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

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

Vol V

Toronto, Saturday, Oct. 3, 1891.

No 34

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 equal to five per cent. of amount of tender,
 must accompany each tender. This cheque
 will be forfeited if the party decline the
 contract or fail to complete the work con-
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 The Department does not bind itself to
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 Department of Public Works,
 Ottawa, 5th Sept., 1891.

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 Post Office, Vancouver, B. C.," will be re-
 ceived at this office until Friday, 2nd Oc-
 tober, 1891, for the several works required
 in the erection of Post Office, &c., Van-
 couver, B. C.
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 ment of Public Works, Ottawa, and at the office
 of C. O. Wickenden, architect, Vancouver,
 on and after Friday, 11th Sept., and ten-
 ders will not be considered unless made on
 form supplied and signed with actual sig-
 natures of tenderers.
 An accepted bank cheque payable to the
 order of the Minister of Public Works,
 equal to five per cent. of amount of tender.
 This cheque will be forfeited if the party
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G. W. R.	12.10	9.00	2.00	
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English mails will be closed during August
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The Catholic Weekly Review.

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

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

Vol V

Toronto, Saturday Oct. 3, 1891.

No 34

GERMAN CATHOLICS MEETING.

GERMAN-American Catholics from all parts of the United States met in Buffalo last week, and held a congress at which were discussed questions of importance to them as Catholics and American citizens. Tens of thousands of German-Americans were in the city during the congress. Conspicuous among those who took part in the deliberations were an Archbishop, several Bishops, and a large number of well-known priests.

Archbishop Katzer, of Milwaukee, Tuesday formally opened the German-American Catholic Congress as celebrant of pontifical high Mass. The preacher was Bishop Otto Zardetti, of St. Cloud. He spoke in German. He made a plea in justification of the veneration of the German language and the customs of the land of the fathers. Germany he likened to one's father or mother; America to his bride. They had left Germany and were wedded to America, and to the latter they should adhere. He said they should learn the language of their new country, but they were bound also to remember and love the language of the mother country. The Bishop closed with an eloquent tribute to the American flag.

After the Mass the laymen of the congregation dispersed, and the priests repaired to the first session of the Priester Verein. The only important action was the adoption of a constitution. The one heretofore in use was very brief, but in effect practically the same as that which was debated and voted upon. The name accepted is the "German-American Society of Priests." Membership is open to Catholic clergymen who are of German extraction or who have charge of German congregations, and also to those priests, regardless of nativity, who speak German.

The first object of the society is to give aid in the organization of annual conventions of all Catholic laymen in the United States. The aim of these conventions is to encourage and train Catholic laymen, so that they may take an active part in the solution of the social problems of the day from a Catholic point of view. The second object of the society is to practically aid in executing the resolutions adopted at the annual conventions. On the educational question the society's motto is: "Home rule for the American family. The right to control the education of children belongs to the parents."

The first business meeting of the open Congress of priests and laymen was held Tuesday afternoon. Between 300 and 400 delegates were present. The following officers were chosen: President, Edward Newhaus of Louisville; first vice-president, Frank Baumer of Syracuse; second vice-president, Joseph Stierle of Louisville; secretary, Matthias Ronr of Buffalo.

The platform as presented Wednesday night by Father Faerber of St. Louis offers most devoted affections to the Supreme Head of the Holy Church, and promises anew and for all time filial devotion and unfailing fealty.

It declares in favor of temporal power of the Pope, and greets, with the utmost pleasure, the idea suggested at the recent Catholic Congress held in Germany to call an International Catholic Congress for the purpose of urging the restoration of the temporal power of the Pope as an independent sovereign. "As political circumstances have prevented the adoption of said resolution in Europe, we believe that our beloved country, the land of the free, is the proper place for holding such a Congress, since we are not hampered by political prejudice and imperial intrigues, and that no time is more opportune than the occasion of the World's Fair at Chicago in 1893."

It protests against every interference with the parochial schools, and especially condemns the so-called Poughkeepsie plan, in which "religion has been made a side-show, and hence can have little or no religious influence in education."

It demands the full right and liberty to retain, without interference from any one, the German mother tongue, together with the language of the country.

It protests against all attempts to encroach upon the rights of the Indians in the selection and practice of their religion, and against the attempts that are made to withdraw from the Indian schools the support of the Government under the hypocritical plea of supporting the public schools, inasmuch as there is openly declared opposition against Christian education, and especially against the Catholic Church.

PROTESTANT TRIBUTE TO THE GREAT FATHER DAMIEN.

THE paths of fame and notoriety lie perilously near together, sometimes so close that it is difficult to point out the dividing line. But fame is that which exists after the hero's death, even though the hero die unknown, while notoriety is like a bubble on the river; and there are degrees of fame, and the price paid is not of gold or silver, but often the joy of life. For many years Father Damien immured himself in the leper colony of Molokai—gave up his life to save the souls of others, and the outside world knew it not. For many years he struggled, an obscure priest, on that horrible island of the Pacific, knowing that an awful death would be his; but his services and ministrations were not of this world, and he sought not fame. But the fame of a hero was his, after all—the sweet fame that is likened unto love, which is given freely, and cannot be bought by any man. Robert Louis Stevenson found the man and told the world about him, and perhaps a sweet breath of incense may have come to that lonely isle, and refreshed the passing hours of the martyr's life. For the incense was of the sweetest—the love and the prayers of the outside world which were given to the dying man. Yet he sought it not; and when the end came, the people wished to look upon the man, and there were no photographs, save one that had been quickly made after his death in the rude habitation of a leper. That was fame, and the story reached the uttermost parts of the earth; and while men listened, another name was coupled with his, and people heard that a "Sister Rose Gertrude" was to follow in his steps, and voluntarily cast away all the joys of the earth to relieve the stricken beings of Molokai. This was given forth at London, and the city found in the self-appointed "Sister" a pleasing subject, and the newspaper editor gave up a column to tell the world what she was going to do and to show what she looked like. The London reporter interviewed her, and when she came to New York the same proceeding was gone through with, and so it was all the way across the continent. People sighed as they looked at the gentle face in the Sister's hood, bought her photograph, and bade her a sorrowful good-by. They had never seen the bearded face, pinched and wan, that lay upon the pallet at Molokai. Then "Sister Rose Gertrude" went forth upon her mission, the doors of the outside world were closed, and people marvelled at the sweetness of fame when the successor to Father Damien was mentioned. But the paths of notoriety and fame lay very near together then.

Meanwhile in England a memorial was being prepared by the National Leprosy Fund, and is just finished. It is in the form of a cross of red Peterhead granite, and is to shortly mark the grave of Father Damien. Upon the front face of the pedestal is a finely sculptured portrait in white marble, set in an enriched circular panel. The cross is of runic form, wrought with Runic designs, and upon the lower steps of the pedestal, in English and in the Hawaiian tongue, are these inscriptions:

"Joseph Damien de Veuster. Born January 3, 1840; died April 19, 1885."

"Greater love hath no man than this, that a man lay down his life for his friends.—John xv. 13."

"This monument is raised to his memory by the people of England."

"This is the immortality of the world; yet Father Damien sought not the fame.—Flavel Scott Minns, in Harper's."

WILLIAM CARLETON.

WILLIAM CARLETON—the "Walter Scott of Ireland," as he was not unjustly called by O'Connell—was born at Prillisk, county Tyrone, in 1794. Several writers have placed his birth four years later; but the earlier date is the correct one. He was the youngest of fourteen children. His parents were in very humble circumstances; for they had to support themselves and their large family on a farm of but fourteen acres. Carleton, in fact, was born a peasant. His parents, however, though thus poor in material gifts, appear to have been rich in intellectual endowment, and to their early influence Carleton owed much of his after success. He himself has drawn the portraits of his father and mother; and though we may see the partiality of filial affection in the pictures, they bear, at the same time, the proof of fidelity to truth. "My father," he says, "possessed a memory not merely great or surprising, but absolutely astonishing. He could repeat nearly the whole of the Old and New Testament by heart, and was, besides, a living index to almost every chapter and verse you might wish to find in it. . . . As a teller of old tales, legends, and historical anecdotes he was unrivalled, and his stock of them was inexhaustible. He spoke the Irish and English languages with nearly equal fluency. With all kinds of charms, old ranns or poems, old prophecies, religious superstitions, tales of pilgrims, miracles, and pilgrimages, anecdotes of blessed priests and friars, revelations from ghosts and fairies, was he thoroughly acquainted. And so strongly were all these impressed upon my mind, by frequent repetition on his part, and the indescribable delight they gave me on mine, that I have hardly ever since heard, during a tolerably enlarged intercourse with Irish society, both educated and uneducated—with the antiquary, the scholar, or the humble mechanic—any single tradition, usage, or legend that, as far as I can at present recollect, was perfectly new to me or unheard before in some familiar or cognate dress.

This vast fund of information which the one parent placed at the disposal of Carleton, would, however, have been of little use if he had not had the imagination to fashion it into form: that imaginative power he received from his mother. "My mother," wrote Carleton, ". . . possessed the sweetest and most exquisite of human voices. In her early life, I have often been told by those who heard her sing, that any previous intimation of her presence at a wake, a dance, or other festive occasion, was sure to attract crowds of persons, many from a distance of several miles, in order to hear from her lips the touching airs of her country. No sooner was it known that she would attend any such meeting than the fact spread through the neighbourhood like wildfire, and the people flocked from all parts to hear her, just as the fashionable world do now when the name of some eminent songstress is announced in the papers, with this difference, that upon such occasions the voice of one falls only upon the ear, whilst that of the other sinks deeply into the heart." "This gift of singing," he goes on, "with such sweetness and power the old sacred songs and airs of Ireland, was not the only one for which she was remarkable. Perhaps there never lived a human being capable of giving the Irish cry, or *keem*, with such exquisite effect, or of pouring into its wild notes a spirit of such irresistible pathos and sorrow. I have often been present when she has 'raised the keene' over the corpse of some relative or neighbour, and my readers may judge of the melancholy charm which accompanied this expression of her sympathy when I assure them that the general clamour of violent grief was gradually diminished, from admiration, until it became ultimately hushed, and no voice was heard but her own wailing in sorrowful but solitary beauty. This pause, it is true, was never long, for however great the admiration might be which she excited, the hearts of those who heard her soon melted, and even strangers were often forced to confess her influence by the tears which she caused them to shed for those whose deaths could, otherwise, in no way have affected them."

The life which Carleton led in his boyhood was also eminently calculated to fit him to be the historian of the lives, thoughts and feelings of the Irish peasant. His early education was very desultory, for he had no other teacher than the master of the hedge school; and those men were of such erratic habits that their stay in any locality was uncertain. Among his earliest instructors was a Connaught man named Pat Frayme, who stood for the portrait of "Mat Kavanagh" in the tale of "The Hedge School." He also attended the school of a classical teacher at Tulnavert, whose name he does not give. He was really happy in his master when he was placed under the care of the Rev. Dr. Keenan, a cousin of his, who kept a school at Glasslough. Under the care of his kinsman the young fellow was making considerable progress, especially in the classics; but, unfortunately, Dr. Keenan removed to Dundalk, and Carleton had to return to home and idleness. As he was intended for the Church by his relatives, he was exempted from any share with the rest of the family in the labours of the field. The problem of getting the education necessary for entrance into Maynooth was, by the departure of Dr. Keenan, once again presented to the minds of the parents, and they resolved to resort to the expedient which in those days was still one of the commonest habits of the country. They determined that their son should go as a "poor scholar" to Munster—the land of learning for

many centuries in Ireland. The youth set out on his travels, but they were brought to an abrupt conclusion by a curious and characteristic circumstance. Exhausted by fatigue, still heavy with the sorrow of leaving home and relatives, and timorous as to the uncertain future, the lad in his sleep was visited by an ominous dream, and without more ado returned from Granard, which he had then reached, to his native Tyrone.

