

anxiously wish the boys educated, not for my sake, not for their own sakes, but for the sake of their poor suffering country. For a man, though he may be as strong and powerful as a giant, can be of little use to his country unless educated. I desire my countrymen to know and understand this fact; and further, I consider the Jesuits the best medium to impart a sound practical education which may prove of some service to poor Ireland." McCarthy again speaks, and asks with touching earnestness: "Any news from poor Ireland? How is she going on? I learn to love her more and more every day." And so the work goes on. As you know I am not a Fenian exactly, but I have learned to respect the earnestness of men who can risk all for a Conviction, mistaken perhaps, but in many cases as faithful as the Sun.

The writ to fill the vacancy in the representation of the county of Sligo was received on Saturday by the high sheriff.

Mr. Barry Sullivan's arrival in Belfast was the occasion of a warm demonstration. A large crowd cheered him along the entire route from the station to the Imperial Hotel.

The *Ulster Examiner* will in future be published tri-weekly. The Rev. Mr. Cahill, its proprietor and editor for the last seven years, has sold it to Mr. C. J. Dempsey, and Saturday's issue contains his valedictory address.

OUR ROMAN LETTER.

Rome, Jan. 2nd.

His Holiness has recently given receptions to an unusual number of visitors. From all parts have they come, but in an especial manner from within the dominions of which he has been deprived. The vitality of his children's love grows daily in proportion to the rigour of the persecution to which he and the Church are being subjected, and he is constantly receiving assurances from all the world that must give great happiness to his loving heart in the midst of its many afflictions. Touching the coming episcopal jubilee, which promises to be a magnificent testimony of faith and personal devotion, it is announced that the gifts intended to signalise the occasion, which are being prepared everywhere, must be forwarded before the end of March to Prince Altieri, at the Palazzo Altieri. They will be arranged for exhibition in the hall of the Vatican, and will form a wondrous sight. On the great day itself the Holy Father will have a grand reception, and the various gifts of the Catholic universe will then be formally presented. The event is anticipated with the most lively emotions of pleasure, especially by all who are to have the happiness of being present.

It is intimated in the *Osservatore Romano* that Cardinal Simoni, who was appointed Pontifical Secretary of State, has also been entrusted with the office of Prefect of the Sacred Apostolic Palaces and Administrator of Property of the Holy See—a position of distinguished honour and responsibility. The Pontiff has also conferred upon him certain special faculties, which he is to continue to hold from the period of the Pope's death—should the Cardinal survive—till the appointment of a successor to the Pontifical Throne.

An address delivered by the Holy Father, at the reception of a body of pilgrims, touched a theme that must be very unwelcome to the Italian Court. He said that "Italy was more prosperous before her unity than since; trade languishes. The poor are in great straits, financial disasters are frequent, taxes are heavier, and small landowners cannot get a living." The most superficial observer of the country must notice these facts. The necessity for submitting to widespread corruption—one of the penalties of a criminal policy and the incubus of a huge warlike system brought about an impoverishment which no amount of confiscation can remedy. While Italy was a small kingdom it was certainly not wealthy, but its needs were few, and its existence no source of apprehension. When it rose to the majesty it now wears so gracefully, its rulers were compelled, or believed themselves to be compelled, to compete with settled, orderly, and comparatively wealthy Governments, and the effort has entailed ruin. The population can scarcely bear the strain of dying trade, extravagant administration, and a fiscal system the most insane in the world. His Holiness knows this, and his former subjects know it too; and an allusion to the subject at a Vatican reception cannot surprise anybody.

The scandalous Swiss schism has drawn forth a brief from the Holy See, addressed to the Swiss bishops, and excommunicating the offenders. An extract from the text will show how unequivocal is the sentence pronounced:—"We declare the pretended episcopal election of the before-named Edward Herzog, made contrary to our canonical regulations, to be illicit, vain, and null; and we reject and detest the sacrilegious consecration. We declare and pronounce that they must be regarded as schismatics, separated from communion with the Church. We further declare that Herzog, elected audaciously and without authority, is deprived of all spiritual and ecclesiastical jurisdiction, and prohibited from all exercise of episcopal functions. As to those who have submitted to holy orders from him, they by that fact incurred suspension, and they will at once be placed under the penalty of their offending if they dare to discharge any of the duties attached to those orders."

