multiplied. One tribute to Bishop Walsh's untiring zeal and disinterested love for his people has been the erection of that magnificent edifice, St. Peter's Cathedral, which is a credit alike to the Church and to the city. It is a standing monument of his devotion, although his memory needs no reminder in the hearts of his flock, and his elevation to the Archbishopric of Toronto, a dignity which he now adorns, is a just recognition of his faithful service. Dr. O'Connor is bequeathed a rich legacy in an extensive and prosperous diocese of over one hundred churches, a large and growing Catholic community, an affectionate and industrious clergy, and a wide field for the exercise of that executive ability, rare talent, and Christian tolerance with which his name has ever been associated.

### THE NEW BISHOP.

Right Rev. Dr. Denis O'Connor was born 52 years ago near Whitby, Ont. When 14 years of age he commenced his studies at St. Michael's College in the first week of its

existence, September, 1852. It was a coincidence that the first pupil to enter St. Michael's College (then a modest two-story brick house in Queen Street) was the present Right Rev. Bishop O'Connor, of Peterboro', and the second name on the entrance roll is that of Dr. O'Connor, the subject of this sketch. Although in no way related to each other by family connections, they bear the same name and must be descended from the same old Milesian stock, since the parents of both emigrated to this country from the same sunny spot in the south of Ireland.

It was at this institution he obtained his education as a ground-work for the development of his powers. Although for the last 30 years, the period of his manhood, his attainments have been directed almost exclusively to the channel of college work, his name and merits are not confined to the classic halls of Assumption College. It is due to Dr. O'Connor's enlightened erudition that hundreds of his pupils to day fill posts of honour and distinction in many parts of the United States and Canada. The great majority of the priests who occupy important parishes in Ontario and Michigan received their education at the colleges where Dr. O'Connor discharged the duties of professor of economics or of president. His incumbency at Sandwich has extended over a period of 20 years, during which his masterly management of the great and growing Assumption College and the unequalled efficiency of the institution, in an educational sense, due to his untiring efforts and personal endowments, have stamped him as worthy of the higher honour and responsibility of the episcopal dignity to which he has justly been elevated. The same results will doubtless attend his efforts as Bishop of London diocese.

Dr. O'Connor is a splendid specimen of physical manhood, and he enters on his work in this large and prosperous diocese with such bodily and mental vigor as will stand him in good stead in the multifarious duties of his office.

#### A COMMITTEE OF PHYSICIANS ON THE MIRACLES AT LOURDES.

THE national pilgrimage of the French Catholics to Lourdes was this year attended with many circumstances which well deserve the attention of the Christian world, the attention, in particular, of professed scientists. Hypnotism, advocated, supported, half explained, and half enveloped in mystery by its adepts, had its congress in Paris during the Exposition in 1889. Avowed unbelievers, materialists, and medical practitioners of eminence met there to compare notes, to detail the results of their experiments and observations, to proclaim what they judged to be unquestionable facts, and to confess, as well, that in the practice of hypnotism as an instrument of medical science and a curative method there should be rigorous rules and extraordinary precautions to prevent abuse. Religion, morality, the very sanctity of the domestic hearth, and the very security of the social order itself had been justly alarmed by the phenomena evolved in hypnotic experiments, by the whole series of facts recorded, and by the new and terrible force covered over by the scientific denominations of suggestion and suggestibility.

Am I far from the truth in saying that, according to more than one organ of the anti-Christian spirit in France and all over the European continent, the results, agencies, and tendencies of hypnotism, as recorded in the proceedings of this congress, amounted to a denial of the Bible miracles, and of the existence of any supernatural power able to work a real miracle? Last year's congress of hypnotists was, the unbelieving press declared, a challenge to the French Catholics to produce at Lourdes or elsewhere any well authenticated miraculous cures which could in any way surpass those which hypnotism had wrought in the hospitals of Paris and Germany.

My letter in the *Sun* of Sept. 8, 1890, described in part the answer given to this challenge by Christian France. The irreligious press found it easy to pass over in silence the wonderful cures effected at Lourdes during the month of August, or to pool-pool the proceedings of the national pilgrimage as things unworthy of attention.

Nevertheless, the sudden cures effected then at Lourdes in

presence of more than 10,000 persons were subjected to the careful scrutiny of a large body of physicians, and certified to by them when no possible room for doubt had been left. One man among those thus cured last year, whose case attracted universal attention, is Pierre Delanoy, at present a gardener in the employ of Count de Villeneuve-Bargemont, in the Department of the Var. This man, after serving his term in the army, was gradually deprived of the use of his legs, until he became hopelessly crippled. After passing from the best hospitals in the provinces to those of Paris, he spent five entire years under the care of the best medical men in all France, and finally was discharged as incurable. The last certificate, attesting the poor fellow's desperate condition, was that of the celebrated Dr. Charcot.

Well, he went to Lourdes last year; was carried like a log to the Grotto after the fatigue of the long journey from Paris, helping himself occasionally by using his crutches. During the first two days they plunged him into the icy cold spring, morning and afternoon. On the third day, while the Blessed Sacrament was carried by in solemn procession, amid the chanting of psalms and the chorus of prayers for the hundreds of sick present, Pierre Delanoy was impelled by a voice or a force within to rise from his stretcher, to cast away his crutches, and to follow the procession to the basilica. He felt all the vigour and agility of his twentieth year come back upon him, he says. His cure was instantaneous and perfect. He had certificates from nearly all the hospitals of Paris bearing the names of our foremost physicians, all saying that his case was a hopeless one. And lo! of a sudden he went back to them without a vestige of his former infirmity.

This man was only one among several miraculously and most certainly cured last year.

In August, 1890, the eyes of the entire medical faculty of France were fixed on the national pilgrimage to Lourdes, beginning on August 21st, and concluding on August 25th. This time we have in the report of Dr. Boissarie the miraculous results of the pilgrimage, examined under every one of their scientific aspects, especially that of "suggestiveness," so much dwelt on by hypnotists.

On the 21st of August "we had at Lourdes about one thousand sick persons," the Doctor says, "and during four entire days twenty-eight or thirty physicians met in the investigating office to study and analyze all cures, improvements, or changes for the better which took place under their eyes. We saw their tumors, wounds, organic affections of every description. Consumption and cancer were there in their last stages. These physicians came from all parts of France, without any previous concert, were unknown to each other. Convinced, or curious, or incredulous, we were determined to appreciate ourselves, with a perfect fulness of mental liberty, the facts about to be submitted to our observation. Every sick person was the bearer of a complete series of legal certificates. The physicians who had attended him described the nature of his disease, its progress, duration, and the treatment he had undergone. The other documents attested the bearer's morality and previous conduct. We had in our hands all the elements necessary for a serious inquiry."

Dr. Boissarie then sums up the general results of their four days' investigations: Four deaths and eighty odd cures or marked changes for the better. It is strange that among 1,000 sick persons, excessively fatigued, after three or four days' journey on the railroad cars, subjected to most extraordinary excitement, and plunged several times each day into a bath of ice-cold water, there should be in four days only four deaths. If the sick in the hospitals endured the extraordinary fatigues, the excitement, and the treatment to which those at Lourdes voluntarily submitted, surely the percentage of deaths would be far larger. On the contrary, the percentage of cures, the Doctor affirms, far surpasses that of any known hospital.

"In one word," he says, "a very low death rate, numerous and extraordinary cures. During these pilgrimages from the entire territory of France, which are known as the 'great days at Lourdes,' we had also solemn assizes which pronounce very momentous judgments. The pilgrimage of 1890, even

though it may not have been so striking in its results, has, nevertheless, a very instructive side. We know what influence great popular excitement and 'suggestion' may have in procuring certain cures. But this year the cures did not take place when we expected them, or among the class of patients where we looked for them. The preoccupations of the human mind generally throw a false light on the significance and the bearing of the divine operation.

"Did we see miracles? This is the question repeatedly put to us all through these days of pilgrimage. After each session of our committee of investigation, every one of the physicians would see himself beset by a crowd of inquirers, 'Tell us if you have witnessed any miracles?' was the constantly repeated question. "We did not appear very favourably with our reserves, our distinctions.

"Well, we had firmly resolved from the beginning not to see any miracles, if there were none. We should take no account of nervous diseases. We should make full allowance for the incalculable power of 'suggestion,' especially amid the atmosphere of excitement around us. We wanted only to study tumors, wounds, material lesions. All functional troubles would be overlooked.