The two years that followed were spent, partly in desultory reading, and partly in such amusements as the country side afforded. Among the books which Carleton read, that which produced the deepest impression on his mind was "Gil Blas;" and it was probably the perusal of the adventurous career of Le Sage's immortal hero that prompted Carleton to long for contact with the world. Soon after, at all events, he sought and obtained through the influence of a clergyman—the nephew of his parish priest—a situation in the family of Piers Murphy, a well-to-do farmer in county Louth. After some time spent in this employment he was again seized by the desire for a more exciting existence and a more conspicuous stage; and in search of fortune he started for Dublin, arriving there with the sum of two shillings and ninepence in his pocket. The metropolis gave him but a grim welcome; and for a long time he went about vainly seeking every and any sort of employment. One anecdote of many to illustrate this period of his career. A bird-stuffer is in want of an assistant, and young Carleton, ready for anything, offers himself for the vacant post. He is asked what he proposed to stuff birds with, and his reply is "potatoes and meal." At last he determined to resort to the last desperate remedy of the unfortunate—he resolved to enlist; previously, however, after the manner of the English poet Coleridge, addressing a letter, in tolerably good Latin, to the colonel of the regiment he proposed to join. From that gentleman he received a kind reply and a remittance, which diverted him from his purpose; and soon after he managed to obtain some tutorships: it was while thus employed he met the lady whom he afterwards married.

Among the acquaintances with whom he was brought in contact in his new occupation was the Rev. Cesar Otway, an accomplished Protestant clergyman, who was then joint-editor of a Dublin periodical, the *Christian Examiner*. Mr. Otway had recently written a work in which there was a description of Lough Derg. In his boyhood Carleton had made a pilgrimage to this same historic spot; and as he was detailing his adventures Mr. Otway interrupted him with the natural suggestion that he should commit them to paper. Carleton modestly promised to "try." The sketch was written, approved, printed in the *Christian Examiner*, and so Carleton made his entrance into the world of literature. At the end of two years he had contributed about thirty sketches to the same periodical; they were collected in a volume, and published under the title "Traits and Stories of the Irish Peasantry." This was in 1810, and Carleton had accordingly reached his thirty-sixth year when his first book was published. The success of the volume was great and immediate: in the course of three years it had run through several editions. A second series appeared in 1839, and the next year came yet another volume entitled "Tales of Ireland." On the whole those early stories of Carleton are perhaps the best he ever wrote; indeed, in perfect fidelity to Irish life, in their delineation of the broad humor and profound sorrow of Irish men and Irish women, they are probably unequalled by the productions of any other pen, Irish or foreign. Many of the tales contain glimpses of Carleton's own feelings and personal experience. In "The Hedge-school"—as we have already stated—he draws a picture of the schools and the teachers of his own boyhood; in "Denis O'Shaughnessy going to Maynooth" he describes himself, when he was still filled with the desire of becoming a priest; and in "The Poor Scholar" we have a description, partly of the adventures he had, partly of those he might have encountered, when his parents resolved to send him from home to be taught in the educated province. Perhaps the last mentioned tale is the finest in the whole series. In it we have a description of the tenderest and best feelings of the Irish heart; the touching attachment of parents to children, and of children to parents; the love of learning, the readiness of sympathy for each other among the poor; the hospitality and the general kindness of the people. Many of the incidents in the story are conceived in the spirit of the truest pathos; and the happy ending to the many sorrows of the "Poor Scholar," and of his much-tried parents, can be read by few without feeling the breath come quicker, and the eye grow dim.

The "Poor Scholar" is a picture of the domestic and more tranquil feelings; but the "Traits" are, besides, full of pictures of the darkest national passions. "Donagh, or the Horse-stealers," presents a thrilling portrait of the effect of superstition on a criminal nature; "The Party Fight" portrays the fierce animosities which religious and political differences can excite among the ignorant; and in "The Lianhan-shee" there is a fine description of the struggle of a tortured and frantic conscience. Finally, there are stories in those first volumes of Carleton, in which he turns to lighter and more joyous scenes; and some of the tales are as fine specimens of the broadest farce as others are of the deepest pathos. In "The Hedge-school" and "Denis O'Shaughnessy," the pretentious and sesquipedalian languages in which the old classical masters used to indulge, cannot be read without aching

sides; and the story of "Phelm O'Toole's Courtship" is told with inexhaustible humour. So far for the "Traits;" the chief story in the "Tales" is "The Dream of a Broken Heart," which has been well described as "one of the purest and noblest stories in our literature." Up to this time Carleton had not ventured beyond a series of short flights: his tales were nearly all brief and unconnected with each other: and there was the natural impression that he was incapable of writing anything like the ordinary novel, of considerable length, with a well-conceived and well-worked-out plot. His answer to these objections was the production in 1839 of "Fardorougha the Miser."

To be Continued.

THE HOLY COAT AT TREVES.

The account of these relics is based on the history given in the work of M. Rohault de Fleury, "Sur les Instruments de la Passion," p. 252.

BY THE VERY REV. CANON MOYER.

The seamless garment worn by our divine Lord is said to be preserved at the Cathedral of Treves. It is regarded as one of the most precious relics of the Church. It is exposed to the view of the public only at intervals of many years, and the exposition is consequently an occasion of great solemnity and of numerous pilgrimages. When it was exposed in the year 1810, more than 100,000 pilgrims visited the Cathedral. The last exposition took place in 1844, and the number of pilgrims exceeded a million. The Bishop of Treves resolved to mark the present year by another such solemnity, and in August the relic was once more set forth for the veneration of the faithful. Immense preparations have been made to celebrate the exposition, and pilgrimages have been and are being organized from all parts of Europe. In view of the prominence of the event, and the comments which it is eliciting from the non-Catholic public, there are certain facts which it may be desirable that all Catholics should have well in mind.

All vesture worn by our Lord is an object of the Church's veneration. It is held that according to the Jewish custom, the outer garments used by our Lord would be chiefly three: 1, a tunic; 2, an over-tunic; 3, a mantle or cloak.

The tunic was shaped like a shirt or surplice. It reached to the knees. It had short full sleeves reaching barely to the elbows. It was close-fitting round the waist. The over-tunic was a long robe like a cassock or soutane, covering the whole person and reaching to the ground. The mantle or cloak was worn over both the above described garments, and was generally laid aside when indoors. Two mantles are mentioned in Holy Scripture as worn by our Lord—the purple garment in which He was clothed when shown by Pilate to the Jews, and the white garment in which He was derisively clothed by Herod. Several of these garments are said to have been preserved in various parts of the Church. In most cases, the relic consists not in a whole garment, but in a fragment. It is to be noted that relics which are only a fragment or a part are usually styled by the general name of the whole from which they are taken. Thus a small piece of our Lord's mantle preserved at Moscow is called "the Mantle of Christ." So, too, a small portion of the skull of St. John is called simply "the Skull of the Baptist." It is plain that such relics may be divided into a great many pieces or portions, and venerated in different parts of the Church. Thus we may have a portion of a saint's skull in Madrid, another in Rome, and another in Constantinople. The fact that each is described simply as the "skull" of the saint has led certain would-be-wit Protestants into the supposition that we believe that the saint had three skulls, and others of the more earnest kind into concluding, that if the skull at Madrid be genuine, the other two at least must be impostures. The solution is surely a very simple and natural one, and lies in the fact that relics are generally divided into fragments, and that the fragment, in common parlance, is styled by the general designation of the whole.

Holy Writ mentions the "seamless garment" of our Lord, which was given to the executioners, and for which they cast lots. This garment is said to have been preserved at Jerusalem for the first three centuries until the finding of the Holy Cross by St. Helena, the mother of the Emperor Constantine. St. Helena is said to have sent the "Holy Coat" to Agritius, Bishop of Treves (then the capital city of the Western Empire). These facts rest upon tradition, and there are no written documents on the subject earlier than the 12th century. In 1196, John, Archbishop of Treves, during certain works of restoration which were being carried out in his Cathedral, discovered the casquet which contained the Holy Robe. He had it placed under the High Altar, where it remained until 1512. The relic was subsequently removed to other places, but was restored to Treves in 1810. On opening the casquet there was found inside a second case, covered with leather and, like the outer one, closed with three locks. Inside of this was found a third or innermost case, wrapped in linen. When the linen was removed, the case was found covered with a gold lace-work with twenty-five unbroken seals, the same as on the sealed document or statement which was found on the outside. Under the lace-work the case was fastened with two locks. When opened the case

was found to contain three successive wrappings of silk—red, blue, and white. Inside of these, lying at full length, but folded once by the breadth, was found the Holy Robe. On examining the robe, it was found that in certain parts a very fine stuff had been laid over the original with a view to preserve it. In course of time this fine material had worn away and fallen in pieces. Many of such pieces were collected by pious persons and preserved as "pieces of the Holy Coat." But this they were not, as the coat itself is still entire. The coat itself has been proved to be of the most ancient texture. The inside is darker than the outside. It is whitish in some parts and grey in others. The threads are minutely fine. It is about 4 feet 6 inches long. Under the sleeves it is about 27 inches wide. It grows wider as it descends, and is 3 feet 6 inches at the foot. This robe is much longer than an ordinary tunic.

THE RELIC AT ARGENTEUIL.

The relic preserved at Argenteuil has the following history. Gregory of Tours, writing in the 6th century, says that the tunic of our Lord was preserved at a town in Galatia, about 150 miles from Constantinople. It was kept, he says, in a wooden chest, in a secret vault in a church dedicated to the Archangels. Thence it was carried to Jaffa, to preserve it from being carried off by the Persians, who invaded the country in 590. Gregory had these facts from the Bishop Simeon, who visited Tours in 591. In 594, three patriarchs, John of Constantinople, Gregory of Antioch, and Thomas of Jerusalem, solemnly transferred the relic to Jerusalem. Twenty years later, with the Holy Cross, it was captured by Chosroes, King of Persia. In 624, the Emperor Heraclius recovered both relics, and had the Holy Coat taken to Constantinople. In the 8th century, the Empress Irene sent the Holy Coat to the Emperor Charlemagne. This Emperor placed the relic in charge of his daughter, who was a nun and Abbess of the great religious house at Argenteuil. The solemn translation of the relic took place on the 18th of August, 800. In 857 the monastery was taken and laid in ruins by the Normans. The nuns before taking to flight, hid the relic in one of the walls, and for a long time it was believed to have been lost. In 1156 it was refound by the Benedictines who had rebuilt the monastery. A charter was drawn out attesting the discovery, and is signed by Louis VII., the clergy, and leading members of the court. In 1569 the church was burned by the Huguenots, but the relic, preserved in a wooden chest, escaped injury. In 1790, fearing that the relic would fall into the hands of the Revolutionists, the parish priest divided the relic into several portions and gave them in charge to several of his parishioners. When the Revolution had passed over in France, the chief parts of the relic were restored to the Church in Argenteuil. In 1854, at the request of Pius IX., a small portion of the relic was sent to Rome. The texture of the robe at Argenteuil is of camel-hair very finely woven, and is not unlike canvas. According to the testimony of the inhabitants of Argenteuil, who saw the relic before it was divided, the robe was one that would have reached below the knees, and had sleeves which would half cover the arms. Other relics at Moscow, Venice, and elsewhere, are but portions of the robe or mantle of our Lord.

THE TEMPORAL POWER.

