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LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is distinguished by intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, I am, Sir, very respectfully,
DOKATO, Archbishop of Ephesus.

Apostolic Delegation.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1905.

Dear Sir: For some time past I have read your valuable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
F. D. FALCOW, Arch. of Larissa, Acont. Deleg.

LONDON, SATURDAY, SEPTEMBER 30, 1911

THE DUTY OF ALMSGIVING

"And when the Son of Man shall come in His Majesty, and all the angels with Him, then shall He sit upon the seat of His Majesty."

"And all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats."

"And He shall set the sheep on His right hand, but the goats on His left."

"Then shall the King say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world."

"For I was hungry and ye gave Me to eat: I was thirsty and ye gave Me to drink: I was a stranger and ye took Me in:"

"Naked, and ye covered Me: sick, and ye visited Me: I was in prison and ye came to Me."

"Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee? thirsty, and gave Thee drink?"

"And when did we see Thee a stranger and took Thee in? or naked, and covered Thee?"

"And when did we see Thee sick or in prison, and come to Thee?"

"And the King answering, shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren, you did it to Me."

"Then He shall say to them also that shall be on His right hand: Depart from Me, ye cursed, into everlasting fire which was prepared for the devil and his angels."

"For I was hungry, and ye gave Me not to eat: I was thirsty, and ye gave Me not to drink."

"I was a stranger, and ye took Me not in: naked, and ye covered Me not: sick and in prison, and ye did not visit Me."

"Then they also shall answer Him, saying: Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?"

"Then shall He answer them, saying: Amen, I say to you, as long as you did it not to one of these the least, neither did you do it to Me."

"And these shall go into everlasting punishment; but the just into life everlasting."

On reading the twenty-fifth chapter of St. Matthew, which contains these solemn yet ineffably tender words of our Blessed Lord, it is difficult to understand how the spirit of the world has so far succeeded in effacing from the Christian conscience the sense of duty in the matter of giving alms.

Many Catholics, even, look upon almsgiving as a good work, of course, but not as an obligation binding in conscience, and necessary to salvation.

Without the least desire to offend, we might particularize certain prosperous farming communities, where poverty is unknown, where St. Vincent de Paul societies do not exist because their work is unnecessary, where there are no helpless aged poor, nor uncared for orphans, where, in short, conditions of life are such as to make it quite natural and easy to regard almsgiving as one of those good works of only remote interest.

St. Thomas Aquinas in the greatest of all theological works, his immortal "Summa," states unequivocally and emphatically that almsgiving is an obligation strictly binding in conscience on all Christians blessed with this world's goods beyond the necessities of life. His argument is one that needs no training in theology to understand, but is a simple, direct and logical deduction from the words of St. Matthew quoted above. He distinguishes between counsels by the observance of which we reach a higher degree of perfection, and commands which enjoin those duties that are of strict obligation and are necessary to salvation.

The angelic doctor thus states his argument:

"No one is condemned to eternal punishment for not following the Counsels, but for failing to do what is commanded."

But it is evident from Matt. xxv. that some are punished eternally for the omission of almsgiving.

Therefore, almsgiving is not a counsel but a commandment.

Abbot Gasquet, the great historical authority on pre-reformation conditions in England, shows how this duty to the poor was recognized and discharged in Catholic times.

"In those far off days the parish church was the centre of popular life all the country over, and the priest and other parochial officials were the recognized managers of many interests beyond those of a strictly ecclesiastical nature." The parish being such, was provided with a revenue by tithes and often, also, possessed land, flocks and herds. These revenues were intended primarily for the relief of the needy, the distressed, and to provide hospitality for the stranger. In the words of the Anglican author of "The Rise of the Parochial System in England,"

"It must always be remembered that in the view of the Church, tithes other than first fruits, and tithes of increase, were destined not to provide a maintenance for the clergy, but for the relief and support of the poor; and the rector, whether of a religious house or parochial incumbent was supposed to administer them for these purposes, he being only a ruler or administrator of them."

"At and since the Reformation, custom has persistently regarded such ministrations as endowments of the parson, clerical or lay, not as gifts to the poor of which he is only the administrator. Monastic parsons were then simply deprived of them by law, and the ministrations they held were granted as property to laymen, whilst, to meet the wishes of a married clergy, parochial incumbents were released from all claims at law for charitable purposes."

So the "jux pauperum," the right of the poor, as canonists called it, was sacrificed to the cupidity which played so great a part in the changes of the time.