"Conviction came to us from a quarter to which we did not look at all. It is very easy in theory to speak of hypnotism and 'suggestion' and with these words to solve the most difficult problems. We must make very much less of certain extraordinary cures obtained (by hypnotist, etc.,) by a word, by a sign, by a command. We shall have still long to deal with hysterical persons, with paralytics, with contracted and deformed members, and all that long cortege of nervous disorders which constantly cling to their victims through life."

The Doctor describes the powerful address made on the third day to the assembled sick, calculated to rouse their faith and enthusiastic hope in the divine power and goodness. Then he paints the extraordinary scenes which took place on the morrow, the fourth and last day of the pilgrimage. From the Grotto, with its large basin of spring water, the great procession of the Blessed Sacrament extended all the way up to the new basilica of the Rosary, pausing on its wry coming and going, at the middle church. Dr. Boissarie describes the scene which then occurred in order to prove one thing, that "suggestion," or the mere and manifold forces of religious enthusiasm, ardent faith, and the prayerful supplications of a great multitude, had no seeming effect in producing the cures which came under the scrutiny of the assembled physicians. When the processions and other services of the day were over not a single person, claiming to have been cured that day, appeared before them. The miracles, therefore, to which these experienced investigators were compelled to set the seal of their attestations, were not the result of "suggestion," even though the forces of this moral agency had been raised to the very highest pitch of tension.

What, then, was the nature of the diseases miraculously cured at Lourdes on the memorable pilgrimage of this year and attested by the Board of physicians as genuine, unquestioned, and unquestionable miracles? Let Dr. Boissarie himself answer:

"We were waiting to see cures effected on persons with sores, wounds and external lesions. We only had consumptives, poor creatures who showed us certificates attesting that they were in the third degree of phthisis, who now only bore the traces of a slight congestion of the lungs! \* \* \* To one of my brother physicians, who insisted on seeing cured a certain class of diseases, which he had selected, I could only say, 'If I could bid, here on the spot, a cancer to disappear, or a wound to close up completely, I would be happy to comply with your wishes. But I am not a healing agent here any more than you are. I am only a simple witness. And you must see in the very order followed by the facts we attest, the seal of a power superior to us all.'

"I say, then, that we saw consumptives cured; patients who were the bearers of the most explicit attestations from the medical men who had attended them. On these we could scarcely discover the traces of congestion all but perfectly obliterated. Lungs in which tubercles and bacilli had

been in full evolution for months and years were not yet quite perfectly permeable to the air, and still gave out now and then a slight hissing sound. But all morbid action seemed arrested, and the patients declared that their organs were as well as ever, and that they felt as they had not felt for a very long time.

Are these results to be lasting? We cannot reply in the affirmative at present. But such as they are they are surely most important. There can be no illusion in what has taken place. The facts are too numerous and too overwhelming. Such profound modifications as I have described are not the effect of nervous commotion or of imagination.

"Try in a hospital to make fifteen or twenty such consumptives get up from their beds; stop the fever, expectorations, sweats, and all the phenomena of organic decomposition restore to all these sufferers their strength, their healthy colour, their joyousness; fill up these cavernous voids in their lungs, the progress of which you daily follow with your ear. Put healthy tissues in the place of these ulcers, of these mortified tissues, just as you close up a wound by covering it over with sound flesh.

"Do all this in an instant, in a single second of time, and then tell me if in this you have only done a thing of no account and undeserving of serious attention. There exists, therefore, outside of us, beyond the sphere of all human resources, an agent who intervenes and leaves behind Him the undeniable impres. of His manifestations. This is what we shall see with still further evidence, when we enter on the detail of the facts submitted to our investigation."

Assuredly no more important or interesting question can be studied by the American public than that partially exposed here by Dr. Boissarie.—*Mgr. Bernard O'Reilly.*

## Correspondence.

To the Editor of THE CATHOLIC WEEKLY REVIEW.

DEAR SIR.—Is there anything specially poisonous or corrupting in the atmosphere of Toronto, so that in breathing it, even "gentle woman," mere visitor though she may be, becomes an unreasoning bigot? I am forced to ask this question, on reading in a copy of the *Mail*, last week, the following, from an address by Miss Mary F. Eastman, Massachusetts, member of the "Association for the Advancement of Woman," then in Session in Toronto:—"When town meeting day came and a vote had to be taken on the question of whether a certain dog tax should go the Library, or the Public School Board, the women, who had been strong enough to do the work [that is look after the Library], were either too weak or too stupid to perform the easy task of dropping a ballot paper into a box. (Laughter). She saw a drunken Irish labourer assisted into the polling booth on that occasion, and she was afraid he voted against the Library. (Laughter.)" As a specimen of womanish venom, commend to me the last sentence. But they are all the same—"Equal Rights" and "Woman's Rights"—the cloven foot is sure to show itself in all.

Yours,

20th Oct., 1890.

ULSTER.

Kindness is infectious. No kind action ever stopped with itself. Fecundity belongs to it in its own right. One kind action leads to another. By one we commit ourselves to more than one. Our example is followed. One single act of kindness throws out roots in all directions, and the roots spring up and make fresh trees, and the rapidity of the growth is equal to its extent. But this fertility is not confined to ourselves, or to others who may be kind to the same person to whom we have been kind. It is chiefly to be found in the person himself whom we have benefited. This is the greatest work which kindness does to others,—that it makes them kind themselves. The kindest men are generally those who have received the greatest number of kindnesses.—*Father F. W. Faber.*



## The Catholic Weekly Review.

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

Commended by

*The Most Rev. Dr. Walsh, Archbishop of Toronto.*  
*The Most Rev. C. O'Brien, Archbishop of Halifax.*  
*Rt. Rev. T. J. Doucety, Bishop of Hamilton.*  
*The Rt. Rev. Bishop O'Mahony, Toronto.*  
*The late Archbishop Lynch.*  
*The late Rt. Rev. Bishop Corberg of Hamilton.*  
*The Rev. Father Dowd of "St. Patrick's" Montreal.*  
*And by the leading clergy of the Dominion*

Published by

**The Catholic Review Publishing Company, (Limited)**  
Offices: 64 Adelaide St. East, (opposite Court House).

A. O. MAGDONELL, President

PH. DEGRUCHY, Business Manager

Terms: \$2.00 per annum, payable strictly in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. CLUB rates: 10 copies, \$15.

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its columns.

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

TORONTO, SATURDAY, OCT. 25, 1890.

A CORRESPONDENT calls attention in another column to an emanation of "sweetness and light" from one of the speakers at the recent convention of the "Association for the Advancement of Women" which met in this city. It is an evidence that the spirit of snivelling Puritanism still survives in New England. In the light, however, of the part played by the feminine section of Evangelicalism in New England during the recent school troubles in Boston, the expression of which our correspondent complains, does not so greatly surprise us. Two years ago, it may be remembered, a great number of "advanced" women in Boston took to the stump and to the polls to wipe out every Catholic from a place on the school boards; and they succeeded in stirring up such a tempest of bad feeling and bigotry as has not yet subsided. From the disposition which some of these oppressed women then evinced, it impressed itself upon us as extremely likely that, in the day of their complete emancipation, there might be some danger of any poor devil of a Papist, who dared to disagree with them, being whipped at the cart's tail through the streets of Boston; and that some women might become so "advanced" as to make themselves unfit, in fact, for freedom.

THE *Weekly Register*, of London, in the last number to reach us, has this to say of the volume of verse by his Grace the Archbishop of Halifax, which shortly after its publication was reviewed at length in these columns:

In *Aminta*, an Archbishop—Dr. O'Brien, of Halifax,—has ventured into the fields of poetry; fields ungraced, we incline to think, by an English-speaking Catholic Archbishop since Cardinal Wiseman. *Aminta* is a metrical tale, enforcing, with great earnestness, the hollowness and misery of scepticism. It introduces, after a manner for which Dr. O'Brien may certainly claim originality, the speculations and questionings aroused by modern science and philosophy. This *modernite* in idea comes out the more strongly from its contrast with the style of the poem, in which the author is almost entirely independent of present day influences. It is a poem of great thoughtfulness: nor is it to the discredit, but rather to the credit of Dr. O'Brien, that *Aminta* is evidently the work of an Archbishop playing the poet, rather than a poet playing the part of an Archbishop."

