

The Catholic Record
 Published Weekly at 486 Richmond Street,
 London, Ontario.
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 THOS. COFFEY, Publisher & Proprietor.
 OTTAWA Agency:
 P. J. COFFEY, Gen'l Agent, 74 George St.

RATES PER ANNUM.—One Copy, \$2.00;
 three Copies, \$5.25; Five Copies, \$7.50; Ten
 Copies, \$12.50 Payable in every case in
 advance.
 Advertising rates made known on applica-
 tion.

Approved by the Bishop of London, and
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 olic Clergymen throughout the Dominion.
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Catholic Record.

LONDON, SATURDAY, AUG. 9, 1884.

BISHOP WALSH AT DUNWICH.

The good Catholics of Dunwich, in the County of Elgin, were on Sunday last, delighted with the favor and privilege of a visit from His Lordship the Bishop of London. Through the exertions of the Rev. Father McEae, the worthy assistant of the zealous pastor of St. Thomas, Rev. Father Flannery, the Catholic church in Dunwich has been lately enlarged. The structure, now quite large and commodious, was solemnly re-blessed by the Bishop, assisted by Fathers Flannery and McEae. His Lordship preached on the occasion and was particularly impressive and felicitous. He congratulated the Catholics of Dunwich upon their zeal for Holy Church, of the constitution and divine mission of which he then dwelt at length. His Lordship's fervid and eloquent discourse will long be remembered by those present Sunday last. Many of those were Protestants of various denominations, who had long been anxious to hear the Bishop of London. His Lordship's visit to Dunwich will leave lasting memories of good in that portion of his diocese and long form a source of encouragement and gratification to the faithful Catholics of that township and district.

ST. IGNATIUS LOYOLA AND THE JESUITS.

The life of Ignatius Loyola is one of the most extraordinary interest. Born in one of the most critical periods of human history, Ignatius was destined to play a most important part in the awful religious struggle that disturbed mankind in the sixteenth century. Eight years after the birth of Martin Luther at Eisleben in Germany, Catholic Spain gave to Christendom the man who was to meet and overcome the false teachings of the fiery and audacious German. One year before the fall of Granada and the total effacement of Moorish power from Spain; one year, too, before the discovery of America by Columbus, two events of surpassing magnitude and far-reaching significance, did Ignatius Loyola come into the world. Baptized in the parish church of Aspetia, his infancy was passed in his ancestral home of Loyola under the care of pious and devoted parents. Born in a great age, an age of heroism and grandeur, his mind was in early infancy impressed with the tales of military daring and prowess attempted and achieved by his countrymen at home and in far distant lands. The military profession offered him and all young gentlemen of birth in those days such attractions that he was irresistibly drawn into its ranks. He had all the qualities of a soldier. Daring and resolute, but humane and honorable, he might, had not God had risen and greater designs upon him, have been to the highest eminence in the career he had embraced.

Wounded in an engagement with the French, he was carried to the paternal castle of Loyola, where, while undergoing the treatment rendered necessary by the wounds he had received, he gave himself up to reflection and meditation. These were of a grave and painful character. A shot from a cannon had carried with it a fragment of stone which struck and bruised his left leg, and the ball in its rebound broke and shivered his right leg. The bones were first badly set and the surgeons deemed it necessary to break his leg again; but the second setting induced a violent fever which brought him to the very verge of the grave. On the feast of St. Peter and Paul he received the last sacrament. For the Prince of the Apostles Ignatius had from infancy a special devotion. He now implored his help with great fervor and confidence. One night he thought he saw in a dream the apostle touch him and deliver him from danger. When he awoke he found that his prayer had been heard; the pains left him and his strength gradually returned.

While confined to the castle during the cure of his knee, he devoted himself, as we have said, to reflections of a serious character. These reflections were the result of pious reading. There being no works of romance to be found in the castle of Loyola, he read the lives of our Lord and of the saints. Whole days he spent in the perusal of these pious works.

Says Alban Butler:

He chiefly admired in the saints their love of solitude and of the cross. He considered among the anchorites many persons

of quality who buried themselves alive in caves and dens, pale with fasting, and covered with haircloth; and he said to himself, "These men were of the same frame of mind; why then should not I do what they have done?" In the fervor of his good resolutions he thought of visiting the Holy Land, and becoming a hermit. But these pious notions soon vanished, and his passion for glory, and a secret inclination for a rich lady in Castile, with view to marriage, again filled his mind with thoughts of the world; till returning to the lives of the saints, he perceived in his own heart the emptiness of all worldly glory, and that only God could content the soul. This vicissitude and fluctuation of mind continued some time; but he observed this difference, that the thoughts which were from God filled his soul with consolation, peace, and tranquility; whereas the others brought indeed some sensible delight, but left a certain bitterness and heaviness in the heart. This mark he lays down in his book of Spiritual Exercises, as the ground of the rules for the discernment of the Spirit of God and the world in all the motions of the soul; as does Cardinal Bona, and all other writers who treat of the discernment of spirits in the interior life. Taking at last a firm resolution to imitate the saints in their heroic practice of virtue, he began to treat his body with all the rigor it was able to bear; he rose at midnight, and spent his retired hours in weeping for his sins.