Instead of "the least of these" being recognized as brethren in Christ, as they then were not merely in words, but in deed, and in the very organization of Catholic society, we have to-day the glaring inequality of wealth and the heartless State efforts at relief of poverty.

And now the alarming progress of socialism threatens society's very existence. Avarice, heartlessness and the lack of Christian charity on the part of the rich have begotten covetousness, discontent and resentment on the part of the poor. The basic motives of socialism are the very antithesis of Christian charity which alone can bridge the chasm between rich and poor and regenerate Christian society.

In the changed conditions of our time it is impossible to revive the ideal arrangements of Catholic ages; but the spirit of charity will always inspire the activity of God's church. Here and now, we have those who give the greatest of all great gifts to charity—theirself and the loving service of their consecrated lives; a gift that should shame the most indifferent, and inspire the fervent to give, at least, what is necessary to sustain and extend the good works that the Church maintains through the noble self sacrifice of those who give their lives to Christian charity.

"If thou have much give abundantly; if thou have little, take care, even so, to bestow willingly a little."

REV. MR. SMYTHE, from Ireland, lately visited Ottawa. Mr. Smythe is a Methodist and has come to Toronto to attend the Methodist conference on Oct. 3. He says people are divided on the question of Home Rule. We were quite well aware of this, but those who are opposed to the change number only a small fraction of the population. At the time responsible government was granted Canada there was also to be found in this country a small but noisy opposition. They were the office-holders and the jingoes whose progeny are so numerous to-day in Toronto. They were the petted children of the home government and the people had nothing to do with their appointment. Canadian taxpayers were graciously permitted to pay their salaries. The same conditions now prevail in Ireland. Of course there are in the Emerald Isle people who do not want Home Rule.

IRELAND AND THE IRISH

Harry, pronounced 'Arry, is defined as a flashy, under-bred young person of keen animal spirits and small fastidiousness. How often have we heard a person of this calibre declare that the Irish were not fit for self-government because they were of such criminal tendencies. In days gone by the bulk of the criminality laid at the doors of the Irish people were crimes which would not be considered such in any other country. They were minor offences of a political character, such as the singing of Irish patriotic airs. Official returns from Ireland tell us that at Castlebar, County Mayo, Judge Gibbons congratulated the people on the crime-

lessness of the county. From Leitrim, Tipperary, Limerick and Wexford we have little intelligence. In the County of Clare Lord Justice Cherry, in commenting on the fact that there were but seven bills to go before the grand jury, said that if that represented all the crime in the county since the last assizes he would have good reason to congratulate the people. In the County of Meath Mr. Justice Boyd took occasion to comment on the fewness of crimes of a serious character, while in Wicklow, Lord Chief Justice O'Brien joined in the general praise of the law abiding character of the people. Crimes of violence now a days are confined almost entirely to the districts where Orange bigotry is rampant. This is largely promoted by the landlords and the Grand Masters, with the purpose of injuring the cause of Home Rule in the minds of the English people. These reprehensible efforts will, however, avail but little, as the people of the United Kingdom are now fully aware of the object these disturbers of the peace have in view. Home Rule will come and come soon, despite the antics of the West Britons, who would fain hold Ireland in its present condition that they may continue to enjoy the fat of the land.

A. H. SILVA is the founder of the Young Men's Christian Association in Portugal. As might be expected, he has but words of praise for the infidel government of the Republic. "We have a great field of labor before us," he exclaimed. After the proclamation of the Republic Mr. Silva went to Lisbon and had an interview with Costa, the minister of justice, who told him not to grow weary of spreading the gospel among the people. "We Protestants," says Mr. Silva, "look with great sympathy upon the government. So far as I am aware no Protestant has suffered directly or indirectly by the revolution."

This, no doubt, is quite true, because the Y. M. C. A. people were not in possession of anything that could have been confiscated. Truly it is a sad condition of things when we find professing Christians taking sides with Masonic infidels against the Church of Christ.