## CANADIAN CATHOLICS AND ANNEXATION.

THE TORONTO CATHOLIC WEEKLY REVIEW thinks that the solution of the race and religious question in Canada would not in any way be solved by annexation to the United States, and quotes the article of J. E. C. Bodley in the *Nineteenth Century* in substantiation of the truth of its position. The trouble with our neighbour is that it, like some others across the border, has not taken the trouble to learn what the rights of citizens are under our Constitution.

In Canada the Church may, under present conditions, possess some advantages that may not here obtain, but we are not aware of any. Granting it to be so, however, we can see nothing in that but an argument more strenuous for annexation. If Canada were to come into the Union its various provinces would do so as States, and whatever special features the people decided to retain that are not inconsistent with our Constitution, they could retain. Rhode Island and Connecticut, for instance, retained certain privileges and were governed under old Colonial charters up to quite recent times, and that, too, although some of their laws were objectionable to the people of the rest of the United States. It was not until these States themselves decided upon a revision that the changes were made that brought them into uniformity with their sister States. The war, of course, settled the question of Union, but the sacredness of guaranteed rights under the Constitution is just as binding as it ever was. We doubt if even slavery would have been interfered with had not the Southern politicians insisted upon secession, a privilege that was not specified, much less guaranteed in the compact of the Union. The aim of recent legislation is, undoubtedly, to harmonize the laws of all the States and develop a national rather than provincial or sectional character. In this process of nationalization the inequalities and injustices often arising through local prejudices and restricted surroundings, are the things that suffer, and the principles of Catholic application insuring the full scope of opportunity and security to the actions and property of the individual, are the ones that have in every instance triumphed and survived in this evolution of a political system.

Our Canadian Catholic brethren, least of all have need to fear connection with this country. Nowhere in all the world at this moment does the Church enjoy the freedom that it does under the Stars and Stripes. . . . When the proper time comes we have no doubt of what the position of Canadian Catholics will be on this question. In the meantime our advice to them is to give the closest study to our institutions. And the more study they give the more will the conviction come to them that their natural place is side by side with us in the building up of a Nation, whose example is yet to influence the whole world in all that is understood by the best sense of that much-abused but truly Catholic motto of "Liberty, Equality and Fraternity."—*New York Freeman's Journal*, Oct. 4th.

Our able and excellent contemporary, the *New York Freeman's Journal*, which seems to hold a brief in the cause of the Americanization of Canada, has on more than one occasion within late years remonstrated with THE REVIEW for its opposition to any Annexation proposal. Somewhere about a year ago we set forth, at its special request, the reasons which, in our judgment, weighed with, and would influence, Canadian Catholics against any scheme for their national obliteration. Those specific objections our contemporary has never yet answered, nor addressed itself to. Though we cannot at the moment undertake to again traverse the entire length of this rather extensive question, there are one or two initial difficulties in the way of an acceptance of its rather rose-coloured assurances, which may be here stated in passing.

At the outset there is some evident confusion in the *Freeman's* reading of the article which forms the subject of the foregoing extract. For example, THE REVIEW, referring explicitly to the contention of Professor Goldwin Smith that in Annexation alone, that is to say in the swamping of the lesser in the greater, would be found the solution of the race and religious "problem" which, in his judgment, besets this country so desperately, answered that Mr. Smith

would not find much to sustain him in that opinion in the recent articles in which Mr. Bodley described the rapid growth and great future of the Church in America. If we were wrong in that conjecture then, obviously, Professor Goldwin Smith is right. Would the *Freeman's Journal* care to declare itself to be of that opinion?

Again, at the outset, the conviction is forced upon us that, in lending itself to the advocacy of this disruptive and dangerous movement, our contemporary occupies equivocal ground for a Catholic journal. It allies itself *ipso facto* with Professor Goldwin Smith and the American Senator, Blair, who form, the one in Canada, the other in the United States, the head and front in America of anti-Catholic feeling. For example, Professor Goldwin Smith in our own midst puts forward prospective Annexation as the only panacea that can be compounded in the dispensary of politics for race irritations, and as the only antidote to the growth of Catholicism on this continent; whilst among American sufferers from Popophobia, Senator Blair declares for Annexation as a necessary means to an end—that end being the “elimination,” as he termed it lately, of the Catholic Church from the continent. In advocating, we repeat, the absorption of Canada by the United States and in minimizing the difficulties, our contemporary ranges itself alongside the Church's avowed enemies in its own Republic and in this Dominion. Through some perversity of vision it is indirectly seconding (although we know full well unwittingly) the efforts of the men who, in its own country, refuse to the Catholic public an educational system which provides for religious instruction, who make compulsory their support of a purely secular system of which they cannot avail themselves in conscience, who force upon them the grievous burden of supporting a system of parochial schools in addition; and whose colleagues in Canada, proceeding upon parallel lines, aim at the abolition of the Separate School system, the entire secularizing of education, the revocation of the rights guaranteed to the Church under treaty, the appropriation of her revenues—in a word the subversion of her whole *status*, and, as an incident of the game, the “dishing” of the devoted French-Canadian.

“In Canada” says the *Freeman's Journal*, “the Church may under present conditions possess some advantages that may not here obtain, but we are not aware of any.” Our contemporary forgets that Canadian Catholics have in their Separate Schools a very cherished possession, that their right to them is recognized under the law, and their security preserved to them by constitutional covenants. Any radical change in the political relations of the two countries would have the effect simply of throwing these guarantees to the winds, and of sweeping the Catholic schools out of existence. The American Church, powerful as it is, has never yet made any headway against the general tide of opposition to a denominational school system. Can it be supposed that, as States of the American Union, Ontario and Quebec would fare better, and Canadian Catholics be especially privileged? “Whatever special features the people decided to retain, *that are not inconsistent with our Constitution*,” the *Freeman* remarks naively, “they [the Canadians] could retain.” But that, to our judgment, is to assume all that is in dispute. On the other hand the *Milwaukee Citizen*, certainly one of the ablest and best informed of American Catholic papers, takes a less optimistic view of the matter than our New York contemporary.

“Canadian Catholics,” it said lately, “possess certain privileges which seem to be incompatible with the American system. Clerical control of education is chief among these.” This, we think, is a more mature and more correct view of the question. In any event, and in the light of the especial importance which the Church in all lands attaches to the foundation of a system of education which is not divorced from religious instruction, will it be contended by the *Freeman's Journal* that Canadian Catholics should invite any risk in the matter? And, furthermore, if this distrust is unfounded, does not the onus of proving it to be so rest upon the *Freeman*?

Apart, however, from any special or exceptional consideration we believe that Canadian Catholics, in common with the rest of their countrymen, are deeply and unalterably attached to their own country; that they are content to work out their own national destiny; and that they are convinced that neither on political or on religious grounds have they anything to gain by swamping themselves among the American millions, and becoming two or three States of the American Union. The fact is that the sentiment of race and of nationhood is strong in Canadians, and they are averse to so much as the suggestion of Annexation. They know that it would mean the destruction of their nationality, the sacrifice of their traditions and institutions, whilst from the Catholic point of view it would deal a blow to religion. Not only would the Separate Schools be swept away, but the whole infection of American public morals would be discharged into our quieter and more wholesome Canadian atmosphere, blighting both the social and the public life of the nation. We are not speaking here in mere hyperbole. The civilization that obtains in America, a civilization which permits polygamy, and which, by the even more iniquitous workings of Divorce, legalizes the interchange of wives, is, to speak plainly, a Pagan civilization. To bring our national life into entire conformity with that of the United States, and expose our country to the contagion of American morals, would, in our humble judgment, be an irreparable wrong and a national calamity.

MR. GEORGE P. A. HEALY, seemingly a very successful American artist, contributes to the current number of the *North American Review* an interesting article on “Crowns and Coronets,” in which he sets down many entertaining reminiscences in his life as a portrait painter. Mr. Healy has had in his day many distinguished “sitters,” among others the illustrious Pius IX. who was attracted by his work, and commissioned him to paint his own portrait. The artist describes Pius IX. as he appeared to him in these sittings. He says:

“I was introduced, one morning, into Pius IX.'s library; a pleasant room, simply enough furnished, full of books, the table covered with papers. The Pope was dressed all in white cloth, with scarlet shoes; the hair was white, the face rather pale, with very bright eyes not incapable of sparkle, for His Holiness knew how to take a joke. He was a pretty good sitter, but somewhat restless, and curious also as to what his painter was about. On one occasion he rose from his seat to look over my shoulder. When I am earnestly at work I wish my sitters to help me, and do their duty by remaining in the attitude I have chosen. I exclaimed, perhaps a little abruptly: ‘I beg your Holiness to sit down.’ The Pope laughed, and said: ‘I am accustomed to give

orders, not to receive them. But you see, Mr. Healy, that I also know how to obey,' and submissively went back to his chair."