Catholic congresses held in Spain, France, Belgium, Germany and the United States within the past few months have declared unequivocally in favor of the restoration of the Pope's temporal power. Resolutions denouncing the glaring robbery of the church by the brigands who followed Garibaldi and Victor Emmanuel have been passed, and the subject is therefore accepted almost universally as Catholic policy. After twenty years have elapsed the hopes entertained by the Italian politicians, that the Catholics of the world would, in time, acquiesce in the looting of the Papal lands and treasures, have been proven vain and visionary. Indeed, as time goes on the indignation over the outrages perpetrated against the Holy See increases.

The "unification of Italy" was accomplished by stripping the Sovereign Pontiff of his temporal possessions. The other nations of Europe acquiesced in the pillage because they fondly hoped that the destruction of the temporal power would tend to weaken the influence exercised by the head of the church in spiritual matters. They fancied that they saw in the new policy of Italy the beginning of a series of blows which would batter down the Papacy and cripple the church. But some of the men who planned and plotted on this line have since died; their memories are only recalled now in detestation; others have been dethroned and disgraced by popular vote, while others still are tottering on the brink of ruin. The church goes on with her mission uninterruptedly, her scope of Christian endeavor is increasing daily, and the loyalty of her children was never stronger or more pronounced than it is to-day. This is her answer to the infidel horde that despoiled her.

The fact that there has been a strong and spontaneous expression of sentiment favorable to the restoration of the Pope's temporal power in all parts of the civilized world is the best proof of the devotion of the Catholic millions to the cause of their Supreme Pontiff. It has been remarkable, too, that the movement which has attained such momentum of late is confined almost wholly to the ranks of the laity.

Some of the best writers and thinkers among that section of the faithful have expressed their views upon the subject, and, in almost every instance, in its favor.

This is the more to be wondered at when we reflect that the spoliation of the Holy See was accomplished suddenly, and with a brutality that almost paralyzed Catholic effort to resist it. There was a necessary acquiescence, or rather an absence of struggle, on the part of the Christian world, and it was hardly expected that so strong a revival of popular interest and earnest agitation would come to the surface within a generation. The action of the Catholics of Spain, Germany, Belgium and France, supplemented as it is by the declarations of the recent German Catholic convention at Buffalo, will, doubtless, give an impetus to the movement which will make it a live issue for discussion at the next convention of the Catholic bodies of the United States.

BRIAN DALY.

BY LOUISE EMILY DOHRK.

SOMEWHERE on the west coast of Ireland is the little white village of Varkeely. It is many miles from any railway station, and the covered car that goes leisurely along the Karna Road is the chief means of communication between it and any kind of town. It stands on high table-land overlooking the sea—the great mighty expanse of ocean that lies, ever restless and always grand, with nothing—absolutely nothing—breaking the distance between those high brown cliffs and America.

The villagers were chiefly fisher-folk, who went down the steep road that often wound between bracken or furza, sometimes was cut in the rock, right down to the yellow sands, and there, off the slip, were their little boats, moored or drawn up high and dry under the west cliff rock, which towered above its fellows the highest of them all. The people rarely went into Karna, unless it was to sell their fish, but generally they sent it in by the carts. A great many of the inhabitants had never been out of Varkeely in their lives; they had been born there, many of them married there, and there were laid to rest under the shadow of the grey church, with its ugly white tower. True, indeed, there was one old man who lived all by himself, and it was known as a positive fact—no mere hearsay, mind you!—that he had been to Dublin many years ago. It was well authenticated, for some of the villagers had seen him go, and he had brought back proof positive of his visit: a new coat bought in Dublin itself and a long unfolding book of views of Dublin. Stephen's Green and Carlisle Bridge and the Custom House—and that lovely view off Carlisle Bridge that even in the grey climate of Ireland reminds one of Venice, if one chances to see it when the sunset is gilding it with glory. Besides that he had a great many anecdotes to tell of the fortnight he had spent there. He had kept his eyes open and had his wits about him, and he had seen a great many wonderful things. He had been to High Mass at St. Kevin's, and he had seen Dublin Bay; and spite of the beautiful purple Wicklow Hills and Ireland's Eye rising so proudly in the bay itself, he thought that it was a "poor, very poor say," compared to what he could see every day from Varkeely. The villagers looked up to Brian Daly with much respect, chiefly on account of his having travelled so far, and his opinion was sought after quite next to that of Father Flagan.

He was past seventy now and he rarely went to sea, but lived all by himself in his little cabin, from which he could see the great sea.

There was once an old German philosopher who was showing his very small garden to a friend, and that friend remarked upon the smallness, whereupon the old German said, with a smile, as he looked up to the great canopy of sky: "Small, yes, but everlastingly high, you see!" Brian Daly had never heard this anecdote, and yet he was practically saying the same kind of thing to himself very often. Old and poor, with no kith nor kin belonging to him, yet from that tiny cabin he could look on the wide expanse of water, and it had its own language to him. The sea has its voice, and so has everything in this wonderful world of ours, only we do not hear it if we are in too great a hurry and if we bring no love with us to the study. But this is digressing.

One autumn evening, when the horizon was aflame with the gorgeous colours of the sunset, Brian Daly sat in the doorway of his cabin, which was perched quite on the edge of the cliff. The view he had was truly magnificent. The enormous crescent of brown rocks of every shade and gradation of the colour held in the great ocean, with its narrow fringe of sand, which gleamed grey gold in the evening light. It was very calm then, and the sea washed up slowly, the tiny wavelets with their white long plume of surf coming and receding very placidly. You could hear the wish-wash of the water as it came up and drew back again gracefully, and then the periodical big wave that lashed the sands with its own powers. Yes, you could hear that, and also the screech of the sea-mews as they went home to bed in their dormitory under one of the brown rocks, where a freak of Nature had hollowed out a kind of chamber for them, which they held as their own property. The sea that evening, how can any pen attempt to describe it! Far and wide as the eye could reach, even to where the hori-

zon line was lost in the far distant sky, it was all glittering and quivering, reflecting the glory of the heavens. Across the trembling waves was a great pathway of golden light, such as one might imagine would feel the touch of angel feet, such a road as could almost be fit to lead to the Heavenly Jerusalem, for the glory of Heaven and the celestial radiance belonging to it seemed caught into that beautiful way.

Brian was mending a fishing-net, as he sat there in the evening: his long white hair, on which his flaxen cap was set, was stirred by the sea-breeze. His features were rough-hewn and weather-beaten, but the eyes were kindly, deep grey in color, and Brian's face was one you could have trusted anywhere. His large old brown hands were moving slowly; the veins stood like ropes on them.

The walls of his cottage were bare outside, for the situation was so exposed nothing would grow on them, and flowers did not thrive in his slip of garden, which adjoined his potatoe field. But inside the cottage it was different, and Brian had all kinds of things ornamenting the walls, and in one corner was a very special little place which he kept in very particular order. There was a crucifix there and an image of our Lady, and one of St. Patrick, a little boat full of holy water, and the bit of blessed palm which he had carried away from church last Palm Sunday. There was a book of prayers there too, which always lay before our Lord's image, and which was very precious to Brian, though he could not read a word of it. He could not read or write, but his mind was by no means vacant and empty on that account, and ignorant as he was of the world and its ways, he knew his religion and he loved Nature.

He had not always been as lonely as he was now. Many years ago he had married Mary Donagan, who was just about the prettiest girl Brian had ever seen; and though outsiders might not have regarded her with the same loving eyes that he did, still every one would have acknowledged that she was beautiful. She was tall and slight, and her blue-black hair was long and silky, and her eyes—well, they were the colour of the sea when the clouds hang over it, dark purple, with long curly lashes. They were a handsome pair as they stood to be married in the little church one June morning. They were both of them orphans, and they were really and truly in love with each other. But that time of happiness had been a very short one. In one year Brian experienced the two greatest troubles that he ever went through. One I cannot tell you about yet; the following pages will disclose it: the other was the death of Mary, who was laid to rest with her newborn babe beside her, there just under the eaves of the church where they had been married.

He never married again. No one could take his Mary's place to him, and he wanted no one else, and so he lived on doing his duty, serving God, and feeling that every day was bringing him nearer the time when he should see his Mary again. The coat he had bought in Dublin to be married in he never wore after she died. It lay in an old trunk, together with a long crimson Galway cloak, and sometimes on a winter night, when the winds roared round the cottage and the waves dashed high against the rocks, he would open the trunk and look at them. And Mary's prayer-book he kept very sacredly. She was a scholar, you see, and could read quite grandly, "quite as well as the priest himself, barring the Latin," so Brian had been proud to explain to his friends on his marriage; and he liked to keep that well-thumbed book close to the image they both had loved so well, which Father Flagan had given them on their wedding-day.

As he sat there that autumn evening he presently heard a sound of whistling, and looking up he saw Patrick Hogan, a young boy, coming up the winding path to the cottage. Barefooted as the child was he was poorly clad, but clean, and his little face was beaming with joy, as he came to find his old friend and tell him the wonderful news of the birth of the new baby; a girl this time.

"I'm glad o' that; wid six gossoons, it's about time for a change," said Brian.

"She's not much to look at at present," said Patrick, "but she'll be rare and purty by-and-bye, for her eyes are fine. An' she'll be christened Mary, in course."

"In course," echoed Brian. "An' now, Pat," he continued, looking gravely at the child, whose twinkling black eyes were full of life and expression; "and now, Pat," said Brian, "there's a thing or two I've got to say t' ye, and I'm not the boy to lave away from saying of it."

"What's the things?" inquired, Pat, as he stood one foot curled behind the other.

"Well, Pat," said Brian, "why didn't ye come to yer. Communion last Sunday, eh? I was looking for ye and says I, 'Pat,' say I, 'is away anent that far-off corner,' but Pat wasn't anything of the kind." Patrick was silent.

"What's come to you, Pat? Was it ill ye were?"

Pat shook his head. "I goes to Mass regular," said he, "along o' the other childer."

"I know that," said Pat. "Shure do ye think I'm a fatter saying that a Catholic boy born and bred, one as knows his duties and been raised to do'em, would do sich a thing as stay from Mass when he had his legs to carry him there? Get along wid ye!"

"No. I always goes," said Pat, again.

"Ah, but me boy, its your Communions I'm thinking about. 'There was Father Flagan now, God rest his soul,'" said Brian, giving his cap a shove as he spoke, "and he looked after ye shure enough, but now we've a now priest," says I, "I'll just give an eye to Pat, I will," says I."

"I don't like going to Communion," said Pat, thoughtfully, "cause of going to confession first."

"Well, shure you wouldn't think of going to Holy Communion and taking the Blessed Host in your mouth, unless ye had got yerself clear inside and out?"

"No, no, of course I know that, Brian, but there's a thing or two I can't give up very well, and the priest won't give me absolution unless I do."

"What's that?"

Pat looked at Brian, not sure whether or no he should take him into his confidence, but he decided that he would. "Ye won't tell tales on me will ye?"

"Is it likely I should?" said Brian rather scornfully. "Is Brian Daly the boy that's the like o' that?"

Then Pat told him a long story about how he had got into the company of some boys who were leading him into all sorts of mischief, not to say wrong. One of the things they did was to go into Karna on market-days, and rob the fish-baskets as they stood in the yard near the market-place, and the ill-gotten money which the child spent in sweets laid like a weight on his conscience, and Brian soon found out that that was keeping him from the altar, to which he had gone so regularly since his first Communion three years ago.

After a little talk Brian persuaded him to promise to go to confession.

"But the other boys; shan't I niver go wid them any more?"

"You ask Father Haggerty all about it. Shure I ain't the priest," said Brian, "and now, let me tell you, Pat, that you must never forsake the altar where the Blessed Jesus comes Himself to us."