Pursuant to the proclamation of the new Cardinal-Vicar, a solemn *Triduum* has been held in several churches, in reparation of the melancholy disrespect shown to the custom of carrying the Blessed Sacrament in procession. The Minister, it will be remembered, forbade public demonstration on such occasions, and compelled the priests, in this way, to carry their sacred burden secretly. Some expressions of a spirit of anger at the Government command were made at first, but in consideration of the insults and blasphemy so ready with the infidels, the clergy are careful to give no ground for complaint to the authorities. The reparatory services were largely attended, and the Creator implored to protect His faithful children during the year on which we have entered.

A great deal has been said and written about the

joyousness of Christmas in the Eternal City, and this year there have been glowing accounts given of the festivities and the hospitalities that reigned during the holy season. The weather being so unlike that of more northern climes, those who are merely sojourners find the change so charming as to derive a new pleasure from everything around them. But mere festivity, it must be remembered, is not the ruling passion in Rome at Christmas. At no other period of the year are spiritual obligations so zealously observed. All the churches have open doors, and are perpetually crowded with worshippers. The air is redolent of incense and vibrating with the strains of sacred music. Despite the terrible unbelief which so largely prevails, there is happily a very considerable proportion of the people who still believe and trust in God, and make the great festival a period of prayer and praise.

The elections at Bozzolo and Castelfranco are undecided, and a second balloting in each case is necessary. Admiral De Saint Bon, formerly Minister of Marine, is one of the candidates in both these places.

The death is announced of Count Luigi Mastai, son of Count Gabriella Mastai, and nephew of his Holiness the Pope. The deceased was born in 1814, and was therefore in his sixty-third year. He died at three o'clock on Monday morning.

REVIEWS.

MY CLERICAL FRIENDS, and their relations to modern thought. D. & J. Sadlier & Co., Montreal. Price, \$1.50 free by mail. This work is divided into four chapters: The vocation of the Clergy; The Clergy at home; The Clergy abroad, and—The Clergy and modern thought. The author of this work gives us an admirable dissertation upon the life, and habits of the Catholic Clergy. Whether we read the vocation "at home," or "abroad," throughout the work we trace the hand of a man who has mastered his subject, and who has dived into all the channels of ancient and contemporaneous knowledge in order to reach truth. As the Master said to St. Peter, the author of "My Clerical Friends" has too "Searched the Scriptures," and has built upon his studies a work against which its enemies cannot prevail. But it is to that chapter devoted to the "Clergy and Modern thought" that we would direct particular attention. The Church has withstood the attacks of the numerous sectaries which dot the world; it has too seen the worst, and is to-day stronger than ever. It is to the new danger we should direct attention, and while defending our position against the schism which surrounds us, we may fairly assault the new foe which threatens us with materialistic ideas. The author of "My Clerical Friends" says: "Modern thought recalls our attention to the visible and material. It proposes to remodel the education of the world, and confine its speculations within narrow limits. 'Education,' we are assured by Mr. Huxley, is the chain of the intellect in the law of nature—nothing more. If man has a soul which is only a hypothesis or his highest wisdom, since it can neither be felt, weighed, nor measured, is to take no notice of it. A preliminary destination must however, be noticed. Scientists and Materialists never make the mistake of confounding the Catholic and Protestant clergy. The Protestant clergy, Mr. Huxley dismisses with a jest while of the Catholic he says:—

"The difference between these men and the comfortable champions of Anglicanism and Dissent, is comparable to the difference between our gallant volunteers, and the trained veterans of Napoleon's old guard"

and again the same authority says:—

"The Roman Catholic Clergy, is the one great spiritual organisation which is able to resist, and must, as a matter of life and death resist, the progress of Science and Modern civilization."

That the Catholic Church is likely to resist

what is pompously called modern civilization,

but which, its admirers frankly tell us, is the

ardent antagonist of Christianity, is perfectly

true. She has no higher duty to perform. But

she respects true Science quite as much as Mr.

Huxley does, and more wisely:—

"But that any one should gravely assert, as a

self-evident proposition, that she is unfriendly to

the progress of science, is a fresh proof that passion

and prejudice can supplant reason, and

usurp its functions. As Mr. Huxley says it, it is

to be presumed that he believes it; but in that

case we must suppose that a too exclusive study of

'the law of Nature' has left him no leisure to be

come acquainted with history. Yet he might at

least have known what eminent non-Catholic thinkers

of our own day have said, with singular unanimity,

of the action of the Roman Church in the

cultivation of the human mind, and her immense

services to mankind in the preservation of letters,

jurisprudence, and philosophy. He may agree with

Mr. Tyndall in preferring natural science, in which

he is honorably skilled, to 'the literature of Greece,

Rome, and India,' with which he is perhaps less

familiar; but it is not permitted to a thoughtful

and educated man to live in total ignorance of the

language of his most distinguished contemporaries.