"Pius IX." writes the artist in concluding his article, "has been dead now many a year. I like to think of the few short sittings he gave me in his cheerful library; I like to remember his quiet, pleasant talk, his rather Italian-sounding French, his judgments of men and things. One day, speaking of a monk who had left the Church and married, he observed, not without malice; 'He has taken his punishment in his own hands.' I like especially to feel as though the hours spent in his presence had cast a glow on my later years, as the glorious setting sun behind St. Peter's throws a glamour over Rome, its domes, and gardens. I often think also of Pius IX.'s gentle reproof to one of my countrymen who, in his American pride, refused to bend before him: "My son, an old man's blessing never did harm to any one.'"

#### MARRIAGE, AND THE BETTERMENT OF THE RACE.

A few days ago there appeared in the *Globe*, from the pen of a medical expert, a psychological analysis of the character of the condemned man, Birchall, now under sentence of execution, whose case has attracted such extraordinary interest. The burden of the conclusion reached was that the condemned man was wholly wanting, by nature, in the moral faculties; that vanity, selfishness, and a love of luxury were his over-mastering instincts; that these had doubtless been received from successive, and perhaps more or less remote, progenitors; and that the utter callousness and unscrupulousness of this unfortunate character must be held traceable, largely at least, to the transmitted and, in this case, malific influences of heredity.

Investigation into the question of heredity has elicited within recent years many theories and proposals, intended to serve towards the systematic improvement of the race. These solutions of the problem of social advancement have necessarily, of course, started with and centred about the question of marriage, and the regulation, or the observance of some more careful form, of human selection. A writer in the *Fortnightly Review* for September, Mr. A. R. Wallace, has an interesting article on "Human Selection," in the course of which he especially criticises the several theories which have as their main principle the restriction and supervision of marriages. Speaking of them he says:

"Before proceeding further with the main question it is necessary to point out that, besides the special objections to each of the proposals here noticed, there is a general and fundamental objection. They all attempt to deal at once, and by direct legislative enactment, with the most important and most vital of all human relations, regardless of the fact that our present phase of social development is not only extremely imperfect but vicious and rotten at the core. How can it be possible to determine and settle the relations of women to men which shall be best alike for individuals and the race, in a society in which a very large proportion of women are obliged to work long hours daily for the barest subsistence, while another large proportion are forced into uncongenial marriages as the only means of securing some amount of personal independence or physical well-being. Let any one consider, on the one hand, the lives of the wealthy as portrayed in the society newspapers, and even in the advertisements of such papers as *The Field* and *The Queen*, with their endless round of pleasure and luxury, their almost

inconceivable wastefulness and extravagance, indicated by the cost of female dress, and such facts as the expenditure of a thousand pounds on the flowers for a single entertainment; and, on the other hand, the terrible condition of the millions of workers—men, women and children—as detailed in the "Report of the Lords Commission on Sweating," on absolutely incontestible evidence, and the still more awful condition of those who seek work of any kind in vain, and, seeing their children slowly dying of starvation, are driven in utter helplessness and despair to murder and suicide. Can any thoughtful person admit for a moment that, in a society so constituted that these overwhelming contrasts of luxury and privation are looked upon as necessities, and are treated by the Legislature as matters with which it has practically nothing to do, there is the smallest probability that we can deal successfully with such tremendous social problems as those which involve the marriage tie and the family relations as a means of promoting the physical and moral advancement of the race? What a mockery to still further whiten the sepulchre of modern society, in which is hidden 'all manner of corruption,' with schemes for the moral and physical advancement of the race!"

The writer adds that it is his firm conviction that when we have cleansed our existing social organization, and have made such arrangements that all shall contribute their share of either physical and mental labour, and all workers shall reap the full reward of their work, the future of the race will be ensured by those laws of human development that have led to the slow but continuous advance in the higher qualities of human nature. When idleness, and vicious or useless luxury on the one hand, and oppressive labour on the other, are alike unknown; when all receive the best education that the civilization and knowledge at the time will admit; when the standard of public opinion is set by the wisest and the best, and systematically inculcated on the young; then we shall find, the writer thinks, that a system of selection will come spontaneously into action which will steadily tend to eliminate the lower and more degraded types of man, and thus continuously raise the average standard of the race. He protests, and, as we think, with the soundest reason, against any attempt to deal with this grave question by legal enactments or by endeavouring to modify public opinion as to the beneficial character of monogamy and the permanence and indissolubility of marriage.

Several modern writers within recent years have dealt with the subject of the betterment of the human type, and have put forward various solutions of the problems. One writer, Mr. Hiram M. Stanley, contends that since natural selection so largely fails, recourse must be had to artificial selection. "The drunkard, the criminal, the diseased, the morally weak, should never come into society. Not reform, but prevention, should be the cry." The method by which this is proposed to be done is hinted at in the following passages: "In the true golden age, which lies not behind but before us, the privilege of parentage will be esteemed an honour for the comparatively few, and no child will be born who is not only sound in body and in mind, but also above the average as to natural ability and moral force." And he adds: "The most important matter in society, the inherent quality of the members which compose it, should be regulated by trained experts." But this proposal, as has often been pointed out, is objectionable even if it could be shown to be effective in securing the object aimed at. Another able writer on the subject, Mr. Grant Allen, has put forward an even more objectionable suggestion. Instead of any interference with personal freedom he proposes the entire abolition of legal restrictions as to marriage, which is to be a free contract to

last only so long as either party desires. The essential part of his method is that girls should be taught both by direct education and the influence of public opinion, that the duty of all healthy and intellectual women is to be the mothers of as many and perfect children as possible. For this purpose they are recommended to choose as temporary husbands the finest, healthiest, and most intellectual men, thus ensuring a variety of combinations of parental qualities which would lead to the production of offspring of the highest possible character, and to the continual advancement of the race. This theory, of which the above is a summary, though enforced with all Mr. Allen's literary skill, has been aptly described as "detestable." "It purports," writes Mr. Wallace, "to be advanced in the interests of the children of the race: but it would necessarily impair that family life and parental affection which are the prime essentials to the well-being of children; while, though it need not necessarily produce, it would certainly favour, the increase of pure sensualism, the most degrading and most fatal of all the qualities that tend to the deterioration of races and the downfall of nations." One of the modern American advocates of greater liberty of divorce, in the interest of true marriage itself, thus summarizes the essential characteristics and purport of true marriage: "In a true relation the chief object is the loving companionship of man and woman, their capacity for mutual help and happiness, and for the development of all that is noblest in each other. The second object is the building up a home and family, a place of rest, peace, security, in which child-life can bud and blossom like flowers in the sunshine." And for such rest, peace and security it is obvious that permanence is the chief pre-requisite. What is this but a return to, and a recognition of, an old truth, and the immutable teaching of the Church?

Mr. Wallace's own theory seems to be that a better method of improvement than that of securing the early marriages of the best would be the elimination of the worst; and that it is more important and beneficial to society to improve the average of its members by getting rid of the lowest types than by raising the highest a little higher. It is not more of the good the world wants so much as less of the weak and bad; and the survival of the fittest, he adds, is really the extinction of the unfit. The society of the future, he believes, will be best improved by "encouraging the activity of a still higher human characteristic—admiration of all that is beautiful and kindly and self-sacrificing, repugnance to all that is selfish, base, or cruel." His conclusion is the matter of fact and practical one that when the world allows itself to be guided by reason, justice, and a public spirit, and when the lesser problem of our present unequal social organization has been solved, then the greater and deeper problem of the improvement of the race may be safely left to the cultivated minds and pure instincts of the Women of the Future.