"I know," said Pat. "Brian, did you when you were a small boy, the likes o' me, did you find it always aisy to be good?"

"Aisy? Niver a bit! 'Tain't aisy, I don't take it, for very few people."

"It's so much aisyer not to be, jist to go right along as one likes," said Pat.

"To be sure it is," said Brian, "only you see, God is very good to us, and He knows that wherever we are we'll always find summat to tempt us away from Him. There's a power of ways of doing wrong and committing sins, but Pat, my boy, we musn't go and get down-hearted because of that. We've just got to use our wits and our rayson, and we'll see that we've hapes o' things to help us."

"Saying prayers and going to Mass, eh, Brian?" said Pat, who was a thoughtful child. The old parish priest who had prepared him for his first Communion had been very anxious over him, knowing that the child's strong nature possessed capabilities of good or evil in a very marked degree. "It's a sinner or a saint he'll be," thought Father Flagan. A short illness had sent the old man to his rest after a life spent in varkeely, tending his few poor sheep there with faithfulness and care. His prayers for them were going up still, and who knows if Pat's tender conscience was not an unseen answer to them?

"Yes," said Brian. "There's everything to help us, and if the devil is strong, and he is, bedad, and we're like enough to listen to his blarneying, and then there's the inside of us that pulls us all to wrongs, somehow, well then there's all the angels and the saints lookin down on us and helping us, and there's the biggest and strongest help of all," and Brian paused.

"Whats that?" asked Pat, struck by a strangely awed expression in the old man's face.

"Well," said he, again touching his cap. "you see its the Holy Communion. Jist to think of it Pat, jist to think of it! Why when we think of all that Blessed Jesus did for us, jist being nailed to that cruel Cross for our sins, and not content wid that! There, His love's so great we can't understand it," continued Brian, "but it goes down to our hearts and make 'em warm up, why jist to think of him coming to us and living in the tabernacle on the altar:—let alone a grand place all jules and gold, but jist a poor altar such as ours. He comes there, Pat and we can't see Him, but we know He's there and then when we take the Blessed Host into our mouths, and He comes into our hearts, why we are as strong as giants!"

"Are we?" said Pat, who had not looked at the matter in this way before.

"Of course we ate. All by ourselves we can't do right nor say no to the devil, but when we've got Jesus inside of us He helps us, and we can do grand things, and fight the old gentleman in a twinkling."

To be continued.

IS THE CHURCH GROWING IN AMERICA?

The publication of the Census Report on the estimated Catholic population of this country has raised the question whether the Church is gaining more by conversion or losing by the falling away of her own children. The question is a difficult one, and the answer to it will vary in different localities. The Catholic Citizen of Milwaukee, has been publishing a number of letters from correspondents in the North-

Western States, from which the Boston Pilot makes the following interesting excerpts. Among the correspondents were both priests and laymen. They included the Rev. John Gmeiner, of St. Paul, Minn., well known as author and theologian; the Rev. John Conway, editor of the *Northwestern Chronicle*; the Rev. H. F. Fairbanks, rector of a large parish in Milwaukee, and author of a successful volume of travels in the Holy Land; and Messrs. R. W. Burke, Joseph Schaeffer of Waco, Tex., P. C. Webber, of Kansas, Martin I. J. Griffin, editor of the *I. C. B. U. Journal*, who represent different ancestries and environments, and a diversity of business interests.

The priests are at one in blaming mixed marriages, misdirected social ambition, deficiency of religious education and—in the care of the children of non-English speaking immigrants—neglect to teach the young their faith in the language of the country.

Father Gmeiner says the Church is losing membership in America; but that the loss is now insignificant in the older States in comparison with what it formerly was. Some of the main causes, as insufficiency of priests and dearth of religious schools, have gradually disappeared.

"As to emigrants," says Father Gmeiner, "some lose their faith in America because they did not have much of it when they left Europe. As long as they lived in Europe, they followed the crowds on Sundays to the Catholic Church; but on coming to America they see the many different churches and no customary obligation to go to church, and so they stay at home, especially if they fear to pay anything for church and school. As a general rule, it seems that nearly all Catholic emigrants from Protestant countries, or countries where they have been persecuted, remain faithful to their religion here, as a rule, come from so-called Catholic countries, as, for instance, Austria, and Italy. French-Canadians seem to do well where there are enough of them to keep up a church of their own. But, as a rule, they seem to have been spoiled by that much-lauded Canadian or Anglican policy which makes the State the tax-collector for church and school."

Father Conway premises his answer by declaring the statement in one of the Cahensly memorials, that the Church in the United States has sustained a loss of 16,000,000 members, to be silly and radically false. He attributes the losses in the past mainly to the insufficiency of priests and the scattering of the people. But he adds thereupon:

"These losses are greatly exaggerated even by honest enquirers, who have before their minds the immense emigration from Ireland forty-five years ago, and the characteristic prolificness of the Irish race. They forget that if emigration was great, mortality was enormous. Hardships and miseries of many kinds killed off a great number of these poor people. A considerable number never settled down into family life."

He admits a small leakage, but protests against the alarmists who count people out of the Church for insufficient reasons. Small as the leakage is, it must be accounted for and stopped.

The danger arising from mixed marriages can be diminished by the application of a more intellectual Christianity.

Snobbery as a cause of loss will cure itself. These deserters from the faith, as Father Conway truly says, "are despised by those whom they join as well as by those whom they desert. Every educated Protestant knows that a Catholic never left his Church for intellectual reasons."

"Offensive foreignism" in religion naturally comes in for its merited share of blame. He enumerates as additional causes of lost or weakened faith: the almost entire absence of solid Christian literature from the average Catholic home; not being intellectually well grounded in their religion before leaving the old countries; not generously teaching Christianity and the beginnings of theology in the vernacular to the youth of this country.

Father Fairbanks is emphatic on the danger of that particular—and still too common—kind of worldliness on the part of Catholics who deprive their children of a Catholic education.

He takes, however, a hopeful view, and asserts that the Church is rapidly recovering her influence and power over her members in America.

The laymen are practically unanimous on intemperance as a cause of loss of membership to the Church.

One lay writer—a woman, we think—blames lack of activity in Catholic Church circles for the young men and women, and contrasts the wiser policy of the Protestant congregations in this respect.

Good must come of this brave confession of our weak spots: for with it, in almost every case, comes a practical suggestion of remedy. Thoughtful and experienced people will be inclined to agree with Father Conway that remedial work must run on high intellectual lines. The dangers that beset the young generation are largely intellectual; less than in olden time of "the desire of the eyes and the pride of life;" but more of "the spirits of wickedness in high places." It is true, then, that "a more generous culture is needed in all departments of mind;" true that "when honor and culture are united with conscience, then there will be very few lapsed Catholics."

The responsibility of these cultured Catholics will not be light, who, having conquered place and influence, estrange themselves from their fellow-religionists, and do little or nothing for the advancement of the whole body.—*San Francisco Monitor*.

The Catholic Weekly Review.

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

Commended by

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

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

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

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

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

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

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, OCT. 3, 1891.

In the churches of the city on Sunday last prayers were offered up for the repose of the soul of Richard Walsh, Esq., brother of His Grace the Archbishop and father of Rev. James Walsh, parish priest of Our Lady of Lourdes church. The deceased gentleman died at the family residence, Mooncoin, county Kilkenny, Ireland. Much sympathy is felt for Father Walsh, who had but left Ireland the week preceding his father's death. The deceased gentleman will be mourned by a large circle of friends who know him and esteemed him for his many excellent qualities of head and heart. Like his illustrious brother, our beloved Archbishop, he was an universal favorite, and commanded respect and esteem from all with whom he came in contact May his soul rest in peace.

Much comment has been made in regard to the Holy Coat now on exhibition for veneration at Treves, and to the position of Catholics in regard to relics. Few things are more Scriptural or more historical than the Catholic practice of the veneration of relics, and it would be well for those opposed to such principles of veneration to remember the following examples of accredited facts in connection therewith:

A dead man was brought to life by touching the bones of a prophet (4 Kings, or 2 Kings 13: 20). A woman was cured by touching the hem of our Lord's garment (St. Matthew 9: 20), and the sick were cured by handkerchiefs and aprons brought from the body of St. Paul (Acts 19: 14), and by the shadow of St. Peter (Acts 5: 14).

There is good and reasonable evidence, as shown by the article which we republish elsewhere in this issue, for supposing the relics preserved, both at Treves and Argentouil, to be genuine, and therefore fit subjects for veneration. The Catholic position in regard to relics may be summed up as follows:

The genuineness of such relics rests on human or historical evidence. It is no part of Catholic Faith; we are not more Catholic when we believe in it, or less Catholic when we doubt it. Each Catholic being free to examine the evidence for himself, and to believe and to act accordingly.

If a number of Catholics believe that the evidence for the genuineness of a given relic is strong and reasonable, they have a perfect right to believe in it, and a right of expressing their belief by devotional veneration. It is a matter of Christian liberty that they should have both the right and the opportunity of doing so. If any one believes in a relic and wishes to honour it, and he has reasonable grounds for doing so, who would be justified in interfering or hindering him?

Where, then, a case has been made out with reasonable grounds in favour of a relic, the Church gives her sanction that an opportunity of venerating it be afforded to the faithful, and in such veneration she

directs and expresses their devotion. Were she to do otherwise, she would be trammelling the spiritual liberty of her children.

Moreover, as the honor paid to a relic is relative and not absolute, and has for its true and final object the person of whom it is the relic, such honor remains a good and religious work quite independently of any question of the authenticity of the relic on account of which it is given. Thence the acts of devotion thus elicited are fittingly encouraged and rewarded by Indulgences, without involving thereby any infallible guarantee of the relics authenticity.

The subjoined passage from the pastoral issued by the Bishop of Treves, in regard to the celebration of the Holy Coat is fully within these premises as will readily be seen by the following quotation:—

"Perhaps you will ask me, my brethren, whether the veneration of the holy relic which our Cathedral possesses be founded on fact, whether we must acknowledge it to be the coat without seam which our Lord Jesus Christ wore upon earth. I think it is my pastoral duty to answer this question to the best of my knowledge and conscience. First of all, we must remember that in this case there is no question at all of an article of faith. It is true a Catholic, unless his faith has suffered shipwreck, must not doubt in the least that we owe veneration to the relics of our Saviour and of the Saints, and that we justly venerate these relics. But when there is a question about the authenticity of a certain relic in particular, then everybody is perfectly free to form his opinion on sound and reasonable arguments. A Catholic who, wantonly and without grave reasons, doubts or rejects the authenticity of a certain relic, may appear arrogant or irreverent, but he is not for that to be considered erring in faith. The authenticity of a relic, like any other historical fact, is founded and proved on the testimony of man. The authenticity of no relic, be it the most eminent of the oldest Church in Christendom, falls under any precept of Catholic faith."

His Lordship then referred to the decree of the Council of Trent, which strictly forbids the public exhibition or veneration of any relic until its authenticity has been vouched for by a decision based on the testimony of pious and learned men, and showed how this condition had been abundantly verified in the case in question by the constant traditions of his See, and the witness of the most saintly and enlightened of his predecessors.

MORAL AND RELIGIOUS ASPECT OF IRELAND.

This is the title of a lecture delivered for the delectation and edification of the Protestants of Toronto, by the Rev. R. Crawford Johnson, in the Elm street Methodist Church on Tuesday night of last week. The Rev. R. C. (not Roman Catholic) Johnson is a preacher of some pretensions, and for a Methodist is reputed of more than average intelligence. Whether the Rev. R. C. hails fresh and green from Ireland, as the scene of his evangelical labours, and came to Toronto, like his namesake of Ballykilbeg, to be lionized for his ultra Protestant intolerance, or has been merely travelling there of late as a tourist, for the benefit of his precious health, we cannot say. All we know of him is through the report of his lecture which appeared in the *Mail* of the 23rd ult.

