

DONAHOE'S MAGAZINE.

In one of our recent issues we criticised, somewhat strongly, the publication, in Donahoe's Magazine, of an article entitled "Glimpses into a Jesuit Novitiate." The impression the contribution made upon us was very unfavorable, and we claim to have some knowledge of the inside of a Jesuit Novitiate—sufficient at least to confirm us in the opinion that the author of that article expressed most extreme views, and gave vent to an amount of petty criticism, of the sarcastic nature, that is calculated to create very unjust and unfavorable ideas regarding the rules and discipline, methods and aims of the Order. We naturally concluded that, if such were the results, on our mind, of reading the article, on the minds of hundreds of others the impressions were likely to be of a similar kind. We disclaim, however, any desire to cast reflection upon, much less to do any harm to one of the foremost Catholic magazines of the country. Yet it is our duty and our right—as it is of every other Catholic editor—to promptly express our opinions on subjects that affect the standing or the interests of our religious bodies. In justice to the editor and publishers of Donahoe's Magazine, we take the liberty of giving our readers the following letter. Although it was not intended for publication, but merely for our own private benefit, we feel that, having publicly criticised the insertion of that contribution in Donahoe's, we should publicly make known the reasons why it was accepted by that magazine. The letter runs thus:—

"Your brilliant criticisms of Donahoe's Magazine for the publication of the Jesuit articles has interested me greatly. Next to generous praise, we appreciate candid, frank criticism. I want you to know, however, for your own personal information, that the article was recommended to us by a well known New York Jesuit; that before being printed it was submitted to Rev. Fr. Brosnahan of the Jesuit College here in Boston, was read by him and by Rev. Fr. Devitt, head of the College, as well as by Rev. Wm. O'Brien Pardow, Provincial of the Order, who happened to be conducting a retreat here at the time, and was by all of them enthusiastically endorsed. The best friends Donahoe's Magazine has among the clergy are members of the Jesuit Order. The tone of your article was so manly and sincere that I think you are entitled to full information as to the circumstances. Father McCarthy of St. Lawrence Church, New York city, suggested our printing the article."

If we are "entitled to full information" on the subject, so are our readers who may have perused our criticism. Fearful that our expression of opinion might have worked even the slightest injustice to Donahoe's splendid publication, we have taken the liberty of reproducing the above letter.

SPEAKING of loneliness, one of our exchanges points out that "all great men are lonely by reason of their greatness." We then are told of the loneliness that comes to men who have great convictions. Going deeper into the subject, the writer says:—

"Another loneliness is that of the sick-bed, when we feel that the battle of life is going on without us and the ranks are already closed. There is a self-revelation which comes to us at those times, and the tenderest ministry of those around us fails to compensate for the solitude of sickness. Then there is the solitude of advancing years when one after another the voices of those we loved are hushed, and our own being becomes more and more individualized, which in itself is a source of loneliness; and, lastly, there is the loneliness of death. When we watch beside the bed of the dying it is this, perhaps, which strikes us most, as it is also its loneliness which gives death its dignity. It would not be well for us to find perfect sym-

pathy in earthly friends, because if we did we should forget to turn in our sorrows to Christ, who alone can enter into all our difficulties and trials and sorrows."

There is still another loneliness which seems to us the most terrible and most oppressive of all: it is the utter loneliness of the soul—immediately after death—when it stands, a solitary creature, in the dread presence of God. Surrounded by its works, but without a single friend; not even its Angel-Guardian—for its mission is over. Eternity before it and the Infinite Judge deciding its fate—a judgment from which there is no appeal. That is the climax of loneliness.

MANY PEOPLE have attempted to define a gentleman. One of the best definitions we have ever read was that of an essayist of the last century. He said: "A gentleman is a person who will never offend the most delicate feeling of any person." More developed is that given by Cardinal Newman. Thus the Cardinal once wrote:

"He has eyes on all his company. He is tender toward the bashful, gentle toward the distant and merciful toward the absurd. In his conversation the gentleman will remember to whom he is speaking, have thought for all the company and avoid allusions that would give pain to any of them, steering away also from topics that irritate. When he does a favor to another—and he does many—the gentleman will somehow make it appear that he is receiving the benefit instead of conferring it. He is never mean or little in his disputes. Moreover he shows that he has an intellect far above the average, in fact that he never mistakes personalities and sharp sayings for arguments. Most of mankind do. When grief, illness, or losses come to him he submits to pain because it is inevitable. Bereavement he takes with heroic philosophy because it is irreparable. He goes to death without a murmur because it is destiny."

