

CONGRATULATIONS.

To those who are in the habit of prophesying speedy ruin to every venture of Catholic journalism, it seems that there must be a postponement of fulfilment in the case of this Review. Two years is certainly a period of no great duration, but it has been time enough and to spare within which many a newspaper or magazine has succumbed to the numerous ills to which infantile journalism is heir. It is a source of great satisfaction to the friends of this paper that it begins its third year with increased vitality; and that it will be in the future even more than it has been in the past a paper devoted to the Catholic Church and to the true exposition of Catholic questions. The Catholics of Canada, especially at the present time, stand in need of an exponent that knows and feels their position, that can speak in language not to be misunderstood, and that is tied down by no national, political or local influences. With those whose duty it is, or whose inclination it is to fight for their race or for their party, a broad Catholic journalist has no quarrel and no differences; but his mission is different from theirs. He has his mission independent of race and of party, and it is a mission high and supreme above all others as faith is above devotion to clan or country. When the French are attacked and when the Irish are maligned let those who choose, defend them on national or other ground— from the Catholic journal the defence of their common religion ought to be expected. This task is not of a day but for all time, and outside the sanctuary their is no better or nobler calling. The chivalrous and self-sacrificing spirit required in the establishment and conduct of a journal like the Review is worthy of great praise—praise such indeed as the Head of the Church has accorded to such undertakings. Whatever may be the result the project is most laudable. Even failure is not always defeat: it is better to fail deserving success than to succeed without deserving it.

The press is no insignificant weapon of the human side of the Church. He that hath ears does not always hear; he reads instead. The Monday morning papers have the discourses of the day before, wherein a few short lines are given up to services in the Catholic Church, and column after column devoted to the saying and doings of Protestant ministers. The reader, if he take anything for his pains, is led to believe that the Catholic Church teaches all sorts of false doctrines, whilst the various Protestant denominations are true and shining lights though differing from each other more indeed, than one star differs from another in glory. The true doctrine of the Church as preached in a sermon rarely finds its way into the daily press, and no Protestant ever learns it unless from oral instruction or from a Catholic book for that purpose. What an advantage it would be if every week there was one short doctrinal exposition of Catholic belief in some daily paper—one half column to induce a suspicion that the Church is not so black as she is painted.

It would be beyond the limits of this short letter to indicate in how many ways a reputable Catholic newspaper could aid in its own humble sphere the sublime mission of the Teaching Church. Suffice to say that for a layman there can be no higher aim or purer occupation than to make the world read words of instruction and of warning that it is unwilling to hear otherwise. And while he may not be of advantage in certain quarters on the subject of faith and morals he could occasionally—especially in this day and with the present feeling in Canada—remind the public generally that the Church is not only a Teaching Church but also a Fighting Church—a church Militant; and that long after the enemies of the Jesuits, and of the French who are Catholics, and of the Irish who are Catholics, shall have passed off the stage, the Militant Church will be as little affected by these onslaughts as she has been by the onslaughts of their predecessors. This may not be a gracious thing to do, but it is as well for those learned writers and speakers who take no profit out of history, to remember what powers of resistance there are in the Church they attack, and how after ages of hammering, its armour is, in reality, all the better for the exercise.

The friends of *The Review* hope that its career may be long and prosperous, that while it will have charity for those who differ from the Church, it will have no compromise with Error;

and that in such great subjects as Temperance and Education it will be found on the unassailable ground adopted by the best Catholic guides.

D. A. O'SULLIVAN.

OTTAWA LETTER.

Despite the Hon. leader of the Opposition's reference to "the very meagre bill of fare" presented by the Government this session, still we have already seen indications of a few very interesting and delicate questions that may occupy the House in a few weeks. The bringing down of the Estimates at such an early stage, as is done in England, is a very striking evidence that the present Minister of Finance is a man of more than average energy and work. The precedent is a happy one and reflects great credit, both on the Department of Finance, as now controlled, and on the Government.

The press,—especially the Ottawa local press, through the medium of letters from citizens,—is broadly hinting at the possibility of this session witnessing a movement in the House upon the Irish question. It is very probable that a motion of censure or disapproval, with regard to the Balfour-O'Brien semi-tragedy, will be moved. It is only proper and consistent that a body, like the Dominion Parliament, which has already pronounced so emphatically upon the question of Home Rule, should stigmatize, in no uncertain voice, the quasi-assassin-like conduct of the home Government in the case of the unfortunate, patriotic, and noble victim of systematic persecution—William O'Brien. I wonder did Sir Walter Scott have the present Chief Secretary for Ireland in view when he painted the character of John Balfour, of Burley? To the reader of romance, the Laird of Abbotsford seemed to have exaggerated the harsh outlines and to have pressed too heavily on the dark pencil that traced the details of such a wicked and heartless character; but, to-day, Scott is vindicated,—Burley was no mere phantasm of the imagination—for we behold, at the close of the nineteenth century, Balfour out-Balfoured by the sly, wicked, heartless being, who, devoid of all human feeling, is growing daily and hourly more hateful to the civilized human race. Tullamore, Clonmel, Tralee, by the invisible hand of just retribution, will become the *Mane Theckle Uphares* of the new dispensation, and in the very cannibal banquet of his momentary triumph, that warning will blaze upon the wall.

If we are to believe the Orange organs of Ontario: if Goldwin Smith's dark purposes could be carried out; if the ex-Oxford professor's visions of discord and politico-religious strife could be realized—we may yet have a sectarian passage at-arms in the arena of the House of Commons. The Jesuit Disallowance question seems to rankle in the very Christian souls of those charity-preaching, enmity practising advocates of religious warfare. Should they bring up the question this session,—and they are at present collecting cloud after cloud along the political horizon, which, when united in one mighty tornado, they wish to rush down upon the plain and devastate all that remains of Catholic principles,—should they attempt it, they will suddenly discover that the old principles and the eternal and immutable truth have their defenders and safeguards; from both sides of the House a regular Hymelea of strength would arise to dash back the lava-tide of iconoclasm and infidelity, bigotry and religious rancor. If the ex-professor, before making wholesale "assertion without proof, declamation without argument, and violent censure without dignity or moderation," were to study the "Exercises of St. Ignatius," he might be able to speak with a *connaissance de cause* on the Jesuit question. Let him go to the cave of Manresa and there learn history undistorted, and then place his hand on his conscience—if such a thing he still can boast—and honestly confess that he is completely and absolutely ignorant of Jesuit history and Catholic political aspirations. But enough for once!

The Dominion Alliance has called a meeting of the members and senators in favour of prohibition, to take place tomorrow, and to organize a prohibition campaign for this session. Of this more anon!

Ottawa, 12th Feb'y, 1889.

J. K. F.