"THE SYSTEM"

We are indebted to Mr. S. H. Blake, K. C., of Toronto, for this phrase. He heartily dislikes the Roman Catholic "system." It is a sort of general observation, covering we know not what, but we suspect he has reference to church government. We cannot return the compliment by making any reference to the "system," or religious organization, to which Mr. Blake is attached, because there is to be found therein little or no system. There is merely a semblance of it, and in this the Church of England is no better off than the other sects. In advancing this statement of the case we will call to witness a churchman not of the Catholic faith. Away up West in Moana, Nebraska, Rev. Dr. John H. Dietrich, pastor of St. Mark's Reformed Church, says that most ministers are afraid to speak out, that they dare not preach the truth as they see it, and they have not the back bone to denounce evil-doing committed by members of their congregation as it should be condemned. Rev. Mr. Dietrich sums up the case in trite fashion. He says that the preachers are unwilling to endanger their meat tickets. The people in the pews hold the purse strings. It is as if the school master became the pupil and the pupil became the school master. The Catholic Columbian, published at Columbus, Ohio, puts the matter in its true light when it says:

"The business of preaching in a Protestant church is a risky one. You must not give offense. You must be eloquent, vivid, entertaining. A priest preaches on the Gospel. He does not stop if someone does not like it. He does not play to the gallery. His employment does not depend on the whims of the rich men of the parish. He is sent by the Bishop. So long as he is faithful to his duty, he is not apt to be disturbed. His meager salary goes on whether the critics like his sermons or not. He preaches the truth, the whole truth and nothing but the truth."

In the Church of England, if a High Church clergyman is sent to minister to a Low Church congregation, his life is full of thorns and sooner or later the pew holders will have none of him. If a Low Church clergyman is placed over a High Church congregation, he is made to feel very lonely, while a Broad Church clergyman may be able to adapt himself to either one. He is somewhat in the position of the Vicar of Bray, who was always ready to trim his sails to whatever government might be in power. A notable case of this kind occurred some time ago in London, Ontario. Rev. Mr. Hill was pastor of St. John's church. He had High Church tendencies, but some of his flock were decidedly Low, many of them believing that the Battle of the Boyne was quite as important a conflict as the Battle of Waterloo, and he was forced to remove his sphere of usefulness to another field. And so it is the world over. The preachers of the minor sects are in a still more deplorable condition. Between Sabbaths they are expected to

compose sermons of an original character. If they deal with questions of the day, ignoring Scripture texts altogether, they will be appreciated all the more. There must be pre-conceived flights of oratory, which, in the mind of a cool-headed critic, contain little else than a bouquet of literary daisies, which fade as the daisies, and leave but ashes—nothing that goes to the hearts and the minds of the people concerning things divine.

WE are pleased to notice that our excellent contemporary, The Casquet of Antigonish, has been enlarged from forty to forty-eight columns. We trust abundant success will be its portion. Of all the Catholic exchanges that come to our office none is more welcome. It is always bright and reliable. In its day it has done a world of work for the Catholic faith in the Maritime provinces. The larger form will give it a still greater field of usefulness. We send heartfelt congratulations to our contemporary.

"SATURDAY NIGHT"

For his work in the establishment of libraries the Toronto Saturday Night gives Mr. Andrew Carnegie high praise, and criticizes severely a Quebec paper which contends that the steel magnate's money devoted to this object may not be an unmixed good. Of course, Saturday Night, following the teachings of its catechism of bigotry, recognizes in this incident another proof that the Church is adverse to education. Not at all. The Church is, we may say, enthusiastically in favor of education along the proper lines. But let us see what sort of education Mr. Andrew Carnegie favors. He has created a special fund exclusively designed for the encouragement of teachers employed in schools wherein religious teaching is excluded, or, in other words, his largesse is distributed for the promotion of godless education. Why make the difference? Is it because the great millionaire does not believe in a hereafter, and therefore thinks it would be a waste of time to teach children their accountability to a Supreme Being. There are libraries and libraries, and the Church is within its right, and, indeed, would be recreant to its duty, were it to overlook the importance of eliminating from public libraries that poisoned literature which pours in such unceasing streams from the press of to-day. As an experiment, let anyone watch the young people who come out of the public libraries, and note the kind of books they have selected. We believe that eighty out of a hundred would be found to be works of fiction. We are thus fast becoming a nation of novel readers. And it is not the best fiction that is asked for—not the standard works, such as those of Dickens and Sir Walter Scott, but in many cases the latest sensational novel wherein marital infidelity is a feature, and where the divorce court figures largely. We are sorry the Toronto Saturday Night is so often blenched by the pen of a bigot. A large section of Toronto's population may be classed as bitterly opposed to everything Catholic. Toronto Saturday Night evidently likes to be with the big crowd.

