

maintainance of which the proceeds of the annual "Afternoon Tea" will be devoted. It is intended that this library shall contain all the classics of our language and also a full collection of Catholic works of an elevated tone which will prove at once interesting and instructive.

A French library of eight thousand volumes is already in existence in the reading room of the Gesu, and to this the English readers will have free access. The first step towards the establishing of this library has been taken in the opening of the room to ladies in the afternoon and to men in the evening.

There side by side with the illustrated papers, European and American, are to be found the leading papers and periodicals of both hemispheres, the *Dublin Review*, the *American Quarterly*, the *Month*, *Donahoe's Magazine*, the *Ave Maria*, the *Catholic World*, and of course, the *CATHOLIC REVIEW*. This library supplies a long felt want, and it is to be hoped that it will be well patronized by those whom it is intended to benefit.

There is a key of sadness in all earthly music, and so among the songs of devotion and gladness that have marked the close of June, is a wail of sorrow rising from many a heart over the mortal illness of the good Cure Rousselot, S.S., parish priest of St. Jacques, who lies dying. The holy priest has been a benefactor to countless numbers of sufferers, has founded the *asile* for little children whose mothers go out to work by the day, and also the Blind Asylum of Nazareth which has done such a vast amount of good in Montreal. His works will outlive him, and his memory will long be held in veneration in the land of his adoption.

But that is all religious news, you will say; where is the Gossip? I think it has all gone to the seaside or is going. The hot weather is upon us, rows of closed green shutters line our streets, beauty and fashion is decamping, and soon there will be scarcely any one left in town except exhausted dressmakers, who will have leisure to fan themselves as they ponder, let us hope with contrition, on the eight hundred misfits, which, on an average, each of them has turned out in preparation for the exodus.

OLD MORTALITY.

30th June, 1889.

THE COLLAPSE OF THE ANTI-JESUIT AGITATION.

The event of the week has been the collapse of the anti-Jesuit agitation. Measures were on foot for another citizens' mass-meeting. Dominion Day was to be celebrated by an anti-Jesuit demonstration at Lachute. But suddenly the subject has been dropped and the sensational "Jesuit" has vanished from the newspaper page. This is the result of Mr. Mercier's straightforward and manly speech at the St. Jean Baptist banquet, which fell like a bomb-shell in the Protestant camp. The truth is the Catholic majority, French and English, was awaking and beginning to ask when is all this going to end? How long are we going to stand by hearing a handful of a minority openly attack our Church and creed and heap abuse on our institutions. Sectarian clergymen opened their harangues by disclaiming any intention of wounding the feelings of their Catholic fellow-citizens, but ordinarily went not beyond the third sentence without attacking some fundamental dogma of the Catholic Church, insulting its Pontiff head or vilifying institutions dearer to it than life. If their absurd platitudes about "endowments" and "foreign potentates" and "enemies of civil and religious liberty" had been confined to the four walls of their churches or dealt out only to the dupes who sat around their pulpits we could afford to let them talk, but no, it is at "citizens meeting" we are attacked and all the abusive tirades of the Sunday pulpits are flourished before our eyes in the daily prints under glaring headings. The newspapers have been the real agitators. Were it not for their ministers' anti Jesuit sermons and public harangues would have fallen flat on sleepy audiences and thinly-attended meetings.

Patience is not always the guardian of peace. She ceases to be such when she emboldens fanaticism, seems to shrink

from its assaults, and instead of upholding, betrays the interests of truth and justice. If the Catholic majority of this Province is true to its instincts and does not belie its past history the prospect of bloodshed will not make it quail from the defence of its honour and religion.

It is a fundamental Catholic dogma that the Pope is supreme administrator of all ecclesiastical goods. What business is it of Protestants how he divides them, whom he distributes them to, whether to Jesuits or any other body in the Church that own them? And why attack only the Jesuits who received but a little more than a third of the "endowment." Why not also assail the ecclesiastical hierarchy with its Cardinal head, which is going to sweep into its coffers the bulk of the "endowment." Are Protestants under the illusion that because the Jesuits are a small corporation they may be attacked, abused and trampled on with impunity whilst the Catholic body will stand by looking on, with arms folded and enjoying the spoils? Do they not know that the Order is an integral part of the Catholic body, living its life identified by canonical institution with its very existence? They cannot tear the branch without tearing the tree. All that constitutes the Jesuit Order: rules, manner of living, vows, occupations are under the special sanction and protection of the Catholic Church, so that it is impossible to strike one without dealing a blow at the other. Protestant preachers know all this full well. They knew, to use their own formula, pronounced at the Montreal Evangelical Alliance Conference last fall, that striking the Jesuits they should strike Rome between the two eyes. Of late they have found it politic to modify their formula, but they have deceived nobody. Mr. Mercier in his St. Jean Baptist speech has unmasked their hypocrisy and placed the issue square before the Province. A measure demanded by justice was enacted which received the sanction of two Parliaments and was acquiesced in by the whole people for a year. Suddenly interested parties took occasion of it to raise a triple war-cry. Anti-Jesuit, anti-Catholic, anti-French. He calls upon all parties to lay aside strife and unite in defence of true civil and religious liberty. The day for bearing with patience the sting of insult is vanishing. The hour is at hand when an effectual bar must be opposed to aggressive ignorance and bigotry. Both parties, Liberals and Conservatives alike, have accepted the Parliament vote of the 29th April as final. They will hear of no appeal to any court of justice even to Privy Council. They have in the vote of two Parliaments the highest constitutional sanction in the land. To appeal elsewhere were to begin the battle for constitutional government over again. Any step of cabinet or government that will weaken the prestige of that vote, that will give any recognition to this insensate agitation shall be resented by this whole Catholic Province. If this Confederation is to be smashed let it. Not one of the rights or privileges which its framers in good faith proposed and accepted and which all the contracting parties pledged themselves to hold sacred and inviolable will be relinquished or sacrificed by any party or section in this Province.

J. J.

Montreal, July 1st, 1889.

In his private chapel Cardinal Manning recently received into the church several adults who had lately seceded from Church of England. Amongst those formally received into the Roman Communion was the Rev. C. W. Townsend, until recently Principal of the University of Oxford Mission to Salisbury (Diocesan) Theological College. The following clergymen of the Anglican Church were also admitted into the Roman obedience: The Rev. S. T. Sprotson, W. H. A. Vallance, A. Clarke, L. Leslie, A. Beauchamp, and A. Lessetter.

Cardinal Manning was among the distinguished strangers in the House of Commons lately. The Archbishop of Cyprus was also there. His Eastern costume and large crucifix set with diamonds and rubies made him a conspicuous figure as he occupied a seat in the Distinguished Strangers' Gallery for a considerable time during the discussion of the Navy Estimates. The Archbishop of Canterbury, hearing of his presence among the Commons, invited him to see the House of Lords, and talked to him through an interpreter.