It is quite the thing now-a-days, for those so-called ministers of the gospel, or those clerical exquisites, who want to cut a dash, who have some startling, gaudy eloquence for exhibition, to come to Toronto, and there pour it out, *torontino* (like a torrent), on poor unfortunate Catholics. In this city the torrent of the no-popery cry is sure to flow freely; and hence here, to a large extent, the principle is held, that any statement to the detriment of Catholics is worthy of credit in proportion to its improbability, and that those things said of them, which could not by any possibility have happened, are sure to be true.

However, there is nothing new or original in these discourses, nothing but what has been stated thousands and thousands of times. Is there anything new or original in telling us that Catholics have no Bible, that they adore images, and put Christ in the back ground, &c. Why, every Protestant worthy of the name in this enlightened age, is so familiar with these facts that it seems silly to repeat them. What need of bringing great pulpit orators from Ireland and Scotland to impart this information, when a park spouter can give it just as well,

if the civic authorities only allow him to do so. A park spouter may not possess the accomplishments to slander as elegantly or judiciously as the ministers; his language may be more objectionable, because obscene, but his style is more vigorous and his entertainments more picturesque.

There is a fortune for the ministers in this kind of business, and falsehood has always been the indispensable condition of their impeachments, it is the indispensable weapon wherewith they encounter the enemy whom they attack. Calumny is the portion of Catholics. If the Church is to be argued with at all it cannot be now, as formerly, with brute force, but calumny. The lion rends his prey and gives no reason for doing so, but the Protestant parson cannot inculcate hatred of his Catholic neighbour without assigning some reason. If he has good reasons, all right; if not, he must do the best he can. Mr. Johnson takes a fair enough view of most of the topics he touches, till he comes to speak of the Catholic Church in Ireland. But he entertains the hope that Roman Catholics will be converted to Protestantism. "The Catholic people," he says, "are now claiming to use their own judgment in religious as well as in political matters." "To aid them, these things are wanted—Bibles, Colporteurs, and Evangelists. Practically there is no Bible among the Roman Catholics. No Bible in their schools, no Bible generally in their homes. There are millions as ignorant of the Bible in Ireland as of the Vedas. If Ireland is to be saved it must have the Bible." Surely they have the Bible in Belfast, and this is what Mr. Johnson himself says of that Protestant city. "Belfast is doomed and drenched and dummed by intemperance." It is a wonder that he made that admission, but he apparently, unwittingly, here let the cat out of the bag. Is the Bible a failure there? Surely the Church of Rome is not depriving the English people of the Bible, and what is the state of things there? That a large percentage of the population is sodden with drink, steeped in vice, eaten up by every social and physical malady, while ignorance, poverty, and irreligion, prevail to an extent of which there is no conception, in Ireland. In the city of London, where the Queen, the head of the Protestant religion, has her headquarters, there is not even church accommodation for one-tenth of the Protestant population (including infidels who also protest) and only a small fraction of this one-tenth ever darken a church door. This is what an open Bible has done for them. This is the glorious liberty, the glorious freedom from all religious belief, from all religious restraints, it has produced for them. This is how they take the parsons at their word, when the parsons tell them that every one is to think for himself in matters of religion. Hence they stay at home and let the parsons talk to empty pews, except of course when some sensation on the abominations of Romanism is on the tapis.

What is the meaning claimed of thinking for oneself in matters of religion? If God has taught a religion we must accept it, we must believe it. There is no alternative, unless we act like Protestants, and think for ourselves as to whether we should believe God or not. The Catholic believes what God has taught, simply because God has taught it, through His church to which was said, "He who hears you, hears Me." But since every Protestant feels himself infallible in interpreting the Scriptures, and since every one of them has the right and the talent too to make the Bible agree with his view, it follows that he has the right to refuse to believe, perhaps, what God has taught. The sectarian pride and self-sufficiency of these people is so great that they fancy that God should submit His revelation to the conference or vestry meeting for approval. Surely this principle of thinking for oneself in religious matters of religion is the greatest discovery of modern times.

This kind of language, this phraseology, this cant of claiming the right to exercise one's judgment on God's teaching, is so ridiculous that only Protestant absurdity could conceive it. Hence the people among the sects determine their faith and worship, select, sustain, or dismiss their own religious teachers. They who are to be taught judge him who is to teach, and say whether he teaches them truth or falsehood. The patient directs the physician what to prescribe. This is the theory adopted by Protestants generally in this country. If he teaches to suit them, well and good; if he crosses none of their wishes, enlarges their numbers, and thus lightens their taxes and gratifies their pride of sect, also well and good; if not, he must

elsewhere seek a flock to feed. Rev. John McNeill says to a Toronto audience, "Hunt out the priests." The priests teach, and have something to teach, but if it is true that every one is to be his own teacher, what need of Rev. John McNeil or Rev. Mr. Johnson? On this theory, people need no teacher but the Bible. If they think their discourses in Toronto were needed to excite distrust and hatred of Catholics, they are mistaken.

Rev. Mr. Johnson should have perceived that other Protestants at least have the Bible just as well as he, and yet every one of them draws a different Christianity from it. It would seem as if Almighty God Himself were sorely puzzled to know what will suit enlightened, modern Protestants. But this is only another way of saying that Bible Christianity, of all fallacies, is the most transparent. The fallacy consisting in this, that no professedly Bible Christian ever really takes the Bible for his authority. What he really takes is himself. So that the Bible to him means really, "my interpretation of the Bible, not yours." Take, for example, the two great representatives of Protestantism who have been recently doing Toronto. Rev. Mr. McNeil, being a Presbyterian finds in the Bible, according to the Confession of Faith, chap. 3, art. 3, that "By the decree of God, for the manifestation of His glory, some men and angels are predestined into everlasting life, and others foreordained to everlasting death." The Rev. Mr. Johnston being a Methodist, finds in the Scriptures the very contradictory. Now what are the young people of Toronto who have not made a special study of theology or Scripture to think of these contradictions on the part of those whom they are taught to look to as the very champions of Protestantism? Well, they will naturally think that as long as there was nothing certain about what God does teach or does not teach, that there is no need of their concerning themselves much about this business called religion, and as long as they pay to the collections it is all right, otherwise religion is a sham. Of course, under these circumstances and from the force of prejudice it will never occur to these young people that there is such a thing as truth or consistency in religion, and hence they become infidels. Least of all, from their training, does it occur to them to look to the Catholic Church for anything but ignorance and superstition. This is truly deplorable, for religious truths and religious restraints are needed no less now than in any other age, but for all that, this is what passes, as a matter of course, as the fashionable religion of the age, and more the pity, anything but popery.

But Rev. Mr. Johnson has hopes that the Catholics of Ireland will be converted to Protestantism. Converted from the Catholic Church to Protestantism! And what is that, pray? There is no man living can tell what Protestantism is. Leave the Catholic Church, the Church of Christ and His Apostles, the Church of St. Patrick and all the great saints and doctors, for the religion of Henry VIII. and Elizabeth, to embrace one of the jarring sects! They may well say, with a fellow-countryman—who in the time of the Soupers was driven by starvation of himself and family, to apostatize—Good bye Almighty God.

Going into the little chapel where he was accustomed to assist at the Holy Sacrifice of the Mass on Sundays, this poor man prostrated himself before the altar and asked Almighty God in advance to pardon the formal apostacy he was about to make, and on retiring he exclaimed "Good-bye Almighty God!" He knew what this kind of conversion involved and what led to it, for in those days apostacy was the condition of obtaining relief. This is one way of accounting for the falling away of many bearing Irish Catholic names, such as McCarthy and O'Brien, who are now the bitterest enemies of the creed and country of their fathers. They sold their birthright of faith for which their forefathers had suffered martyrdom, for a mess of pottage.

Another pervert being examined on oath on what grounds he renounced Popery, answered: On the grounds of eight hundred acres of the best land in Munster. Apostacy was the condition of retaining his eight hundred acres. It was by conditions like these and brute force, not by distributing Bibles, that converts were made of the poor Irish. But they were not all converted. Far from it. The great majority of them resisted the fearful pressure that was used to grind them to atoms, and with a fidelity, proof against every trial, they have kept the faith of their fathers. Invincible amid sufferings they have been invincible in faith. But, says Mr. Johnson, "If Ireland is to be saved, that is, made Protestant, it must be by the Bible." Mr.

Johnson knows, or ought to know, that Protestants have never been able to make any headway against the Catholic Church by arguments drawn either from Scripture or reason, or from both combined, and, in fact, they never relied on them. Protestantism owes whatever headway it has made to its appeals to the vilest passions of humanity, and the liberty granted of giving these passions full play, they owe it to the secular power, and to the physical force employed to enforce the most iniquitous penal laws against Catholics. It never could have gained a foothold in any country had it not been able first to win over the civil magistrate, by fostering his unchristian tendencies and pandering to his unchristian appetites and passions. What it is able to do by Scripture and reason, we can see in the utter barrenness of Protestant missions among the heathen. In Ireland as in this country, though Protestants control the government, yet the consciousness of their inability to maintain themselves against Catholics, were they once to lose that control, is seen in the frantic efforts of their leaders, to keep Catholics from obtaining the share of political power to which they are entitled by their equal rights as citizens. They feel instinctively that were they once deprived of their political ascendancy, though allowed ample freedom to profess and practice their religion (that is, if religion it is, or if there is anything to profess or practice in it) they would have no power to sustain themselves and would sink into insignificance. But suppose that by some chance the

Catholics of Ireland were to procure Bibles, and suppose that, according to Mr. Johnson's hopes, the Irish were to become Protestants through reading the Bible, which of the innumerable sects would they be likely to embrace?

Suppose the Irish were to join the Unitarians, who deny the doctrines of the Trinity, and the Divinity of Christ, how would that suit Mr. Johnson as good sound Protestantism? Anything at all will suit the parsons, even the denying of the existence of God, provided it is not Catholicity. It may be thought that this is too hard, but it is not. When was there such a cry raised in Toronto against secularists, who are numerous, as is every week heard against Catholics. Where is the organization to exclude infidels from holding any office of emolument such as there is against Catholics. What exhibition of prejudice is there against infidels or free-thinkers? None at all! Can so much be said in regard to Catholics?

And so Rev. R. Crawford Johnson has come to tell the enlightened people of Toronto of his hope for the conversion of the Irish people to Protestantism. And now it will be in order for the highly intelligent people of Toronto, who know what a rare blessing it is to have the Bible, and its meaning too, (as can be seen by the beautiful variety of religious sheets), to contribute and send Bibles to the Catholics of Ireland, who are hungering and thirsting for God's word. Farewell, Mr. Johnson. Lex.

"IRENE OF CORINTH."

A second and revised edition of Father Harold's historical romance, "Irene of Corinth," which, on its first publication, received so many encomiums from the press and people, has just been issued from the press of the Buffalo *Union and Times*. The literary merit of the work is sufficient of itself for us to recommend it to our readers, being one of the most interesting romances, with sound Catholic principles running throughout its length, we have remembered to ever have read. From beginning to end the interest is sustained, and depicting, as it does, many historic events in that most interesting century—the first—it contains a fund of information rarely found in similar productions of this age. Doubly interesting is the work, when known as coming from the facile pen of a priest of the archdiocese of Toronto, whose sole object in publishing this second edition is to preserve from ruin one of the first Catholic churches erected in Ontario; but we will let the author speak for himself as he does in the following circular:

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

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

Instead of organizing a bazaar, with its (to some) dubious features and possible prizes, we shall send to every one who forwards \$1 a copy of the Catholic historic romance "Irene of Corinth."