Mr. Huxley might have known, for example, that

Guizot, though a Calvinist, affirms, and proves, that

Europe owes its learning and its civilization to the

Roman Church. It was that Church, says this im-

partial witness, 'which powerfully assisted in form-

ing the character and furthering the development

of modern civilization,' whose innumerable monas-

teries, even in the most gloomy periods, 'were

philosophical schools of Christianity,' whose monks

and clergy 'were active and potent at once in the

domain of intellect, and in that of reality,' and

whose glory it is, 'that the human mind, beaten

down by the storm, took refuge in the asylum of

churches, and monasteries.' 14

"Mr. Huxley might have known, even though he

were only what he calls 'a nucleated mass of pro-

toplasm,' that Ranke, also a non-Catholic, was

ashamed to say less than this of the Roman Church:

'A slow but sure and unbroken progress of intel-

lectual culture had been going on within its bosom

for a series of ages. . . . All the vital and pro-

ductive energies of human culture were here united

and mingled.' 15 He might have learned from Mr.

Lecky, with whose book on Rationalism he is prob-

ably acquainted, not only that 'the Papal govern-

ment has had no rival, and can have no successor,'

and that 'there can be no question that the Papal

power was on the whole favorable to liberty'; but

that, in the long conflict for personal freedom 'the

Catholic Church was the special representative of pro-

gress.' 16 Even Mr. Froude, though not the most

scrupulous of contemporary writers, would tell Mr.

Huxley, who thinks the Catholic Church 'must

resist the progress of science,' that she was always

'essentially democratic, while at the same time she

had the monopoly of learning.' 17 Mr. Hallam would

inform him, if he could withdraw his attention for

a moment from the law of Nature, that 'the praise

of having originally established schools belongs to

some bishops and abbots of the sixth century; but

it was owing to the influence of Theodore, Arch-

bishop of Canterbury, 'sent hither by the Pope in

688,' that the knowledge 'of the Latin and even

Greek languages was propagated in the Anglo-Saxon

Church; that the most eminent mathematician

of the fourteenth century was Thomas Brad-

wardine, also Archbishop of Canterbury; and a

crowd of useful facts of the same order. 18 Lord

Macaulay would assure him, in famous words which

have been quoted a hundred times, that the boasted

revival of letters in the sixteenth century was at

least as active within the court of Leo X. as out-

side it, and that the progress of learning and

philosophy has always been so acceptable to the

Catholic Church in the past, that it is not easy to

see how it can be any danger to her in the future.