THE Church Times admits that there are thousands of Anglicans who say the "Hail Mary." Yet it also informs us that: "The Church of England does not recognize the direct invocation of the saints, such as is practised in the Roman Communion." This is a very unwise remark of that organ; the writer of it must have entirely forgotten that there is a future and that the Anglican Church has a present and a past history. Judging the future by the present and past it is certain that in a short time—it may be quarter or half a century—the Anglican Church will proclaim that it has taught the invocation of the saints from the beginning. When that Church comes out with this fresh proof of its antiquity, what will become of the statement made by the Church Times? It will prove a stumbling-block. Too bad that some people don't reflect before pronouncing dogmatically upon important subjects.

A GENTLEMAN sends us a clipping from the Blyth Standard, in which reference is made to the evidence in the recently heard case of the Canada Revue against His Grace the Archbishop. Amongst other things that organ says:

"It was shown that priests had canvassed from house to house for the purpose of preventing sales; that wives, owing to priestly influence, had returned their husbands' papers; and that postmasters, officers of the Crown of Great Britain, had, in response to a command from Rome, returned other papers without the knowledge of those to whom they had been sent."

The italics are marked by our correspondent. We can only say in reply that no such evidence was given. It was not shown that "postmasters, officers of the Crown of Great Britain, had, in response to a command from Rome," done anything of the kind.

This is simply an exaggerated and one-sided interpretation of the evidence. The article, after referring to the Guibord case, terminates thus:

"But, if resistance is offered, the clericals will find, as they did in the case named, when the rights of burial were enforced by the aid of the military, that the civil power is supreme in civil affairs."

No person, Catholic or non-Catholic, ever disputed the right of the civil power to supremacy in civil affairs; but what the Catholic does claim, and what all laws, canonical, civil and international support, is that the ecclesiastical power is supreme in spiritual affairs. In the present case the ecclesiastical head of the diocese submits to the civil courts in all that pertains to the jurisdiction of the same, and claims only the right of judge and administrator of the ecclesiastical laws that dictate how souls are to be saved and the faith protected.

THE Syracuse Sun claims that it cannot see the point of the editorial note in which we replied to its comments upon Canadian journalism. Were the Sun able to grasp the drift of our expressions and to comprehend our meaning, there would have been no point at all in the remarks we made. We said that the Sun of Syracuse had long since gone down below the horizon of antiquity. Evidently the Sun of our modern Syracuse is an over-clouded orb—its beams of perception are broken by the mists of prejudice that surround it. Of course it cannot perceive the point, nor could any one else see the point or the head, unless provided with a stronger light than the fitful and weak effulgence from the Syracuse luminary.

CONFIRMATION SERVICES.

The following Confirmation services will be held this week:—Thursday, Academy of St. Louis de Gonzague, at 7.30 a.m.; Bon Pasteur, at 9.30 a.m.; St. Vincent de Paul, at 2 p.m.; St. Patrick's, at 7 p.m. Friday, at the Gesu, at 7 a.m.

CATHOLIC SAILORS' CONCERT.

There will be a concert at the Catholic Sailors' Club to-morrow night, at eight o'clock. In addition to the sailors and their friends several favorite lady artists have consented to contribute to the programme. This will be the second concert of the season and a very large attendance is expected.

THE LATE MR. WM. MCKAY.

As we go to press the sad news has been brought to us of the death of Mr. William McKay, of Her Majesty's Customs. It will be remembered that on Saturday, the 21st April last, Mr. McKay most mysteriously disappeared, and since then every possible effort was made to discover his whereabouts, but in vain. Yesterday his remains were discovered in the river, and the sad intelligence was carried to his bereaved family. In our next issue we will speak of Mr. McKay's fine qualities of mind and heart. His death seems to have been accidental. He was last seen in Sadler's bookstore, in perfect health and condition—mentally and physically.

IRISH BALLADS AND MUSIC.