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

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

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

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

Send money P. O. order or registered letter and address. Rev. P. J. HAROLD,

Niagara-on-the-Lake, Ont.

Single copies of the work can also be had for 50 cents by applying to the author, or at this office.

WHAT THE PRESS SAID ABOUT THE FIRST EDITION.

American Catholic Quarterly Review.—"An interesting story carrying the reader through many of the scenes and reciting with historic accuracy many of the events of the time of Vespasian and Nero."

Philadelphia Catholic Standard.—"The writer wields a facile pen and graphically describes the vicissitudes through which he carries his heroine, thus maintaining the reader's interest until the final denouement."

Toronto World (secular).—"The student of history, as well general as ecclesiastical, will find here a great mass of information not to be elsewhere obtained without expensive reading."

Catholic Record, London.—"A most readable and entertaining work."

Catholic World.—"Irene of Corinth" will do good, as well as give pleasure to those who read it. We recommend it especially for all young people, and think it worthy of a wide circulation, especially if it be republished in a better edition.

Catholic News.

...A Reception into the order of the Precious Blood was held at St. Basil's church on Tuesday last. The ceremony was performed by His Grace the Archbishop, assisted by Rev. Provincial Marjon, O.S.B., and Rev. Father Brennan, O.S.B. Amongst the clergy present in addition were His Lordship Bishop O'Mahony, assisted by Rev. Father Guinane, O.S.B., Very Revs. Vicar-General McCann, Dean Cassidy, and Rev. Fathers Walsh, Jeffcott, Rohleder, Lynch (Orillia), and McEride. The Mass was sung by Rev. Provincial Marjon, and an eloquent sermon on the benefit accruing to the Catholic body by contemplative orders was preached by Rev. Father McBrady, O.S.B.

...Father McMahon who died recently at Parkdale, amongst other bequests left \$2000 to the Home for Incurables. In reference to this generosity the Board of Managers of that institution has passed this resolution:

Moved by Rev. Dr. Parsons, seconded by James Hunter: "Resolved, that in acknowledging the generous bequest of \$2000

by the late Rev. T. C. McMahon to the Home for Incurables to be applied to the use of the most destitute patients without regard to creed or nationality, we would recognize the devotion and sympathy of our departed friend in his ministrations to the inmates of the home belonging to his own communion. We would also record our appreciation of his truly Catholic and Christian spirit in the terms of this bequest."

...At a regular meeting of the Catholic Celtic League, Toronto, the following resolutions were unanimously adopted:

Resolved—That whereas it has pleased Almighty God in His infinite wisdom to take unto Himself Miss Mary Frances Walsh, daughter of our worthy brother, Mr. John Walsh; and whereas it is just and proper that this Society should take some formal and suitable action in regard to her death; therefore be it

Resolved—That while we bow in submission to the Divine Will, and recognize in this an evidence of the boundless love of God and uncertainty of life, we do deeply and sincerely deplore the loss which the family have sustained.

Resolved—That we tender to the bereaved parents and afflicted relatives our sincere condolence and earnest sympathy in their affliction.

On behalf of Committee.

W. L. HART,
DENIS CRONIN,
P. C. HALLIGAN.

FORT ERIE.

...It is with deep regret that the Catholics of Fort Erie learn that the Rev. Father Philip Best, O.C.C., is to be relieved of the burden of attending the mission of Fort Erie. Although but a short time labouring there he has yet left many marks of his piety and zeal. Through his untiring energy he has, since February last, had a First Communion and Confirmation Class, and held a successful entertainment. Through his exertions a long felt want, in the shape of a steeple for the church, was built, and other good works resulted from his labours. We trust that any mission to which he may in the future be assigned will as fully appreciate his excellent qualities as do the people of Fort Erie.—Com.

DIOCESE OF HAMILTON.

...A bazaar and fancy fair, under the auspices of the ladies of the congregation of St. Mary's, St. Patrick's and St. Lawrence was opened in the drill shed on Monday evening by His Lordship Bishop Dowling. The proceeds are to be applied towards liquidating the debt on St. Joseph's hospital, endowed through the generosity of the late Father Ryan, who devoted his life's savings to this purpose, through his executor, Rev. Father Brennan, O.S.B., of Toronto. Rev. Father Halm, who is superintending the bazaar, is being ably seconded in his work by Mrs. Pigott, for St. Mary's Cathedral, Mr. Major Moore, St. Patrick's, and Miss Walsh, St. Lawrence's, and other ladies and gentlemen.

DIOCESE OF LONDON.

...On Sunday Sept. 20, says the *Goderich Signal* was a red-letter day in the life of a large number of the young people connected with St. Peter's Church, Goderich. On that day forty-three candidates presented themselves for confirmation, forty two of whom were juveniles. The services in connection began at 9.30 a. m., when the children were examined by the Bishop in accordance with the tenets of the Church. All of the candidates were found duly qualified and were accepted primarily. High Mass was celebrated at 10 a. m., the Ven. Dean Murphy, of Irishtown, singing the service. Miss MacCormac presided at the organ most efficiently, and excellent solos were rendered by Miss Nellie MacCormac and Thos. Griffin. Immediately after the celebration of High Mass the sacrament of confirmation was administered, and a pledge of sobriety was obtained from every lad amongst the applicants, which was to hold good until the age of twenty one years was reached.

Bishop O'Connor is a fine-looking specimen of an Irishman, large and genial in appearance, with a happy manner and pleasant voice and his address to the candidates was of a sound, practical, common-sense order, well calculated to leave a lasting impression on the minds of his hearers.

At the conclusion of the confirmation service a delegation from the congregation consisting of Judge Doyle, B. MacCormac, Jos. Kidd, E. Campion, J. A. McIntosh, T. Carroll and James Luby went forward and presented an address to the Bishop which was read by Judge Doyle.

ARCHDIOCESE OF KINGSTON.

...Archbishop Cleary gave one thousand dollars towards the erection of the St. Vincent Academy, Kingston. In connection with the corner-stone ceremonies on Sunday the people of Kingston attended in goodly number and His Grace the Archbishop made a vigorous address as to the right of every citizen to rear and train his children as he desired. No man or set of men had a right to take their children from them and rear them as they thought fit. Bigots got on platforms throughout the country and said that a father had no right to rear his child as he pleased. These bigots claimed that they must not teach their children according to the Roman Catholic doctrine, but must hand the children over to them to be taught, to which His Grace made reply in an emphatic manner, "No, sir, we will not do that." They were present asserting their rights. They were citizens, and insisted that no man should interfere with them. They were present as men attacked, and they would repel the attack by the blessing of Jesus Christ. Every school was a fortress not for war but for peace. They equipped them at their own expense to strengthen the civil and religious liberty which they demand should not be taken from them by federations or powers. The edifice will cost \$12,000. His Grace is now, it is said, developing a scheme by which a Catholic university will be established here.

DIOCESE OF PETERBORO.

Rev. Father Bloom, who has been for a number of years, the highly esteemed pastor of St. Mary's congregation, North Bay, has resigned, with the consent of Right Rev. Dr. O'Connor, Bishop of Peterboro, his charge at North Bay and entered the Order of the Redemptorists. Before leaving North Bay the Ladies Altar Society presented Father Bloom with a purse as a token of their respect and love for the Rev. gentleman, and J. M. McNamara, Esq., in the name of the men of the congregation, presented the late pastor with a purse, and an address couched in feeling language. Father Bloom thanked all for their kindness, and also asked a few Protestant gentlemen to convey his thanks to those of the North Bay citizens who did not belong to his Church for their kindness and their broad and tolerant views.

DIOCESE OF OTTAWA.

...The picnic at Bayswater near Ottawa Thursday last, in aid of St. Mary's church, was very successful. Fully 2,000 people were present, including Father Cole, the parish priest, Rev. Fathers Whelan, Holland and McCarthy. A very attractive programme of sports was carried out, the prizes being very handsome. A handsome sum was realized, and Rev. Father Cole and the committee are to be congratulated on the success of their efforts.

...At St. Michael's church, Huntley, on Tuesday of last week, Mr. C. Curtin, a well-known resident of that township, was married to Miss M. A. Grace, eldest daughter of the late James Grace, Esq. The ceremony was performed by the Rev. Father Corkery, cousin of the bride.

ARCHDIOCESE OF MONTREAL.

...Ald. Malone, of Montreal, after three weeks' illness of typhoid fever died last week. Ald. Malone was the father of the late Sister Martha, Superioress of the St. Patrick's Orphan's Home, Ottawa. The funeral took place at St. Ann's Church, Montreal on Thursday last, and was attended with the customary civic ceremonial. The market committee, of which the late Alderman was chairman, passed a vote of condolence with the widow and family and sent a wreath to be placed on the casket of the deceased. The flag on the City Hall floated at half-mast.

...The Rev. Walter Elliot, once a soldier and lawyer in the U. S. A., now a priest and distinguished member of the Paulist Fathers of New York organized by Father Hecker, and the author of a new life of the founder, preached in St. Patrick's on Sunday last on the subject of "Anger." No lecturer ever before spoke more practically on the subject and brought out in more vivid colors the true life of a family when disturbed by the appalling influence of anger. The reverend gentleman was the guest of St. Patrick's clergy for three days and started for Oka, the summer residence of the Sulpicians, where he will rest and make further studies in the French language. He is to lead a band of learned preachers of his order, and, as he himself remarked, will spend four weeks next Lent in St. Patrick's Church in detailing the principal mysteries of our faith and divide these weeks into the four categories of people of a parish: married men, married women, young men, young women. In the afternoon he gave a practical instruction to the children of the Catechism, numbering 1,000 under the leadership of the Rev. Martin Callaghan. Although Father Elliot said he was not in the habit of addressing children from the pulpit, yet those who heard him went away profoundly impressed and with the hope of hearing him again. Father Elliot won the hearts of all his hearers.

...The winter session of the Catholic Young Men's Society was opened last week, in their hall, St. Alexander street. The Reverend Father James Callaghan occupied the chair and delivered the opening address. He first referred to the good financial standing of the society, it having some \$500 in cash, besides owning \$1,500 worth of immovable property, in the gymnasium, lecture room and reading room. He proposed that there should be monthly academic conferences given by the society and lectures given alternately by clergy and laymen on the current topics of the day. The reverend gentleman will discourse on the Holy Coat of Treves so much spoken of in all the journals of the period. The subject will be treated in all its aspects. Last Sunday the society held its first monthly religious meeting the president, Mr. J. J. Ryan, having returned from his vacation. He spoke of the various improvements which with the new year should be introduced to the society.

The Rev. James Callaghan congratulated the members on the large attendance at the general communion in the morning. A vote of congratulation was afterwards moved by Mr. J. J. Ryan, seconded by Mr. M. Brittan, on the approaching marriage of Mr. Arthur Coleman of the Water Department, 1st V. P. of the Society. Father James said he united in the praises which had been lavished on the future bridegroom, and added that no doubt God would bless the young gentleman, because to his knowledge, he had always proved himself a worthy Christian and he concluded that as a recompense for his past excellent behavior God would confer on him the favor of a good, conscientious bride in the person of Miss Kennedy, a niece of Alderman P. Kennedy, and advised any other young gentleman of the society who would follow his example to prepare for the sacrament of matrimony as the young gentleman congratulated had done by years of sobriety, morality and honesty. At the conclusion of the address a special committee was appointed to present to the young couple a magnificent clock, which doubtless will keep time with the many blessings which Providence has in store for that happy pair.