One night being prostrate before an image of the Blessed Virgin, in extraordinary sentiments of fervor, he consecrated himself to the service of his Redeemer under her patronage, and vowed an inviolable fidelity. When he had ended his prayer he heard a great noise in the house, the windows of his chamber were broken, and a rent was made in the wall which remains to this day, says the latest writer of his life. God might by this sign testify his acceptance of his sacrifice; as a like sign happened in the place where the faithful were assembled after Christ's ascension, and in the prison of Paul and Silas; or this might be an effect of the rage of the devil. Another night, Ignatius saw the Mother of God environed with light, holding the infant Jesus in her arms; this vision replenished his soul with spiritual delight, and made all sensual pleasure and worldly objects insipid to him ever after. The saint's eldest brother, who was then, by the death of their father, lord of Loyola, endeavored to detain him in the castle, but Ignatius persisted in throwing away the great advantages of the honor and reputation which his valor had gained him. But Ignatius being cured of his wounds, under pretence of paying a visit to the duke of Najara, who had often come to see him during his illness, and who lived at Navarret, turned another way, and sending his two servants back from Navarret to Loyola, went to Montserrat.

We will not follow the saint in his pious journeyings to Montserrat, Manresa, nor to the Holy Land. Before his return to Europe, after studying two years at Barcelona, he went to the university of Alcalá, which had lately been founded by Cardinal Ximenes. He was then advanced in years and made but little progress in his studies. He suffered also very much from petty persecution, not only there but also in Salamanca, whither he went under the advice of the Archbishop of Toledo. He finally resolved to leave Spain and proceeded to France where he concluded his studies. Here among the students of the university of Paris he gathered about him those who were to be the first members of the Society of Jesus.

These are spoken of by Butler in these terms: Peter Faber had from his childhood made a vow of chastity, which he had always most faithfully kept; yet he was troubled with violent temptations, from which the most rigorous fasts did not deliver him. He was also tempted to vainglory, and labored under great anxiety and scruples about these temptations, which he at length disclosed to Ignatius, his holy pupil, whose skillful and heavenly advice was a healing balm to his soul. The saint at last prescribed him a course of his spiritual exercises, and taught him the practices of meditation, of the particular examination, and other means of perfection, conducting him through all the paths of an interior life. St. Francis Xavier, young master of philosophy, fell of the vanity of the schools, was his next conquest. St. Ignatius made him sensible that all mortal glory is emptiness; only that which is eternal deserving our regard. He converted many abandoned sinners. When a young man, engaged in a criminal commerce with a woman of the city, was proof against his exhortations, Ignatius stood in a frozen point by the way side up to the neck, and he melted by his night, cried out to him, "Whither are you going? Do not you hear the thunder of divine justice over your head, ready to break upon you? Go then; satisfy your brutish passion; here I will suffer for you, to appease heaven." The lewd young man, at first affrighted, then conformed, returned back, and changed his life. By the like pious stratagems the saint recovered many other souls from the abysses into which they were fallen. He often served the sick in the hospitals; and one day finding a repugnance to touch the ulcers of one sick of a contagious distemper, to overcome himself he not only dressed his sores, but put his hand from that to his mouth, saying, "Since thou art afraid for one part, thy whole body shall take its share." From that time he felt no natural repugnance in such actions.

James Laynez, of Almazan, twenty-one years of age; Alphonso Salmeron, only eighteen; and Nicholas Alphonso, surnamed Bobadilla, from the place of his birth, near Valencia, all Spaniards of great parts, at that time students in divinity at Paris, associated themselves to the saint in his pious exercises. Simon Rodriguez, a Portuguese, joined them. These fervent students, moved by the pressing instances and exhortations of Ignatius, made all together a vow to renounce the world, to go to preach the gospel in Palestine, or if they could not go thither within a year after they had finished their studies, to offer themselves to his holiness to be employed in the service of God in what manner he should judge best. They fixed for the end of all their studies the 25th

day of January in 1537, and pronounced this vow aloud, in the holy subterranean chapel at Montmartre, after they had all received the holy communion from Peter Faber, who had been lately ordained priest. This was done on the feast of the Assumption of our Lady, in 1534. Ignatius continued frequent conferences and joint exercises, to animate his companions in their good purposes; but soon after was ordered by the physicians to try his native air, for the cure of a lingering indisposition.