From this we think not many of our readers will disagree. The discussion of this grave subject is not least interesting as serving incidentally to further illustrate the unfailing wisdom, the unerring and saving instinct of the Catholic religion which has ever held as the most imperative and sacred of human duties the cultivation, in equal measure, of mind, and heart, and moral feeling. Upon no other basis, we believe, can any enduring hope of human betterment be built.

Many articles in THE CATHOLIC WEEKLY REVIEW are worth many times the price of a year's subscription. Send for sample copy.

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

At the last regular meeting of Branch 30 C.M.B.A., Peterboro., it was moved by Chancellor McIlmoyle, seconded by Bro. Smith, that the Rec. Sec. draft resolutions of condolence to the family of the late Bro. W. Halpin.

*Whereas*, Almighty God has been pleased to summon from our midst after a brief illness one of our charter members in the person of our much esteemed Bro. M. Halpin, to that great and unknown future, but we fervently pray to a happier and brighter home beyond the grave, be it now

*Resolved*, That we, the officers and members of St. Peter's Branch No. 30, (C.M.B.A.), desire to place on record our fraternal feeling for our deceased Bro., and also to tender his afflicted wife and family our most cordial and heartfelt commiseration, and pray that God may assist them to bear their loss with true Christian resignation, and be it further

*Resolved*, That the Charter of our Branch be draped in mourning for the space of thirty days in respect to the memory of our departed Bro., and that prayers be offered up that God may grant him eternal rest and happiness. That a copy of these resolutions be published in our official organs, THE CATHOLIC REVIEW, the Catholic Record, the C.M.B.A. Journal, also the Irish Canadian, of Toronto. And a copy be submitted to the bereaved wife and family and the same be spread on the Minutes of our Branch." May his soul rest in peace.

J. J. LYNN, Rec. Sec.

The Supreme Council of the C. M. B. A. last Thursday decided to refuse to give a representation to any Grand Council which is four months in arrears. The Grand presidents and Grand trustees were given the right to remove local medical examiners for cause. The Supreme legal advisers, medical examiner and chancellors were given votes in the Convention. The clause allowing Grand Councils to petition for a separate beneficiary jurisdiction was stricken out and all medical certificates were ordered deposited with the Supreme Recorder. Grand secretaries were ordered to furnish each member of the Law Committee with copies of their proceedings four weeks before the Supreme Council Convention, under pain of not having the amendments considered. The following officers were elected:—Spiritual Adviser, Right Rev. S. V. Ryan, Buffalo; President, James McGary, Franklin, Pa; first Vice-President, Michael Brennan, Detroit, Mich.; second Vice-President, A. Bonnot, Louisville, Ohio; Recorder, C. J. Hickey, Brooklyn, N. Y.; Treasurer, James M. Welch, Hornellsville, N.Y.; Marshal, D. D. Hughes, Titusville, Pa.; Guard, A. Valentine, Detroit, Mich.; Legal Adviser, J. J. Keena, Detroit, Mich.; Trustees, W. J. Bulger, Chicago, Ill., and E. J. O'Brien, Guelph, Ont.; Committee on Laws, J. J. Hynes, Buffalo, N.Y.; Eugene Bertrand, jr., Buffalo, N.Y., and John O'Meara, Peterboro, Ont.; Committee on Finance, James R. Whelan, Rochester, N.Y., and J. H. Breen, Detroit, Mich. It was decided to hold the next Convention in Montreal on the second Tuesday in October, 1892. All of the organs of the Grand Councils were made the official organs of the Supreme Council.

THE State of New York, and the town of Niagara Falls of that State, claims the honour of being the birthplace of the C. M. B. A. The original promoters were men of integrity and staunch Catholicity. On every hand they saw anti-Catholic benevolent societies drawing largely from the Catholic body. The Catholics, numerous as they were, could claim no distinctively Catholic association. Their foresight also enabled them to see that apart from benevolent objects, social ties between Catholics could be greatly strengthened by such an organization, and still higher and nobler such an association would be the means of doing an incalculable amount of good to its members.

Imbued with these praiseworthy motives the promoters of the C. M. B. A. set earnestly to work, and in December, 1876, the first branch of this now large and influential association was founded. Other branches were soon afterwards formed in several of the neighbouring cities. A few short years demonstrated the fact that the Catholic Mutual Benefit Association had come to stay. Like a mighty oak its branches have spread in all directions. It spread north into Canada where its growth has been rapid and substantial. It encompassed Pennsylvania and Ohio where hundreds soon joined its ranks. It caught the populous towns of Eastern New

York and its subsequent growth in that State has been most gratifying. Michigan has proved very congenial soil for the C. M. B. A.. Fifty-five branches compose the Grand Council, and the total membership of the association in that State is estimated at 3,800. Detroit has 17 branches of the C. B. A.

The Catholic Mutual Benefit Association issues two beneficiary certificates payable to the relations of members at death, a \$1,000 and a \$2,000 certificate. The period of admission is between the ages of 18 and 50 years. The assessments are on the graded plan. On a \$2,000 policy, they are, from 18 to 25 years, \$1.00; 25 to 30 \$1.10; 30 to 35 \$1.20; 35 to 40 \$1.30; 40 to 45 \$1.45; 45 to 50 \$1.65. The assessments on a \$1,000 certificate are one-half these amounts. The average number of assessments per annum are 16. The highest they have ever attained were 20. This year they will likely be 17 or 18. The round figures \$2,200,000 have been paid in beneficiaries. Several years ago a reserve fund was established. It is made up of five per cent. of the gross assessments and has already amounted to \$60,000. This fund has been created so that members of the association will not have to pay exorbitant assessments in cases of calamities. In this regard, it may be mentioned that the C. M. B. A. cuts off from membership in its ranks all persons living in the Southern States where epidemics are not unfrequent.

To become a member of the C. M. B. A., it is requisite that a person shall be a practical Catholic, and that he shall be older than 18 years and younger than 50.

## Men and Things.

Cardinal Lavignerie, who has just left England, has spoken of a royal pilgrimage to the grotto at Lourdes, of which the public had no knowledge. It appears that in the household of the Prince of Wales a lady of the highest rank believes herself indebted for a great favour to Our Blessed Lady, and that she has promised a visit to Lourdes as an act of thanksgiving. Some time ago in an audience with the Prince, Monseigneur Lavignerie had a conversation with the heir to the Crown of England:

"Your Eminence, will you conscientiously tell me if the priests, the guardians of the Sanctuary at Lourdes, are in good faith in their recital of the cures which they declare to have witnessed, and if one can trust their words?"

"Your Royal Highness," answered the Cardinal, "I vouch for the guardians of the grotto; as for myself, I have ascertained with my own eyes certain marvels which have been worked in this blessed place."

"In this case," answered the Prince, "there only remains for me to go to the grotto, but I shall do so in the strictest incognito."

This visit has taken place without doubt, but the secret has been kept until now.

The London *Tablet* has been publishing some interesting reminiscences of the late Cardinal Newman. One of these relates to "the absorbing earnestness of his Mass." It is said of him that he agreed with the eloquent Willis (in his own life-like "Loss and Gain") that the Mass should proceed rapidly. "Quickly as Dr. Newman's Mass went, it was none the less—nay, partly by very reason of its speed—an inspiring spectacle. He would sway forwards and sideways as he hurriedly recited the opening psalm *Judica me Deus*, and the balanced cadences of the succeeding *Gloria in excelsis* became a sort of exultant chant. Most noticeable, also, were the audible whisperings at the words of consecration, inclusive of a lingering emphasis and an unearthly tone at *mysterium fidei*. And then came the *Pater Noster*, recited with lovely devotion; each section of its first half being very feelingly dwelt upon, and divided off from its immediate neighbours by truly speaking pauses, yet without any sense of broken continuity. And then that tender petition for daily bread, *Panem nostrum quotidianum*, in the second part, became as the trustful cry of a loving child to its father; and was fittingly sustained, too, by the solemn, heartfelt supplication at the *ne nos inducas in tentationem*.

Surely," continues the writer, who mentions that he often served the Cardinal's Mass,—“surely the meaning of our Blessed Lord's prayer was borne in upon our young souls as it had never been before, as it never will be again; while scarcely to be wondered at was a London Oratorian Father letting fall the comment that he quite expected one day to see an aureole shining round the Padre's head as he stood at the holy altar.”