A system of which the scientific exposition has been

mainly founded upon the method of Aristotle, and

which has survived so many spurious philosophies,

has little to fear from the logic or the ethics of

Mr. Huxley. Mr. Samuel Laing would also remind

him, though probably in vain, that 'in any true

reading of history, which Mr. Huxley does not

seem to think it necessary to read at all, 'the Church

and her establishments were the only asylums in

which the spirit of freedom and of independence of

mind . . . were lodged, kept alive, and nursed

to their present maturity; and that 'all that men

have of social, political, and religious freedom may

be clearly traced, in the history of every country,

to the working and effects of the independent power

of the Church of Rome.' 19 If Mr. Huxley really

values such blessings, why does he refuse his grati-

tude to her to whom he owes them? Even with

respect to mechanical invention, 'it will remain

true for ever, as he will not dispute, 'that the

genius of invention created the press under the in-

fluence of the old religion; that the genius of dis-

covery sailed to the shores of the New World under

the shadow of the Cross; and the sons of the Mid-

dle Ages laid the foundation of our own progress.' 20

so that even Mr. Tyndall confesses that 'the nine-

teenth century strikes its roots into the centuries

gone by, and draws nutriment from them.' 21

The work abounds in arguments refuting the

theories of the advanced thinkers of the day,

and heaps ridicule upon the men who claim to

be wiser than all the great ones of the past:—

"Their profession is to be critical and scientific,

whatever the rest of the world may be, or how would

they deserve to be called 'advanced thinkers'? They

are men of talent, or they are nothing. And yet,

if it were a question simply of mental capacity, as

they seem to think, the number of able men who

have believed in God and the supernatural far ex-

ceeds the number of able men who have denied

them. Genius condemns the new philosophy as

loudly as religion. Plato, who made the immortality

of the soul the cardinal point of his philosophy,

was almost as intelligent as Mr. Spencer. Aristotle,

who believed in 'necessary truths,' was not inferior

in natural gifts to Mr. Mill, who denies them. And

if we come to Christian ages, St. Augustine had a

latter intellect than Mr. Tyndall; Suarez was more

subtle than Mr. Bain; Kepler was more profound

than Mr. Buckle; Bossuet more eloquent and clear-

sighted than Mr. Froude; and Newman more

sagacious than Mr. Huxley. To such men and to a

multitude of intellectual giants of all races and

epochs, compared with whom our fluent scientists

are of exceedingly small stature, the 'new philo-

sophy' would have appeared equally trivial and

profligate. They would have rejected it with scorn,

not only as pretentious and superficial, but because

it takes no account of hopes and aspirations which

God has planted in our souls, and which have

never lost their energy since the first creation of

man.

This brilliant book should be in every li-

brary, and we cordially recommend it to our

friends.

Pressure on our space compels us to hold

over several reviews until next week.

15 *History of the Reformation in Germany*, by Leo-

pold von Ranke, vol. i. book ii. ch. i. p. 251, ed.

Austin.

16 *Rationalism*, vol. ii. ch. v. p. 142, 154, 234.

17 *Times of Erasmus and Luther*, p. 48.

18 *Literature of Europe in the Middle Ages*, vol. i.

ch. i.

19 *Observations on the Social and Political State*

of the European People, ch. xv. p. 394. The very title

of the chapter, in which he laments the servility

and bondage of the Protestant communities, is—

'Church of Rome the Source of Liberty and Civilization

in Europe.' Mr. Lecky also confesses, with his

usual candor, that 'Catholicism laid the very founda-

tions of modern civilization.' *Rationalism*, vol.

ii. ch. iv. p. 32.

20 *The Progress of the Age*, by Rev. Louis Heylen,

S.J. p. 40. (Cincinnati 1865.)

21 *On the Study of Physics*.

LATEST NEWS.

The clergy and the faithful of Limerick have sent his Holiness £1,027.

The Hon. J. L. Beaudry, and Mr. Ferdinand David, are the candidates for the mayoralty, Montreal.

There were 33 deaths from small pox last week in Montreal.

A despatch from Winnipeg states that Governor Morris is recovering from his recent illness.

More than one half the population of Cincinnati is Roman Catholic.

Dr. Slade, the American spiritualist, has been discharged from custody, the prosecution falling through upon a legal technicality.

Diphtheria is very prevalent in St. John and Portland, N.B., and one medical gentleman in St. John is down under a light attack.

It is reported that Bishop Power, of St. John's Newfoundland, has been appointed to the Archbishopric of Halifax.

A colony of Franciscan Fathers, exiled, from Germany, has settled in the Diocese of St. Paul, Minn.

The handsome sum of \$5,163 has been raised in the Archdiocese of San Francisco for the Holy Father.

The corner stone of a new Catholic church has just been laid at Hokodadi, Japan, the crew of two French war vessels in the harbor participated in the ceremonies.

The humble cottage at Sinigaglia, Italy, where the present Pope was nursed, is still owned and occupied by his foster brother. His Holiness has founded in the town a hospital for 50 old men.

The League of the Cross, a temperance organization of England, has 14,000 members in London who go to Communion in a body: in Liverpool, 12,600; in Glasgow, 10,000.

The Quebec Provincial Government have notified the Corporation of the city of Quebec that it is their intention to disband the Provincial Police in March unless the city makes a large contribution towards the maintenance of the force.

Power.—O'Connor Power, M.P., has been most successful in his lecture tour. He is, in fact, compelled to decline many engagements owing to lack of time to attend to them. This speaks well for the common sense and intelligence of the Irish people of America.—*Irish Citizen*.

In Quebec six thousand children receive gratuitous instruction in the religious establishments, and four thousand indigent sick are cared for during the year, and some people propose to tax those establishments.

The French Government is taking active measures for the suppression of all Bonapartist demonstrations, several Mayors having recently been dismissed for attending memorial masses for the late Emperor.

Judge Carpenter has decided that neither Chamberlain nor Hampton was legally elected to the Governorship of South Carolina, but until a successor legally qualifies, the former is lawfully in possession and is entitled to discharge the functions of the office.

The Rajah of Jeypora has given munificent donations for the embellishment of some of the Agra churches. This is not the first occasion on which he has displayed his generosity in this wise, as some time ago a Catholic church was built in his own territory mainly at his own expense.