FATHER VAUGHAN AND HOME RULE

It is of importance that a feeling of friendliness should exist especially in all other English speaking countries in the empire of Great Britain. A hostile attitude is sure to work to its disadvantage in many ways. We think we are within the mark in stating that in the American republic there are at least twenty millions of people of Celtic blood, and amongst the vast majority of them prevails a deep-seated dislike of England because of the centuries of persecution and injustice, of misery and starvation inflicted upon Ireland by the confiscation of its land, foreigners becoming the proprietors thereof. In addition to this the circumstances connected with the Act of Union a hundred years ago, by which Ireland was deprived of her parliament, will be an everlasting blot upon the characters of the English statesmen of that day. If amends be made for the past, by restoring to Ireland its local legislature, there would spring up in many sections of the world a feeling of kindly regard for the empire which does not now exist. That great Jesuit priest, Father Vaughan, takes this view of the matter too, as will be seen by the following extract from the London Tablet:

"It is not often that Father Bernard Vaughan expresses an opinion on purely political questions. He has consented, however, to give public expression to his views upon at least one important aspect of the Home Rule controversy. Addressing a meeting in the East End, he said in reply to a direct challenge: I will not answer you that question either as a priest or as a politician; but this much as an Englishman I say fearlessly and deliberately, that if England wants to clasp the hand of friendship with the United States of America, Canada, Australia and her other Dependencies, she must make it clear to them that she has no quarrel at home with Ireland. So long as there is any want of peace and contentment on the Irish floor of the big house called the British Empire there will inevitably be

irritation with England among Ireland's supporters and sympathisers all over the world. That, at least, is my experience."

A "MODERN" CHURCH

The Rev. Sylvester Horne, M. P., who is, we are told, the clerical member of the British House of Commons, recently paid a visit to Montreal. In a short speech delivered at the Presbyterian College he explained that the reason he had stepped into political life was because he wished to have laws enacted with a view to improving the condition of the common people. He pleaded for a simpler gospel and for simpler mission, and demanded that the modern church remodel its methods and reject obsolete forms and expression of worship. What may we ask, does the rev. gentleman mean by a "simpler gospel and simpler mission," and what, too, does he mean by a more modern church? So it seems that the one established by Christ has become obsolete and it is desirable to have something up-to-date. May we not infer that such people as Rev. Mr. Horne entertain the belief that the words of our divine Lord had application only to the time in which He lived, and that "Modernism"—the outgrowth of thinkers without faith—should be the new cult in which humanity should take refuge.

BAD COMPANY

In Rome, on the 20th Sept., the forty-first anniversary of the entry of the Italian troops was celebrated with great eclat by the irreligious populace. Most prominent in the procession, we are told, were delegations of Freemasons from all parts of Italy and abroad; and we are told, too, by the press despatch that with these people, who are avowed Christ-haters, the Methodists, who had been holding their European conference in Rome, marched shoulder to shoulder. "Show me your company and I will tell you who you are," is an old saying that is applicable here. While claiming to be Christians the Methodists gleefully engaged in festivities with men who despise the very name of Christ. They bestowed their meed of cheering, also, upon Mayor Nathan, Mason, Jew and Infidel, who on this occasion made a rabid anti-Papal address. The Government of Italy, bad enough as it is, will not go the same length in persecuting the Church as Nathan, his infidel followers and the Methodists. It has refused an application for permission to erect on the wall facing the Vatican a marble tablet commemorating the plebeian of the Romans in that district demanding the fall of the temporal power. Refusal was based on the ground that such a tablet would be offensive to the papacy.

THE ELECTION

What was perhaps the warmest political contest in the history of Canada took place last Thursday. The platform utterances on both sides brought forth a degree of talent, vehemence, earnestness and eloquence fully equal to that which may be found in any other portion of the British Empire. The Government of Sir Wilfrid Laurier, which has been in power since 1896, will retire, and the destinies of the country will be placed in the hands of Mr. R. L. Borden and his followers. The surprise of the election was the defeat of eight ministers of the Crown, namely: Hon. Messrs. Graham, Fisher, King, Sir Frederick Borden, Templeman, Fielding, Patterson and Bureau. The following table shows the result in each province.

	Con. and Nat.	Liberal
Ontario.....	72	13
Quebec.....	25	38
Nova Scotia.....	8	10
New Brunswick.....	5	8
P. Edward Island.....	2	2
Manitoba.....	6	4
Saskatchewan.....	1	9
Alberta.....	1	6
British Columbia.....	6	1
Total.....	126	91
Con. and Nationalist majority—34.		