## THE FATHER MATHEW CELEBRATION IN MONTREAL.

The social celebration of the centenary of the birth of Rev. Father Mathew, the Irish apostle of temperance, which took place on the 13th inst., in the Queen's Hall, Montreal, under the auspices of the Irish Catholic Temperance convention, was largely attended by temperance workers and those interested in the temperance movement. Rev. J. A. McCallen, S.S., presided, and supporting him on the right were Dr. Hingston, Rev. E. Strubbe, C.S.S.R., Mr. James O'Brien, and Mr. J. J. Costigan, whilst on his left were seated Hon. Edward Murphy, Mr. J. J. Curran, Q.C.M.P., Ald. Kennedy, and Mr. H. J. Cloran. There were also on the platform representatives of the Young Irishmen's Literary & Benefit association, St. Anthony's Young Men's Society, Notre Dame, St. Peter, and St. James' Temperance societies, Rev. Luke Callaghan, Rev. Fathers Guiot, McGinnis, Brault, Guillette, Major E. L. Bond, Dr. Guerin, Messrs. J. M. M. Duff, Wm. T. Costigan, C. J. Doherty, Owen McGarvey, James Connaughton, John Power, B. Connaughton, P. Donovan, M. Conway, Rev. Bro. Director of St. Patrick's schools; Rev. Bro. James J. Rowan, Messrs. A. Cullen, M. J. Ryan, M. Sharkey, P. Doyle, A. Brogan, W. P. Kennedy, J. S. Reilly, James Milloy, Jno. Colfer, Thos. Kane, J. McGuire, Thomas Latimore and T. E. Moore. Occupying the private box in the hall were His Lordship N. Z. Lorrain, Bishop of Pembroke; Very Rev. L. D. Marechal V.G.; Rev. J. E. Donnelly, Rev. C. Lee, of Springfield, Mass.; Rev. Father Bonkeat, C.S.S.R., and Rev. Father O'Donnell.

In delivering his opening address, the reverend chairman extended a hearty welcome to those present and thanked them for their attendance in such large numbers at the social celebration of the centenary of the greatest apostle of temperance that ever lived. They were met to honour the memory of Father Mathew and they were likewise there to respectfully call the attention of the members of the Legislature to the fact that there were in Montreal a great number of temperance men and women who would like to be protected from the unrestricted license with which the liquor traffic was carried on in that city. If that night's demonstration helped to remove the dark cloud which hung like a funeral pall over their city, causing gloom and grief and sadness to so many hearts, and added to the ever noble virtues of the citizens a more universal sobriety than was now observed, the light, life and gladness it would give to the city would be a grand reward. The name of Father Mathew, he said, should be dear not only to the Irish Catholic heart, but to the whole human race, which was always ready to honour and acknowledge a benefactor of humanity. The work which Father Mathew undertook of saving society from the curse of drink had what might be called phenomenal success. Three months after he signed the total abstinence pledge at Cork on August 10, 1838, he had enrolled 25,000 persons. Two months later this number had been increased to 131,000, four months later to 156,000, and in less than a year he had gathered into his temperance society 200,000 members. In Limerick a similar success attended his preaching and in a few days 150,000 new disciples were added to the honourable roll of total abstinence. In Waterford, at the end of three days, 80,000 received the pledge at his hands, numbers of whom had come from the neighbouring villages and towns. In Scotland 80,000 persons were enrolled in the total abstinence cause and in England 600,000, whilst in the United States 600,000 more total abstinence pledges were administered by this indefatigable and zealous priest. In conclusion the rev. chairman expressed a hope that the memory of Father Mathew would ever live in the

minds of every Irishman, of every Catholic and of those who were grateful to a friend and benefactor of humanity.

Dr. Hingston gave a detailed account of the life and work of Father Mathew, and attributed his success to his abstaining from making his labour subservient to any other purpose, even to a religious purpose, always keeping aloof from political objects, always keeping to his mission of a priest and a temperance teacher, his unbounded charity, his love for his people, his moral elevation of character, and his tact and discrimination.

Mr. Curran, who was greeted with applause, said they had hoped to hear the eloquent and scholarly Bishop O'Mahony, of Toronto, but his feeble health prevented his attendance. Referring to the platform of the Catholic Temperance convention, which had been so eloquently spoken upon the day before by Rev. Father McCallen, he said the plank referring to the analysis of liquor would meet with general approbation. No man ought to wish to sell drugged liquors, and certainly no sane man wished to drink them. The law on the question was good enough as it stood. Consulting the Adulteration act, 49 Vic., cap. 108, Revised statutes of Canada, they found at section 17, "Alcoholic, fermented and other potable liquors sold or offered for sale shall be deemed to have been adulterated in a manner injurious to health if they are found to contain any of the articles mentioned in the schedules to this act." The law was all right. Under it the Health officer had prosecuted the vendors of diluted milk, the grocers had their starch and pepper and other articles analyzed and the analysis appeared in the blue books, but neither the municipalities nor the officers of the local Government would undertake to have the law enforced with regard to adulterated liquors that were poisoning the people, and for his part he would bring the matter under the notice of his friend, the Minister of Justice, who was not in the habit of standing any nonsense, and he hoped as a result of the Father Mathew celebration that the officers of the Dominion Government would be instructed to analyze the liquors manufactured and offered for sale. The life and labours of Father Mathew had been sufficiently dilated upon, his winning manners, his sympathy, his magnetism. Mr. Curran concluded an able and eloquent speech with a brilliant peroration in which he said, Ireland was again going through a great crisis. Would to heaven! that Phoenix-like, the spirit of Father Mathew would take possession of a new apostle of temperance and with constitutional freedom and sobriety the old land would be truly great, glorious and free—free from all degradation, regenerated socially and politically. He hoped in this free and happy land the movement would go on, and that in days to come, as to-night, the people would meet in thousands to honour the name, and proclaim the virtues, and imitate the example of the great apostle of temperance, who was the glory of Ireland and the benefactor of the human race.

The usual votes of thanks terminated the gathering.

#### A GENTLEMAN.

What is a gentleman? Is it not one  
Knowing instinctively what he should shun,  
Speaking no word that could injure or pain,  
Spreading no scandal, and deepening no stain?  
One who knows how to put each at his ease,  
Striving successfully always to please;  
One who can tell by a glance at your cheek  
When to be silent and when he should speak?

What is a gentleman? Is it not one  
Honestly eating the bread he has won;  
Walking in uprightness, fearing his God,  
Leaving no stain on the path he has trod,  
Caring not whether his coat may be old  
Prizing sincerity far above gold,  
Recking not whether his hand may be hard,  
Stretching it boldly to grasp its reward?

What is a gentleman? Say, is it birth  
Makes a man noble or adds to his worth?  
Is there a family tree to be had  
Shady enough to conceal what is bad?  
Seek out the man who has God for his guide,  
Nothing to tremble at, nothing to hide;  
Be he a noble, or be he in trade,  
He is the gentleman nature has made.

## General Catholic News

Rev. Father Salmon, parish priest of St. Mary's, Montreal, has returned to Rome from his trip to the Holy Land and is expected home early next month.

*La Semaine Religieuse*, of this week, contains a list of receipts for St. Peter's cathedral, Montreal, for the years 1888-89. The total is \$3,233.88, of which nearly one-half was contributed by the parishioners of Notre Dame.

At St. Michael's College, Rev. Father Vincent, vicar-general and ex-superior of the college, lies dying, worn out by a life of labour, at the age of 65. Over half of Father Vincent's life has been spent in Toronto, and much of the success of St. Michael's College is due to his arduous labours. All hope has been given up, and at the most the sufferer can live but a few days.

A meeting of the laity of the Catholic Church of St. Mary's, Kingston, was held last week to make arrangements for the investiture of Archbishop Cleary with the pallium on Sunday, 26th inst. Archbishops, bishops, priests, and laity from all parts of the Dominion and the United States have been invited to take part. The Archbishops of Ottawa and Montreal being in Europe, ecclesiastical representatives will be sent in their place. On the 27th inst., all that take part in the proceedings there will go to Alexandria to take part in the consecration of Bishop Macdonell.

A letter has been received from Archbishop Fabre at the palace, Montreal, conveying the intelligence that he reached Rome on September 27, and that he is enjoying the best of health, as is also his secretary, Rev. Abbe Archambault. His Grace is not expected to return until the New Year, and possibly not until Lent, as he has to wait his turn to confer with the Congregation of the Propaganda, which body is charged with dealing with the question of the sub-division of the diocese of Montreal.

