

THE DUKE OF NEWCASTLE.

Under the head of "A Contradiction," the following letter appears in the *Morning Post* :—

"SIR,—I wish to contradict the report which I believe is current, that I am about to join the Roman Church. Several papers have made this statement, and I think that the *Morning Post* is the best medium through which to deny a rumour as false as it is malicious. "NEWCASTLE.

"Cliveden Chambers, 104B, Mount Street, July 23."

We had observed in the London letters of some of our provincial contemporaries, some days ago, the statement which exhausts the Duke of Newcastle's adjectives and epithets. To say that a man is a Christian has hardly become a calumny yet in England. Someone thanked God on a memorable occasion that a certain person (whose descendants are Catholics by-the-bye) was "not a man but a lord." Perhaps the Duke of Newcastle thinks that he, at any rate, ought to be quite above the suspicion of taking a step which men like the Mannings and Newmans have not disdained. We all remember how angry the Duke of Argyll was a few months ago because he thought someone had said that a Duke of Argyll was among the converts to the Catholic Church. His Scotch Grace had as many epithets at his command as his English brother, and quite of the same kind. Nor did the Duke of Argyll, when he repudiated the possibility of a Duke of his race joining the Church of Rome, think it worth while to add that a Duchess of Argyll had done the very deed so repugnant to the male line.

And now the Duke of Newcastle curiously enough makes the same omission. He does not think it candid to mention

that his mother, the Duchess of Newcastle, has for some years been a convert to the Church of which it is malicious to imagine him a member. Had he done so, nothing more "malicious" than a very easy confusion would have been suggested as the cause of the inaccurate report. Another point which we should have been glad to see made quite clear by his Grace is, that the malicious falsehood, if such it must be called, did not appear in a Catholic newspaper, or have any Catholic origin. The very terms of his Grace's denial suggest a contrary impression, and that suggestion is false—we will not say malicious. Though we are unreasonable enough to think the Catholic Church good enough for the Duke of Newcastle (as other eminent men have been thoughtless enough to find it), we do not expect his whole order to know the value of words. When the Duke sat down to write to the *Morning Post*, he probably thought that "malicious" and "false" meant merely inaccurate. His Grace would benefit future philologists, if he would join the Duke of Portland in compiling a new polite letter writer or a dictionary giving the esoteric ducal meaning of plain English words.—*Weekly Register, London, (Eng).*

On one occasion Father Lacordaire, who was at the time director of a college which he had founded, was asked, on the eve of a great feast, for an important reason to stay over in Paris. "I cannot," he replied; "it might perhaps make some of my children, who are preparing for to-morrow's feast, miss their confession. It is incalculable," he added, in a most serious tone, "the effect of one Communion less in the life of a soul." And he went two hundred leagues in order not to deprive his spiritual children of his fatherly care.

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D. A. O'SULLIVAN,
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Dated Toronto, Sept. 10, 1887.

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References.—Rev. Father Bayard, Farnia, Lennon, Brantford; McPhy, Ingersoll; Corcoran, Parkhill; Twoby, Kingston and Rev. Bro. Arnold, Montreal.

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