

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

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CONTENTS.

NOTES.....	65
CONTRIBUTED ARTICLES.	
Sir Charles Russell.....	Irene 70
Remarks.....	Observer 67
Montreal Gossip.....	Old Mortality 68
FATHER HAND ON THE JESUITS.....	67
THE JESUITS.....	71
THE REQUIEM MASS FOR THE CROWN PRINCE.....	76
EVENTS IN IRELAND.....	75
EDITORIAL—	
A Contemporary's Misrepresentations.....	72
The Salvation Army.....	73
A Catholic View of its Workings.....	73
The Army and the Early Methodists.....	74
Cardinal Newman on the Times 39 Years Ago.....	74
The Position of "The Thunderer.".....	74
Its Charges Against Mr. Parnell.....	75
Canadian Church News.....	77
Catholic and Literary Notes.....	77
BOOK REVIEWS.....	69

Notes.

Unless in the meantime it be withdrawn, Mr. O'Brien's resolution concerning the Jesuits' Estates Act will come up for discussion in the House before the publication of our next number. In that case *The Review* will publish a full report of the debate, the official division list, and an analysis of the voting.

The *Rabies Orangina*, a disease we had thought which only broke out in this Province, is apparently spreading, and the contagion has been carried to other than Orange communities. The tone of the Protestant papers of the United States, says an American Catholic journal, would indicate that the indemnity of \$400,000 awarded to the Jesuits by the Quebec Legislature, is to come out of the United States treasury at Washington.

What had long been an open secret has been brought out as a fact before the Parnell Commission, and that is, that the chief agents and colleagues of the *Times* were Irishmen, and, besides, Catholics. Pigott and Dr. Maguire, the latter the first Catholic Fellow of Trinity College, were both Dublin men. And it was not an Englishman, but an Irishman and a Catholic, Mr. Woulff Flanagan, from whose pen came the bitter articles published in the *Times* under the title of "Parnellism and Crime."

Among the frequent visitors to the Forgeries Commission during the later sittings were Lord Denbigh and Canon McMullen. One of them has said that he is a "Catholic first and an Englishman afterwards," and of both of them, it can be said, they are Catholics first and politicians afterwards. Strongly opposed as they may be, says the *Weekly Register*, to the Nationalist movement in Ireland, we can easily imagine with what feelings they heard Mr. Houston's confession that he had destroyed, of set purpose, his correspondence with Pigott; nor can we doubt that they will rejoice as Catholics

to be convinced that their fears for the Irish movement—led by Prelates, and dear to priests and people—are not justified by events; though out of the alleged authenticity of the letters much party capital has been made. It will be a pleasure to those who love peace to observe the absence of the names of English Catholics from the list of the helpers of Mr. Houston—himself an Irishman. Dr. M'Guire and Sir Rowland Blennerhassett, like Messrs. Pigott and Flanagan, are both Irishmen and Catholics.

A Winnipeg clergyman having quoted in a late sermon the *Mail's* alleged Jesuit oath as a genuine document, the Rev. Father Drummond, S.J., has written to the *Free Press* of that city as follows:

I have no intention to make a long defence of the Order of Jesuits to which I belong. For my friends who have read history aright, no such defence is needed; for my foes that are honest, study would dispel their ignorance; for dishonest foes an array of facts would only irritate them. I will, therefore, merely ask you to publish the following:

"I have been more than twenty-one years in the Society of Jesus, and have been admitted into its innermost circle; and yet I never saw the so-called 'Jesuits' Oath' till a friend showed it to me in a newspaper lately, nor did I ever see any of the passages quoted in the Rev. J. Dyke's sermon until that sermon was reported by you in to-day's issue. I need hardly add that I and all my brother Jesuites most distinctly repudiate every treasonable sentiment attributed to us. We are the sons of well-known Canadians, sprung from families famous for their loyalty. We work for our country's interests with no earthly reward but our food and raiment. Our whole lives are devoted to religion, and religion is the best bulwark of loyalty. We are therefore justified in challenging anyone to prove that the Jesuit Order has ever favoured disloyalty to any legitimate government.

As to the money question, which seems to be the excuse for bigotry, it is merely a matter of restitution to an Order which was re-established (not re-created) after a partial suppression. This Order is doing very much earnest work in teaching and preaching. It is not, above all, a useless secret society whose only purpose is to brag and bluster about loyalty and consign the Pope to the eternal flames.

The figures given by the Rev. J. Dyke, about the wealth of the Church of Rome, are misleading from his point of view. The Pope does not spend on himself six hundred dollars a year. Most of his income goes to support the standing committees (Roman congregations) which administer the affairs of more than a thousand dioceses throughout Christendom. In proportion to the Catholic population the Catholic Church of Quebec is not so wealthy as the Protestant churches are in proportion to the Protestant population of the said Province."

Notwithstanding however, the publication of Father Jones' and Father Drummond's disclaimers, there seems to be no reason to doubt that the *Mail's* wanton and dastardly libel will for many years to come serve the turn of every unprincipled libeller. It is not improbable, as a correspondent of one of the Toronto papers pointed, that it may even pass into the common stock of anti-Catholic fiction, taking its place side by side with the famous "Pope's Curse," (from "Tristram Shandy,") which devout Protestants have been taught to believe is one of the daily prayers of the Roman Breviary.