Mgr. Duhamel, Archbishop of Ottawa, accompanied by his Vicar-General, Rev. Abbe Routhier, is also in the Eternal City on the same business, and if the division is decided upon the limits of the diocese of Ottawa may be affected.

The Archbishop of Montreal will oppose the sub-division now on the ground that it is inadvisable, and that the debt of the diocese should first be paid by the entire diocese, and if certain portions of it are detached the inhabitants of these will be freed from their obligations.

The present debt is \$250,000 or thereabouts, and the completion of the new cathedral, undertaken by the entire diocese, will cost some \$200,000. The friends of the Archbishop there state that when the debt is paid off and the cathedral is paid for, he may consent to the Island of Montreal forming a separate diocese.

It is understood that a formal protest has been filed against the appointment of Mgr. Labelle or the division of the diocese now. Mgr. Fabre during his stay in Rome is the guest of the Sulpicians at the Canadian College, while Mgr. Duhamel and the Abbe Routhier are staying with the Oblate Fathers. On the first day of his arrival Mgr. Duhamel had a lengthy interview with Cardinal Simeoni and then waited on Mgr. Fabre.

The Rev. Theobald Mathew centennial celebration by the Catholic Young Men's society of Montreal, on the 30th, in St. Patrick's parochial Hall, 92 St. Alexander Street, promises to be a thorough success. Rev. Martin Callaghan will speak on "The Life and Preponderance of the Apostle of Temperance." Mr. H. J. Cloran will answer the following query: "Prohibition or no Prohibition?" Mr. Frank E. Devlin, M.D., will speak on "Alcoholism and its Effects." Several ladies, whose vocal and instrumental ability have earned for them some note in musical circles, have consented to honour the centennial with their presence. This celebra-

tion is calculated to give a new impulse to the cause of temperance by treating it in its religious, legal, and medical bearing.

His Grace Archbishop Walsh presented on Wednesday of last week to the pupils of the Girls' High School (conducted by the Sisters of St. Joseph) the prizes and certificates awarded them by the Education Department and generous friends of the school. The Archbishop delivered an admirable address to the pupils, replete with encouraging words and good advice. He urged diligence in study and conscientious work in the acquisition of useful knowledge and the cultivation of moral duties. On the noble profession of teachers, to which some of them would aspire, he made apt comments, and he eulogized the good, solid education imparted by the noble band of teachers in the Catholic schools of this great city. The Christian Brothers, the nuns and Sisters laboured earnestly in the cause of education, and in other ways "did good by stealth, and blushed to find it fame." The glowing words of St. John Chrysostom on teaching the mind His Grace quoted, and concluded by saying, "God bless you, my dear children, your self-denying teachers and

the trustees who supply the means for the carrying on of this great and good work."

There must be great merit in SLOCUM'S preparations. His OXYGENIZED EMULSION of PURE COD LIVER OIL has taken the first place as a cure for consumption and kindred diseases. Every druggist sells it and no householder should be without it. The remedy is reliable and invaluable.

We would advise the Rev. Clergy, Nuns, and our readers generally, when they are requiring Church Ornaments or Religious articles to write or call on Desaulnier Bros. & Co., Montreal, for Catalogue and Price List.

Diamonds, Fine Watches, Novelties in Jewellery at D. H. Cunningham's Jewellery Store. Every satisfaction in ordered work and manufacturing. Designs and prices given for fine Diamond work, unset stones kept on hand. Best value in the city. Remember the address, 77 Yonge St., two doors north of King.

## NORTHROP & LYMAN'S

# VEGETABLE A Great Blood Purifier

# A Sure Cure for DISCOVERY

## Dyspepsia

### A Medical Triumph! A Very Bad Case!

HOW THE HEALTH OF ONE OF BELLEVILLE'S CITIZENS WAS RESTORED.

Remarkable Cure of Dropsy and Dyspepsia.

MR. SAMUEL T. CASEY, Belleville, writes: "In the spring of 1884 I began to be troubled with Dyspepsia, which gradually became more and more distressing. I used various domestic remedies, and applied to my physician, but received no benefit. By this time my trouble assumed the form of Dropsy. I was unable to use any food whatever, except boiled milk and bread; my limbs were swollen to twice their natural size; all hopes of my recovery were given up, and I quite expected death within a few weeks. NORTHROP AND LYMAN'S VEGETABLE DISCOVERY having been recommended to me, I tried a bottle with but little hope of relief; and now, after using eight bottles, my Dyspepsia and Dropsy are cured. Although now seventy-nine years of age, I can enjoy my meals as well as ever, and my general health is good. I am well known in this section of Canada, having lived here fifty-seven years; and you have liberty to use my name in recommendation of your VEGETABLE DISCOVERY, which has done such wonders in my case."

### DYSPEPSIA VANQUISHED.

MR. JAMES JOHNSTON, 4th con., 7th lot, Amaranth, writes: "Two bottles of NORTHROP & LYMAN'S VEGETABLE DISCOVERY cured me of Dyspepsia. Mine was a bad case and I had tried a number of other preparations without getting any benefit from them."

### Dyspepsia Had to Go.

MR. W. J. DEVELL, Wingham, carpenter and builder, writes: "Three years ago I was greatly troubled with Dyspepsia; a pain between my shoulders was so bad that I thought I would have to quit work altogether. No medicine gave me ease until I got a bottle of NORTHROP & LYMAN'S VEGETABLE DISCOVERY, which gave me relief. I continued using the medicine until I had taken three bottles, when I was perfectly well. I consider it invaluable as a cure for Dyspepsia. I know of several persons who have used it with the same benefit."

**NORTHROP & LYMAN CO.**  
TORONTO, PROPRIETORS.

25 CTS. **PISO'S CURE FOR THE BEST COUGH MEDICINE.** 25 CTS.  
SOLD BY DRUGGISTS EVERYWHERE.  
**CONSUMPTION**



## KEIRAN & McADAM

WHOLESALE & RETAIL

# COAL and WOOD

Best qualities of Hardwood, Pine, Slabs and Coal, on cars at all times and for prompt retail delivery and lowest prices.

We also handle an article in bundles Kindling at \$1. per hundred bundles, which gives great satisfaction.

## A Catholic

A CATHOLIC of good habits and fair education wanted in several sections of the United States and Canada. Permanent employment and good pay to industrious person. References.

**BENZIGER BROTHERS**  
36 & 38 Barclay st., N. Y.

**A. J. McDONAGH**  
**DENTIST**  
Office and Residence, 250 SPADINA AVE  
TORONTO

Third door south of St. Phillips' Church.

**BRODERICK & HERBERT**  
Undertakers and Artistic Embalmers  
FUNERAL DIRECTORS  
Open Day and Night. Charges moderate  
675 QUEEN STREET WEST

**NATIONAL COLONIZATION LOTTERY**

Under the patronage of Rev. Father Labelle.

Established in 1881, under the Act of Quebec, 32 Vict., Chapt. 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

**CLASS D.**  
The 40th Monthly Drawing will take place

**WEDNESDAY NOV. 19th**  
At 2 p.m.

PRIZES VALUE  
**\$50,000**  
Capital prize—One Real Estate worth \$50,000.00

**LIST OF PRIZES.**

1	Real Estate worth.....	\$5,000	5,000
1	do .....	2,000	2,000
1	do .....	1,000	1,000
4	do .....	500	2,000
10	Real Estate ..	300	3,000
30	Furniture sets ..	200	3,000
60	do ..	100	6,000
200	Gold Watches ..	50	10,000
1,000	Silver Watches ..	10	10,000
1,000	Toilet Sets ..	5	5,000
2,307	Prizes worth ..		\$50,000.00

**TICKETS \$1.00**

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.

**FIFTH MONTHLY DRAWING NOVEMBER 12, 1890**

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

Ask for circulars.