GENERAL NEWS.

...The next Catholic Congress in Spain will be held in Seville in April, 1892.

...The Bishop of Grenoble has issued a formidable pastoral against Continental Freemasonry and lays bare its make-believe secrets.

...The Bishop of Southwark has issued a little handbill for the benefit of Catholic hop-pickers, giving the times and places at which Mass can be heard in the hop districts.

...A Portuguese seminary will shortly be founded in Rome under the protection of the Portuguese Government. It will be established in the grounds of the Convent of the Trinitari in the via Condotti.

...An official despatch received at the French Ministry of Foreign Affairs from China confirms the report of the murder of two Sisters of Mercy and a Belgian priest during the recent anti-foreigner riots.

...Following its usual policy the Vatican, through Monsignor Aghardi, Papal nuncio at Munich, informed Chancellor von Caprivi it would remain neutral to all groupings of European powers.

...Father Curran, a young priest of the diocese of Bathurst, has secured \$25 and a medal from the Royal Society for the best paper on "The Microscopic Structure of Australian Rocks." The contest was open to geologists all over the world. Father Curran has recently been appointed Government lecturer in geology, and resides in Sydney, N. S. W.

An important circular letter from his Eminence Cardinal Manning, impressing upon parents the advisability of having their children enrolled as members of the League of the Cross, will be read in the churches of the archdiocese on Sunday."

The Hotel-Dien, of Abbeville, France, has just celebrated the "diamond wedding" in religion of one of its nuns, Sister Saint Pierre. The ceremony was honoured by the presence of the Bishop of Amiens. In presence of many clergy and in a church full of people, this religious of eighty-five, read in a clear, firm voice the formulary of her religious vows. Seventy-five years of her life had been passed in tending the sick.

...The German Empress has given a donation of ten thousand marks (£500) towards the erection of the new organ of the Church of St. Sebastian, now in course of erection in Berlin. The parish priest, in making the announcement, says it is not the first proof her Majesty has given of the interest she takes in the sadly needed increase of church accommodation for the Catholics in the Prussian capital.

Father Anderson, O.S.A., who is well known in Wexford, Ireland, has just been appointed to go to Australia for the purpose of collecting funds for the rebuilding of St. Patrick's church in Rome. A more admirable choice could not have been made, for he is a man of extraordinary energy and wonderful capacity as an organizer. He was until recently Prior of Fethard, County Tipperary, but at the last meeting of the Chapter he was appointed Prior of the Limerick House.

...While preaching at the afternoon services at St. Canice's cathedral recently, Rev. Canon Carleton, A.M., suddenly expired in the pulpit. The suddenness of the event caused the most profound sensation among the congregation. It was at first thought that the reverend gentleman had only fainted, but it soon became known that the worst had happened. The deceased had not been in very good health for some time past, and it was against the advice of his friends that he drove to the cathedral to preach.

...The Very Rev. Leopold Waczkarz, lately elected Superior General of the Cistercian Order, is eighty-one years of age. He was formerly vicar general of the province of Austro-Hungary, which has thirteen monasteries. The Order has establishments also in Italy, France, Belgium, Switzerland, Ireland, England, and America, in Germany as yet it has only the newly elected Abbey of Marienstatt and some communities of Sisters. A movement is on foot to found a house of this austere sisterhood in the United States.

Under the heading "The Health of Cardinal Manning," the following letter from Canon Johnson, secretary to the Cardinal-Archbishop, appears in a late number of the *Pall Mall Gazette*:—"Under the above heading your issue of to-day states that, the medical advisers of the Cardinal having forbidden him to take any active part in the duties of his office, it has been decided to elect immediately a coadjutor, and that several names have been submitted to the Pope. In reply to these statements, I beg that you will allow me to make known, by your insertion of this letter, that they are without foundation."

...The Cardinal Archbishop of Paris has issued a circular to the clergy and the faithful of his diocese, calling upon them to transmit to him all the writings, letters, etc., that may be accessible of the following servants of God, the process of whose beatification is to be formally introduced by the Holy See. The Abbe Olier, founder of the Sulpitians; the Abbe Meye, priest of the Seminary of Foreign Missions and

founder of the Sisters of Providence; Bishop Guenet, of Metellopolis; and the missionaries Neel, Neron, and Venard, who suffered martyrdom in Cochin China, Tonkin, and China. A life of the last named, translated from the French by Lady Herbert, was published a few years ago by the Catholic Publication Society Co. It is a book of thrilling interest.

...The London lady who, under the pen name of "John Law," has acquired considerable reputation as a writer on social questions, recently sent a letter to the *Pall Mall Gazette*, contradicting a report that she had joined the Salvation Army. She says:

"If I became a member of any religious organization, it would be the Catholic Church, because Cardinal Manning has been so good to me, and I think it would please him. But, in the words of His Eminence: 'To become a Catholic has only one legitimate motive—belief in the truth. Without that I would not receive you into the Church.'"

The Cardinal's words are not particularly striking. The simplest parish priest would use them in a like case; but how strange must be the complexion of "John Law's" mind when she can discuss the question of joining the Church "because I think it would please him!" No one entitled to the name John would express himself in this wise.

Devotion to our Blessed Lady, which, as the years roll by, is becoming more and more fully developed throughout the northern portion of our continent, has long been a marked feature in the lives of the Catholic peoples to the south of us. In connection with the recent civil war in Chili, the *Boston Republic* says of the cult of Mary in that country:

"So thoroughly Catholic are the Chilians that their army has for years regarded Our Lady of Mount Carmel as its special patroness and protectress. Our Lady of Perpetual Help is also a favorite with the Chilian soldiers. In the last war between Chili and Bolivia and Peru, two of the victorious generals, in replying to the congratulations extended to them at the close of hostilities by the Bishop of Concepcion, publicly attributed to her intervention the glory of the Chilian victories. In the same war the Chilian navy bore favors of Our Lady of Perpetual Help; and Admiral Rivero, who commanded the *Blanca Encalada*, declared that a large picture of the Virgin of that title held the place of honor aboard, which place it already occupied in the hearts of the seamen. In a letter describing the decisive victory won by the Chilian fleet over the Peruvian, a prominent citizen of Valparaiso wrote to a friend: 'Our Lady of Perpetual Succor has heard the supplications of a whole nation; and our brave seamen, with her medals on their breasts, peace in their hearts and prayers on their lips, have won brilliant victories. All the commanders and officers—Rivero, Ferrari, Latoore, Condell, Baracoua, Gaoua, Castello wore medals of Our Lady.'"

...His Holiness Leo XIII. has sent to the President of the Catholic Truth Society, England, the following reply to the address forwarded to him by the last Conference:—

VENERABLE BROTHER, HEALTH AND APOSTOLIC BENEEDICTION. Having frequently experienced the filial energy of the very meritorious society which, comprising many of the faithful of Britain, takes its name from Catholic truth. We could not but be greatly gratified by the recent homage which, acknowledging and giving due consideration to the Encyclical Letter We have written on the condition of labour, it has been pleased to pay Us. We have read the letter so full of striking words and sentiments which you, together with the excellent members over which you preside, gathered together in London from all England, have presented to Us.

We have been gratified with that letter on account of the goodwill of the writers towards Us, as well as on account of the docile obedience with which they have received the words of Our teaching, and on account of the prudence with which they look upon the gravity of the question which We undertook to settle by Our Letter. But We have been especially delighted with the ready earnestness with which they promise not only that they will be docile to Us in word but also that they will do all in their power that the other citizens in England whom Our Letter concerns should willingly and cordially obey it. All the contents of your letter are pleasing to us in themselves and are all the more gracious that they have annexed the noble protest against the violation of the rights of this Roman Church and the hopes which you express that the storms which now agitate public and private affairs being appeased, this Apostolic See, not being subject to any power, may enjoy the full liberty, together with the fruits of peace, which is fitting for it.

Begging of God, then, that He would mercifully fulfil your desires, and returning due thanks to you, Venerable Brother, and to all the members and friends of the illustrious society over which you preside, also the clergy and faithful committed to your care, very lovingly in the Lord, we impart the Apostolic Benediction.

Given at Rome, at St. Peter's, the eighth day of August, in the year 1891, the fourteenth of our Pontificate.

LEO XIII. P.P.

...The newspapers of Lima, Peru, contain elaborate accounts of the removal of the remains of Francisco Pizarro, who led the conquest of Peru, from a vault under the altar of the Cathedral at Lima to the chapel of the Viceroy in the same building. The remains were subjected to a careful examination, and the body was found to be admirably preserved. The Peruvian Mail refers to the matter as follows: "The two hands and all the toes with the exception of two are missing. But this is evidently due to speculations by visitors to the Cathedral, which were facilitated by the body having been kept in an open coffin. All the signs of wounds received by Pizarro during his lifetime are distinctly visible, one being in the neck, one on the arm, and another in the head, the latter being an indentation which is said to have been caused by a blow administered with a silver jug full of water. The body is one metre and 75 centimetres in length. The doctors in charge of the body are of the opinion that at the time of his death Pizarro was at least seventy years of age." The *Nation*, of Lima, commenting upon the state in which the remains were discovered, after referring to the fact of their having been found in an open coffin, says that it is well known that Pizarro was buried in complete armor, and wonders how the authorities can consent to receive the remains in their present condition. The *Diario*, of Lima, explaining the absence of the armor, says that it was taken out of the coffin, and put on exhibition in the museum formerly existing in the headquarters of the artillery at Santa Catalina, and was stolen by the Chilians when they entered Lima. On the other hand, Ricardo Palma, in the *Comercio*, declares that Pizarro was buried without his armor, his assassins not giving him time to put it on. Palma adds that the remains were given sepulchre in great haste, in order to prevent the body being dragged through the streets. The ceremony of transferring the remains to the chapel of the Viceroy was very impressive. Different public bodies attended officially. The big Cathedral was filled with visitors, and speeches were made by Senor Manuel A. Fuentes, Mayer Revoredo, the Spanish Minister, and Monsignor Tovnr.

Men and Things.

...There are twenty-three priests in the German Reichstag.

...The Duchess Bolognini, who recently lost her husband and son, has sold her jewels for \$100,000 and given the proceeds to the children's department at the Milan hospital, in memory of her son.

...Pere Cartigny, who lives at Hyeres, has just celebrated his hundred and first birthday, the veteran clergyman having been born in 1794. He is the last of the survivors of Trafalgar, where he was present with the French. A pension and the knighthood of the Legion of Honor was conferred upon him by the Government. He is greatly beloved by the inhabitants of Hyeres.

...The Archbishop of Dublin's successful intervention as arbitrator in the Ballvknockan strike has encouraged him to make one more appeal to the common sense of industrial Dublin to take some practical steps for the establishment of a Board of Conciliation. He has more than once already eloquently and urgently pressed this important project on the attention of the public.

...The Catholic mission in Bengal under the conduct of the Belgian Jesuits has been very successful. Commencing in 1881, the first year for which we have exact figures, we find the converts amount to 16,149. In 1886 their numbers had increased to 20,000, and in 1888 these had advanced to 23,281. In 1881 baptisms numbered 378, in 1886 they had increased to 3,274, while in 1888 they had reached the total of 35,000.

...The Yokohama Daily Mail, a Protestant journal, pays a glowing tribute to the noble nature and heroic benevolence of the late Father Testevuide, and expresses the hope that the hospital founded by him may remain a lasting monument to his memory. Says the Mail: "Few men have shown a more splendid example of benevolent self-sacrifice in the cause of suffering humanity than the heroic missionary recently deceased."