These were the returns up to last Saturday, taken from the Globe. The Conservative papers claim from 8 to 10 more seats. Probably the real majority will be found between the two estimates.

THE WIZARD WITHOUT FAITH

Thos. A. Edison, scientist, inventor and infidel, is making a tour of the continent. In Austria he finds ideal conditions. He stood regaling himself at the sight of some of the well kept farms which greet the tourist in that country. He found the people in possession of small farms, which is a great improvement upon conditions in England and in some parts of America. The people, however, are not quite as up-to-date as the inventor would have them. They are too slow to suit him. He has been accustomed to see the mad rush for the mighty dollar in the metropolis of the new world, and the come-day go-day style of the peasants of Austria grates upon his nerves? What he finds most serious fault with is the way-side shrines, where Austrian peasants worship, and declares that he is opposed to that sort of worship. He might have gone further, and declared that he is

opposed to any kind of worship save the worship of the things of this world, for Thomas A. Edison is an infidel. When he is placed away in the silent tomb he believes that will be the end of him. Does he ever ask who gave him those great gifts which he possesses? In Mr. Edison we have another example of the Christian turned out by the little red school house, where a knowledge of God, and the things belonging to God, count for nothing, and are never mentioned.

Our Lady of October

Ave! It was our greeting sweet, In joyous month of May. And though the summer time be fled, The prayer we make to-day, To her we loud proclaim our Queen, Is still the sweet Ave.

Though faded now the blooms of spring, And hushed the song of bird, Yet tribute pay we still to her, The Mother of the Word, The same that first from angel lips Her virgin bosom stirred.

Ah, faded now the wreaths of May, But sweeter wreaths we twine. As one by one we tell the beads Before Our Lady's Shrine, And as at sound of first Ave, Our Mother's face doth shine.

Ave! October's Queen we hail, As summer's glory dies, For well we know the setting sun On other Mays will rise, When we shall keep our Lady's feast With her beyond the skies.

—REV. D. A. CASEY ("COLUMBA")

THE MONTH OF THE ROSARY

October is with us once again, and as the shadows lengthen we gather round Our Lady's Altar to pay homage to October's Queen, "Our Lady of the Rosary." Ah, the beauty of the Catholic Church! Passing day by day from one feast to another, does the thought ever occur to us, here, as in everything the Church does, is manifested the guiding hand of its Divine Founder? For who else but the Spirit of God could have so arranged it? When the year was young, when the first breath of summer stirred the air, we wove our chaplets for the Queen of May. And now, when the cold hand of death is stretched forth for the great reaping, when, one by one, the trapplings of youth are being laid aside, and Nature is robing herself for the passing we stand once more in the presence of the Queen who is also our Mother. May is Mary's coronation month; she is not so much a Queen as a Mother in October. In the warm summer days, when the sun shone brightly and the flowers had their beautiful birthdays and the rich notes of the woodland choirs made music in the early morning, what could we but crown Our Lady Queen of May!

Brighter than the sun, More beautiful than the flowers, Sweeter than the sweetest song of nature's choristers

She was part and portion of the maying. We were her courtiers then. But the flowers have faded now and the song birds are silent. We turn our faces homeward, and lo! here is Our Mother waiting to welcome us at the doorstep—"Our Lady of October," Queen of the Rosary no less than of the May. And as entering in we stoop to kiss Our Mother's mantle, we thank our other mother, the Church, that as in the springtime of life, so too in the fall and close, she presents to us Our Lady. Let us be good children of Mary during this month of October. May the brown beads be never very far from our hands. As outside the leaves are falling and the shadows are lengthening, so let the Hail Mary's fall from our lips in an ever lengthening chain that will reach out and up to the throne that stands at the right Hand of the Son. We need have no fear of any superfluity. What son would object to the respect shown his mother? And is Jesus less a Son because He was also a Saviour? So out on the wings of the evening let our united voices go straight from our filial hearts, proclaiming that the Lord is with Mary and that she is blessed among women. For if the Lord is with Mary, even so is Mary with Jesus. "And they found the child with Mary His Mother." Surely it is not by chance or heedlessly, but with a deep and pathetic significance, that this simple phrase is repeated five times in a single chapter of the Gospel of St. Matthew, "They found the child with Mary His Mother." Yes, when men shut their doors in His Face, when His own townspeople hunted Him beyond the walls, He still had His Mother. If nowhere else could He lay His head He could pillow it upon His Mother's breast. And so, too, if we want to find Him we will first seek the Mother and with her we shall find the Child. Let us then draw near to our Lady of the Rosary during these days, lovingly, confidently, having no fear, for are we not going to Our Mother? And with our Mother we shall find the Child.