**LIST OF PRIZES.**

1	Prize worth \$15,000—	\$15,000
1	" "	5,000
1	" "	2,500
1	" "	1,250
2	Prizes "	500
5	" "	250
25	" "	50
100	" "	25
200	" "	15
500	" "	10
Approximation Prizes.		
100	" "	25
100	" "	15
100	" "	10
999	" "	5
999	" "	5

**3134 Prizes worth \$52,740**  
S. E. LEFEBVRE, -- MANAGER,  
51 St. James St., Montreal Can.

**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.

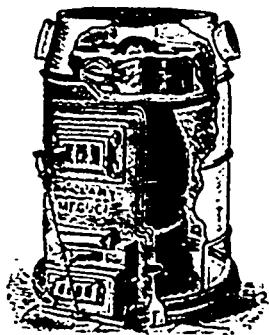
S. Lachance, Druggist, Sole Proprietor  
1538 and 1540 Catherine st., Montreal

**CONSUMPTION SURELY CURED**

TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully,  
T. A. GLOUCEM M.C., 186 West Adelaide St., TORONTO, ONTARIO.

**D. B. DENISON**



**581 Queen St. WEST**  
General dealer in  
**Stoves Ranges Heating Apparatus**  
Etc.

A complete line of Tinware, Coal Oil, etc., always on hand  
Agent for the celebrated

**McClary's & Copp's FURNACES**

These Furnaces cost 25 per cent less and consume only half the quantity of fuel than most other Furnaces

References given. Estimates Furnished  
Eave Troughing and Jobbing attended to

**TORONTO POSTAL GUIDE.** During the month of October 1890, mails close and are due as follows:

	Close.		Due.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East .....	6.00	7.30	7.45	10.30
O. and Q. Railway..	7.30	7.45	8.00	9.00
G. T. R. West.....	7.00	3.20		12.40
N. and N. W.....	7.00	4.10	10.00	8.10
T. G. and B.....	6.30	3.45	10.40	9.00
Midland.....	6.30	3.30		12.30
C. V. R.....	6.00	3.20	11.20	9.35
G. W. R.....	a.m. p.m.		a.m. p.m.	
	2.00		9.00	2.00
	6.00	4.00	10.30	7.30
	11.30	9.30		8.20
U. S. N. Y.....	a.m. p.m.		a.m. p.m.	
	6.00	4.00	9.00	5.45
	11.30	9.30	10.30	11.00
U. S. West States	6.00	9.30	9.00	5.45
	12.00*			7.20

English mails will be closed during Oct. as follows: Oct. 1, 2, 6, 8, 9, 13, 15, 16, 20, 22, 23, 27, 29, 30.

**TEETH WITH OR WITHOUT A PLATE**

Best Teeth on rubber, \$8; on celluloid \$10  
All work absolutely painless. Vitalized Air  
C. H. RIGGS, L.D.S., South east cor. King & Yonge sts. Toronto. Telephone 1-76

**EXHIBITION TIME**

APPROACHING.

Important to Hotels, Boarding Houses, And Housekeepers of Toronto.

**M'KEOWN & CO.**

Are opening the fall season with a special sale of Household Linens, Blankets, Curtains, etc. Hotels, boarding houses, and others wishing to make extra accommodation for visitors, will find this a rare opportunity of purchasing Household Napery at less than wholesale prices.

Table Linens were sold 52c yard, offered 15c yard.

Damask Table Linens were sold 40c, offered at 25c yard.

Damask Table Linens were sold at 50c, clearing at 35c yard.

Bleached Damask Tablings for 40, 50, 60c, were sold from 60c to \$1 yard.

**McKEOWN & CO.**

182 Yorge Street.



# ROYAL BAKING POWDER

Absolutely Pure.



A cream of Tartar Baking Powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1889.

## Dominion : Line : Royal : Mail STEAMSHIPS SUMMER SEASON.

Liverpool Service—Sailing Dates FROM MONTREAL, FROM QUEBEC.

Dominion.....	Thur. Oct. 9
Vancouver... Wed. "	15
Toronto.....	Thur. " 21
*Sarnia.....	" 30
*Oregon.....	" Nov. 6

Bristol Service, for Avonmouth Dock. SAILING DATES. FROM MONTREAL.

Knight Companion..... October 14th Ontario..... " 25th

Rates of passage per S. S. "Vancouver" Cabin \$60, to \$80. Return \$110 to \$150, according to accommodation. By all other Steamers \$40 and \$50, according to accommodation in three and two berth rooms. Return \$80 and \$90. Intermediate \$30. Return \$60. Steerage \$20. Return \$10.

\*These Steamers have Saloon, State-rooms Music room and Bath-rooms amidships, where but little motion is felt, and carry no Cattle or Sheep  
G. W. TOMMENSE, DAVID TOMMENSE & Co  
18 Front St. W. Gen. Agts.  
Toronto. Montreal & Portland

# ALLAN LINE

## SUMMER ARRANGEMENT, 1890.

Reduction in Cabin Rates

Liverpool, Londonderry, Montreal and Quebec Service.

STEAMER	From Montreal At Daylight.	From Quebec 9 a.m.
Parisian.....	30 July .....	31 July .....
Circassian....	13 August .....	14 August .....
Sardinian....	20 " .....	21 " .....
Polynesian...	27 " .....	28 " .....
Parisian.....	3 Sep. ....	4 Sept. ....
Circassian ..	17 " .....	18 " .....
Sardinian ..	24 " .....	25 " .....

### 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, \$85.00 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

# THAT TIRED FEELING

of which so many women complain on washday, is done away with by those who use the great Labor Saving "Sunlight" Soap according to directions.

## TIS A TRUTH

of which everybody may be easily convinced by a trial, that where "Sunlight" Soap is used, the hard drudgery of washing is removed, fuel is saved, unhealthy steam done away with, the clothes and hands are saved from injury.

Try the "SUNLIGHT" SOAP next washday. Drop your own ideas, and be open to honest conviction.



## MAGIC LANTERNS AND STEREOPTICONS

afford the best and cheapest means of object teaching for Colleges, Schools and Sunday Schools. Our assortment of Views, illustrating art, science, history, religion and travel, is immense. For Home Amusement and Parlor Entertainment, etc., nothing can be found as instructive or amusing, while Church Entertainments, Public Exhibitions and Popular Illustrated Lectures—did Holyday present. We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Parlor Entertainments for pleasure, or Public Exhibitions, etc., for MAKING MONEY, send us your name and address on a postal card (naming this paper), and we will mail you our **208 PAGE BOOK FREE.** McALLISTER, Manufact'g Optician, 49 Nassau St., N. Y. City.



Sleeplessness Cured.

I am glad to testify that I used Pastor Koenig's Nerve Tonic with the best success for sleeplessness, and believe that it is really a great relief for suffering humanity.

E. FRANK, Pastor, St. Severin, Keylton P. O., Pa. A GREAT BLESSING.

CLEVELAND, O., Sept. 1, 1887. I can most truthfully testify to the fact that here in Cleveland, several cases of epilepsy, which were cured by the medicine of Rev. Father Koenig, of Ft. Wayne, Ind., have come under my personal observation. In other similar cases great relief was given even if up to this time they have not been entirely cured. It would certainly be a great blessing if the tidings were more widely circulated that many could be cured by this medicine.

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

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

**KOENIG MEDICINE CO.,**  
60 W. Madison cor. Clinton St., CHICAGO, ILL.  
SOLD BY DRUGGISTS.  
Price \$1 per Bottle. 6 Bottles for \$5.  
Agents, Lyman & Co. Toronto

**FREE.** Send ten cents in silver and get your name and address inserted in the **WILLIS ALBERTS DIRECTORY**, and you will receive for years to come hundreds of newspapers, magazines and costly samples of all kinds; also, business offers which might pay you very handsomely. The great quantity of mail matter you will receive from the small investment will surprise and please you. Try it. Address, Drawer 2017, Montreal, Que.

**ASTHMA—CURED** never fails; send us your address, we will mail trial **FREE** THE DR. TAFT'S BROTHERS, ROCHESTER, N.Y.



# THE GREAT REMEDY!

By Destroying all living Poisonous Germs IN THE BLOOD.

## RADAM'S MICROBE KILLER

is a Safe and Sure Cure for all Diseases of Throat and Lungs, Kidneys, Liver and Stomach, Female Complaints and for all Forms of Skin Diseases.

Making Inquiries; no charge; convincing Testimonials at hand, write to. Ask your druggist for it, or write to

**Wm. Radam Microbe Killer Co. Ltd.,**  
130 King St. W., Toronto, Ont.

Beware of Imitations. See Trade Mark Please Mention This Paper

Sir Alex Campbell, John L. Blakie, Esq. President. 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 A. Fraser  
Chief Engineer Sec.-Treas.