Elsewhere we give the opinions of some leading journals upon Mr. William Ludwig as an interpreter of Irish song. We desire to inform our readers that on Friday night—in the Windsor Hall—the programme will be an exceptionally fine one. It is an opportunity that none should lose. Amongst other items we might mention Mr. Ludwig's rendering of Moore's grand melody, "Let Erin Remember the Days of Old," with a full choir. "The Meeting of the Waters" will be sung by Miss Terroux, the coming French Albani. Then who would not sacrifice a great deal to hear the great master of Irish songs in the four succeeding pieces? The soul-stirring "Savourneen Dhealish;" that pathetic ballad, "The Croppy Boy;" the grand old

melody, "The Harp that Once Through Tara's Hall," and the warrior song of "The Minstrel Boy." All these will be accompanied by a full choir chorus. Then "The Boys of Wexford" and "The Patriot's Mother." Poor Keegan's lovely, pathetic and home-like poem, "Ceoach the Piper," "The Wearing of the Green" and "God Save Ireland" will bring the programme to a close.

Any one of the pieces mentioned would be worth the price of admittance, when it is to be rendered by such a master of Irish ballad-singing as Mr. Ludwig.

YOUNG IRISHMEN'S L. AND B. ASSOCIATION.

The annual meeting of the Young Irishmen's Literary and Benefit Association was held in their hall on Wednesday evening. After general business the election took place and resulted as below: President, Jas. A. Flood; first vice-president, W. J. Hinchy; second vice-president, J. P. O'Connor; treasurer, J. J. Foley; recording secretary, M. A. Phelan; corresponding secretary, James King; collecting treasurer, J. J. McLean; assistant collecting treasurer, R. H. Davis; librarian, P. J. O'Neill; assistant librarian, W. P. Stanton; marshal, D. Gallery.

A HANDSOME PRESENT.

St. Michael's Church, Belleville, Ont., is about to receive a magnificent sanctuary lamp, in gold and nicely ornamented. It bears the inscription: "Presented to St. Michael's Church, Belleville, by Mrs. Hannah Grant Harvey, of Montreal, daughter of the late James Grant, of Belleville; Ascension Day, May 3, 1894." Mrs. Harvey was born in Belleville; baptised and married in St. Michael's Church of that place; and this present, which is to be forwarded to the Right Reverend Mgr. Farelly, is a token of her affection for the home of her childhood and the church in which so many happy events of her life took place.

ST. PATRICK'S BAZAAR.

GRAND PREPARATIONS—THE LADIES MOST ENTHUSIASTIC.

The ladies of Saint Patrick's parish are showing great enthusiasm about the coming event and the arrangements are progressing rapidly. There will be eleven tables, including fancy tables, refreshment tables, etc.; some of the articles already donated are very beautiful and costly; there is, also, a large collection of useful articles.

Through the zeal of Mrs. T. J. Maher, of McGill College avenue, Mr. C. W. Lindsay has presented the Rev. James Callaghan, for the bazaar, with a magnificent \$500 piano. During the bazaar the piano will be placed at the table of Miss A. Cassidy, the lady president, and will be changed for by numbered coupons and tickets. It will also be on exhibition a few days hence in the window of C. W. Lindsay, St. Catherine street, and a week previous to the opening of the bazaar will be on view in the Star window.

The following articles have been received by Miss A. Cassidy: Hand-knitted shawl, set of mats, Miss Cecelia Beaufena; fancy hanging basket, Miss Delany, St. Ignatius St.; Mrs. James, a handsome plush-seated rocking chair; Mrs. W. O'Reilly, St. Dominique St., cake stand; Mrs. J. McIntyre, William St., a fancy piano-stool cover, worked in artistic colors; Miss Stacia Kehoe, a pretty hand-painted toilet set; Miss Byer, a hand-painted photo holder; Mr. Henry Andrew, a worked banner; Miss A. Cassidy, gentleman's dressing case, and tea service in blue and white; Mrs. J. Foley, Aylmer St., handsome crazy quilt; Mrs. E. Elliott, Park avenue, set of fish knives; Miss Maggie Roche, fancy basket; Miss Ethel Rafferty, fancy lamp; Miss E. Hanebury, fancy cushion; and Mrs. Dyer, pair of vases.

A full list of the articles donated to all the tables will be published in our next issue.

Mr. P. Kelly, of St. Antoine street, made a donation, to the Rev. Martin Callaghan, of three valuable musical instruments—a flute and two kinds of piccoloes. The instruments are beautiful, of high finish, and will no doubt be eagerly bid for by young men of musical inclinations.