"COLUMBA"

Give a calm, quiet, attention to those things assigned to your care by Providence, and be sure that you can accomplish a great deal more by quiet, thoughtful work, done as in God's sight, than by all the busy eagerness and over activity of your restless nature.—Fenelon.

NOTES AND COMMENTS

In writing last week of the Irish Cardinals special reference was necessarily made to Cardinal Cullen, the first Irish prelate in modern times to be admitted to the Sacred College. Since then we have looked up some interesting references to His Eminence in a privately printed and hence little known book by Cardinal Newman, entitled "My campaign in Ireland." This book relates to the foundation and early history of the Catholic University of Ireland, with which institution the names of the two Cardinals are inseparably connected. It was printed in 1866 and circulated privately amongst the Oratorian Cardinals' friends. The copy before us was the property of the late Right Rev. Dr. Patterson, Bishop of Emmaus, to whom, according to an inscription on the half-title, it was presented by Father William Payne Neville, the Cardinal's literary executor. Bishop Patterson was himself one of the Oxford converts, and a graduate of Trinity, Newman's first college, and of which, after his elevation to the Cardinalate, he was elected honorary fellow. Some day "My campaign in Ireland" will form the foundation stone of a history of higher education in Ireland. And when that day comes it will be seen how great is the debt to Cardinal Cullen and, even more so, to the illustrious Oratorian.

THE FOUNDATION of the University was decided upon in the National Council or Synod of Thurles assembled in 1850, in obedience, says Father Neville, rather than in concurrence of mind with Rome. There was doubt in the minds of some of the Bishops as to the practical ability of the undertaking at that time, but Dr. Cullen, who having from boyhood lived in Rome and had come to Ireland as Primate and Apostolic Delegate, was determined to carry it through. Hence, in 1851, he consulted Dr. Newman (who, as an authority on universities had scarcely a peer as to the best way of setting about it, and at the same time proposed that he should accept the rectorship of the proposed institution. To this Dr. Newman at first demurred, but, as is now matter of history, finally consented, and his seven-year tenure of office in Dublin was the result. The interesting and epoch-making circumstances of his rectorship, as related in the book before us, will, no doubt, in due time be given to the world. We are not concerned here with more than the personal relationship of the two men, subsequently Cardinals, which grew out of it.

DR. NEWMAN became formally Rector of the University by act of the Committee of the Synod on November 12th, 1851, and on the 14th he wrote from Birmingham accepting the office. A little later Cardinal Franzoni, Prefect of Propaganda, wrote to Dr. Cullen congratulating him upon the appointment, and the Holy Father, Pius IX., while approving this act of the Archbishops and Bishops of Ireland, made Dr. Newman's appointment, over and above their act, an act of his own. "We are not then concerned," wrote Dr. Newman, in the Catholic University Gazette in 1854, "in an isolated, experimental or accidental attempt, but sharing in a great movement, which has the tokens of success in its deliberateness and its extent." That in the end the time proved to be not quite ripe for the undertaking in no way detracts from the faith and the courage that inspired it. And now that by act of the British Government, the obstacles which then stood in the way have been removed, the University which has once more resumed its activities will reap the benefit of the experience gained and the trials endured and surmounted sixty years ago.

AS CARDINAL Cullen was very largely instrumental in bringing the University of 1851 into being so was he as Apostolic Delegate its firm friend throughout. His relationship to the Rector was of the most intimate and affectionate character and is reflected in the reply which Cardinal Newman made to the address of congratulation by the then Rector and Senate of the University on the occasion of his elevation to the Cardinalate in 1879. "A great Prelate," he said, "has been lately taken from us, to whose simple faith and noble constancy in the cause of the University it is owing that the University maintains its place amid the many obstacles by which its progress has been beset. I cannot find the greatest, the truest reverence for the good Cardinal Cullen. I used to say of him that his countenance had as light upon it which made me feel as if during his many years at Rome, all the saints of the Holy City had been looking into it and he into theirs. I have cause to know from the mouth of Pope Pius himself, that on a very critical occasion, he promptly, emphatically, and successfully, stood my friend. That was in the year 1867. How sincere would have been his congratulations to me at this time! I am deprived of them; but by thus expressing my sense of my loss, I best relieve myself of the pain of it."