...Sir Charles Russell, speaking at a Liberal demonstration at Doncaster recently, and pointing to the consistent results of the by-elections, declared that the mists and prejudices which led to the defeat of the Liberal party in 1886 were being dispelled. Men were beginning to learn that deep down in the settlement of the Irish question was the principle of governing according to popular will, by the people and in the interests of the people.

...A controversy has arisen in the French press with regard to ex-President Grevy's last moments. Some papers maintain that he remained a freethinker to the last, and others declare that he received the last Sacraments before death. The latter is, we believe, the true statement. The Bishop of St. Claude officiated at the funeral, and a number of priests were present.

...The London Chronicle says that Cardinal Manning, in an interview with Mr. Mills, a delegate to the Trades Union Congress, expressed the conviction that nothing would so help international peace and universal brotherhood as world's congresses. "No subject, after the way to eternal life, is, in my judgment," said the Cardinal, "more vital than the welfare of the world's labor." It is expected that Cardinal Manning will prepare a paper for the Child Labor Congress.

...The first part of an important contribution to Biblical scholarship has just been published under the editorship of the well-known professor of St. Sulpice, the Abbe Vigoroux. This is

a dictionary of the Bible, in which the latest results of modern Oriental scholarship are brought to bear on the elucidation of the sacred text, and the bearing of the most recent scientific theories upon Biblical problems is fully discussed from the standpoint of Catholic science. The learned editor has secured the help of contributors who are scholars of European reputation.

...The Indian papers received by the last mail contain an interesting account of the consecration of Dr. Clerc, the new Bishop of Vizagapatam. The native Rajah of the district, Sir Rajah Gujapati Rao, sent his carriages to convey the Bishop-elect and the consecrating prelates from the landing place at Vizagapatam to the Cathedral, and on landing the Bishops were received with a salute of seventeen guns. The Rajah also presented the Bishop-elect with a pectoral cross of gold, and on the day after the consecration entertained him and Archbishop Colgan at his palace at Vizianagram.

...No Catholic should allow his curiosity to draw him to the "lectures" of ex-priests, escaped nuns, or kindred unconscionable impostors, whose trade it is to vilify the Church and her practices in exchange for the half-dollars of ultra-credulous Protestants, says the Ave Maria. The safe rule to follow in this respect is to let such defamers "severely alone." No possible good can be served by the presence, at their performances, of Catholics; and, moreover, as a correspondent of the Pilot remarks, "there is always a degree of participation in the spreading of error by your presence at such lectures. The money you pay for admittance is what these spouters want,—your contribution helps to keep them going."

...The sanctity of the marriage tie is so frequently disregarded in this age and land of overburdened divorce courts, that it is gratifying to see ecclesiastical authorities surrounding the Sacrament with all possible safeguards. The laws of the Church regulating the union of Catholics have been dictated by consummate prudence and foresight; and that they are not being relaxed may be seen from the following declaration of a pastor in Philadelphia. We quote from the Catholic Standard of that city:

"We therefore warn all our people against contracting forbidden marriages; and before entering upon such unholy alliances we beg of them to reflect seriously upon the severe spiritual consequences that are sure to follow. And we announce again, by the authority of the Archbishop, that if any Catholic of this parish contracts marriage outside the Church, he can not be admitted to the Sacraments until he shall have made public reparation for the scandal he has given, and be publicly absolved from the censure of excommunication, when incurred, in presence of the congregation on a Sunday. The frown of the Church is on all such people and their marriages; and the frown of every good Catholic should fall on conduct so irreverent and disobedient to our holy mother the Church."

In connection with the General Intention for this month, it is interesting to read the statistics of the Mission of Madagascar as furnished by the Missiones Catholicae of 1890 and the Missions Catholiques of 1891. The Fathers of the Society of Jesus are assisted by the Christian Brothers and the Sisters of St. Joseph.

Priests of the Society of Jesus	48
Brothers of the Society of Jesus	10
Scholastics of the Society of Jesus	2
Stations with resident priests	14
Stations without resident priests	381
Churches	71
Chapels	186
Churches in course of erection	17
Chapels in course of erection	94
Seminaries	1
Native students	15
Mission schools	630

Boys in school	7,532
Girls	8,110
Orphan Asylums	10
Baptisms, Children	3,327
Baptisms, Adults	2,097
Christian Brothers	19
Sisters of St. Joseph (three natives)	28
Confessions	85,206
Communions	58,573
Confirmed	1,348
Marriages	308
Christians (Catholics)	29,267
Catechumens	69,158
Population about	5,000,000

—The Messenger of the Sacred Heart

...A New York Herald reporter interviewed Mr. Henry Labouchere, the famous English Radical, the other day, and got his views upon Mr. Gladstone's article in the current Nineteenth Century. Mr. Labouchere agrees with what is printed in our cable dispatch this week in almost every particular. He thinks that the majority which the Liberals will obtain in the general election will be about sixty, and says: "I think we shall lose in Ireland possibly twelve seats—four in Ulster to the Conservatives and six to the Parnellites. Against this we should increase our majority considerably in Scotland. We should have all Wales with the exception of perhaps three seats. In England we shall gain largely in the north and eastern counties and in the southwest counties. This, with a few seats we shall pick up elsewhere, will give us a majority of at least sixty. We shall not gain largely in Lancashire, which for some reason is Conservative. Nor shall we gain many more seats in London, owing to our bad organization and the great difficulty of inducing working men to come to the poll."

He is not sure that Mr. Parnell will gain six seats, but believes that he has a fighting chance of carrying all the divisions of Dublin, together with Waterford and Limerick. In reply to a question whether Mr. Gladstone, if returned to power, would bring in a bona fide home rule bill, he said; "Certainly, Mr. Gladstone is in earnest, and holds that the measure will be so large and generous as to settle the question once and for all with the approval of all reasonable Irishmen. His measure will be supported by his followers in the house of Commons, for they will be pledged by their constituents to vote for it."

Of course, any interview with Mr. Labouchere would be incomplete without an expression of his love for the House of Lords, so when the reporter asked, "I suppose the House of Lords will throw it (the home rule bill) out?" he answered. "That is very probable. We shall send up to them not only a home rule bill, but also two or three sound radical measures, which they will also throw out. A dissolution will, therefore, take place, not alone on the home rule bill, but upon the issue whether the Lords are to be allowed to ignore the will of the nation. The Lords, as it is, are thoroughly unpopular, and they will be swept off the political chessboard."

Mr. Labouchere is too keen a politician to talk for the mere sake of talking, and his prediction of Liberal success can bring but a great feeling of confidence to the lovers of Ireland here and elsewhere.

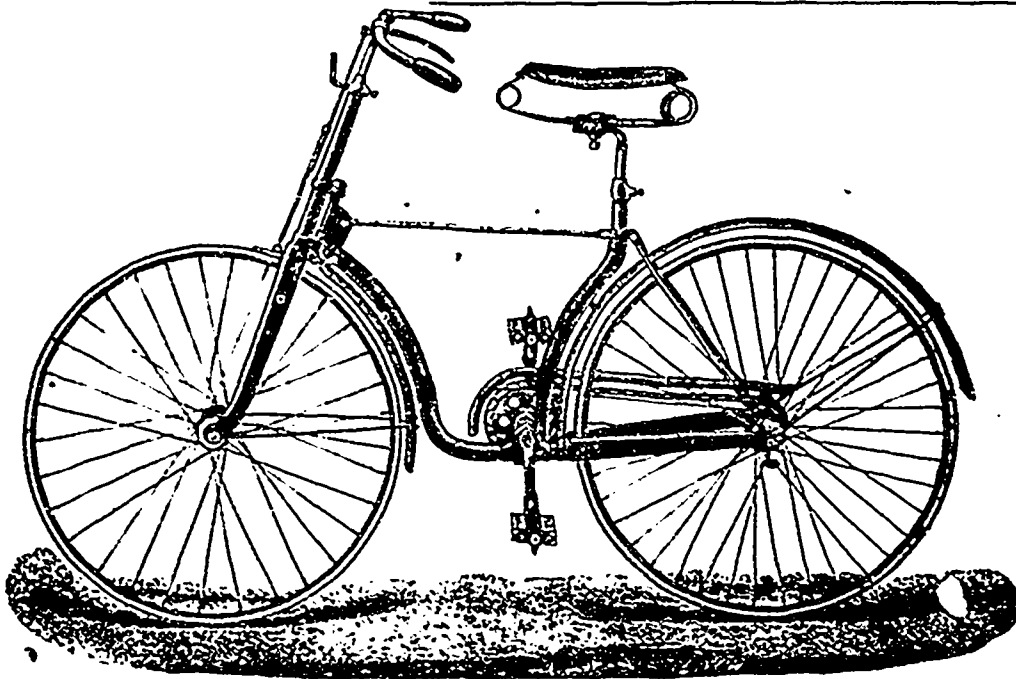
A SAVING. —The infusion of Indigenous Bitters is prepared as follows: Buy at your Druggists, for 25 cts. a packet of "Indigenous Bitters" (the genuine) with which by infusing like tea you can make three or four large bottles of Bitters similar to those which sell for a dollar at the Drug Stores, so that each bottle containing three half pints, will only cost you six or eight cents and with the money that you would pay for one bottle ready prepared you can yourself prepare twelve or fifteen bottles.

If you wish to try this receipt, insist upon having the genuine "Indigenous Bitters" which are sold all over the Dominion. Try them.

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

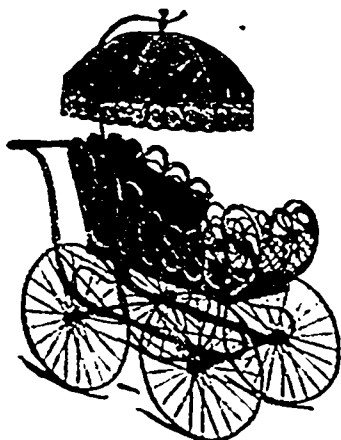
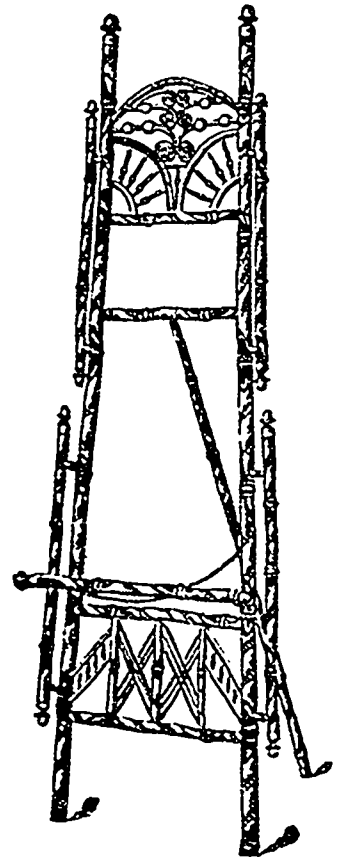
THE REVIEW, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to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

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

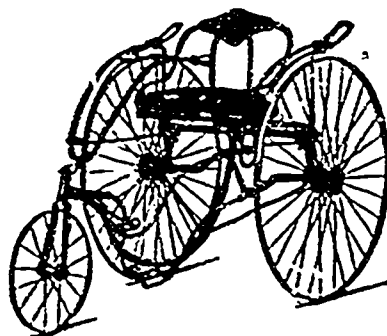


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedal pins; the front and rear axles are all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

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999	" "	5

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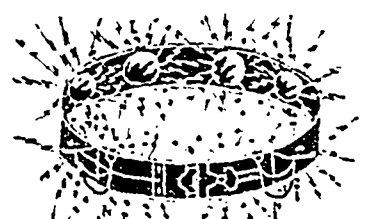
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