Three others also joined them: Claudius de Jay, a Savoyard; John Codure, a native of Dauphine, and Pasquier Bronet, of Picardy. In all they were ten in number. In 1536 Ignatius proceeded to Venice, and in 1537 was there joined by his nine companions. Thence they all with the exception of Ignatius went to Rome where they were graciously received by Pope Paul III. who granted them an indulgence whereby those not yet priests were permitted to be ordained by any bishop they might choose. They were accordingly ordained in Venice by the Bishop of Arbe. All said their first masses in September and October, 1537, except Ignatius, who deferred the enjoyment of that unspokeable privilege till Christmas Day. By a bull dated the 27th of September, 1540, Pope Paul III. approved of the new institute under the title of "The Society of Jesus," a title of Loyola's own selection. He was himself selected as the first general of the order and entered upon the duties of his office on Easter Day, 1541, when all the members of the order made their religious vows. Ignatius himself drew up the rules for the good government of the society. The principle underlying these rules is that the members must strive in the first place for the sanctification of their own souls, by joining together the active and the contemplative life, there being nothing so well calculated to qualify a minister of God to save others as the sanctification of his own soul in the first place. Secondly, they are to labor for the salvation and perfection of their neighbor, and this (1) by esteeming the ignorant, which is the basis and ground of religion and virtue, and however mean and humble, seemingly the most necessary and indispensable duty of every pastor, and (2) by the instruction of youth in piety and learning, upon which the world's reformation principally depends. Finally, (3) by the directions of consciences, missions, and the like.

He appointed no other habit than that used by the clergy in his time, the more alike to all ranks of people, and because he instituted an order only of regular clerks. He would not have his religious to keep choir, because he destined their time to evangelical functions. He ordered all, before they are admitted, to employ a year in a general confession, and a spiritual exercise. After this, two years in a novitiate; then to take the simple vows of scholar, binding themselves to poverty, chastity, and obedience, which vows make them strictly religious men; and then a person in this Order irrevocably consecrated to God on his side, though the Order does not bind itself absolutely to him, and the general has power to dismiss him, by which discharge he is freed from all obligation to the Society, his first vows being made under this condition. These simple vows are only made in the presence of domestic professed Jesuits, make these same vows again (commonly after all their studies) but publicly, and without the former condition; so that these second are solemn vows, absolutely binding on both sides; whereas a professed Jesuit can be no more dismissed by his Order, so as to be discharged from his obligations by what he is tied to. In these last is added a fourth vow of undertaking any missions, whether among the faithful or infidels, if enjoined them by the pope. There is a class of Jesuits who take the other vows, without this last relating to the mission; and these are called spiritual coadjutors. So this Order consists of four sorts of persons: scholars or Jesuits of the first profession; professed Jesuits of the last or four vows; spiritual coadjutors; and temporal coadjutors.

No particular bodily mortifications are prescribed by the rule of the Society; but two most perfect practices of interior mortification are rigorously enjoined, one is the perfect mortification of the tongue, which treats at length of the obligations of their Order, and is the most rigorous of religious Orders; the first is, the rule of Manasterium, by which every one is bound to discover his interior inclinations to his superior; the second is, that every Jesuit renounces his right to his own reputation with his superior, giving leave to every brother to inform immediately his superior of all his faults he knows, without observing the law of private correction first, which is a precept of fraternal charity, unless where a person has given up his right.

The general nominates the provincial and rector; but he has five assistants nominated by the general congregation, who prepare all matters to his hands, each for the province of his assistance; and these have authority to call a general congregation to depose the general if he should evidently transgress the rules of the Society. Every provincial is obliged to write to the general once every month, and once in three years transmit to him an account of all the Jesuits in his province. The perfect form of government which is established, the wisdom, the union, the zeal, and the consummate knowledge of men, which appear throughout all these constitutions, will be a perpetual manifest monument of the saint's admirable penetration, judgment, and piety. He wrote his constitutions in Spanish, but they were done into Latin by his secretary, father John Polancus. It is peculiar to the Society, that the religious, after their first vows, retain some time the dominion or property of their patrimony, without the administration

(for this latter condition is now essential to a religious vow of poverty,) till they make their renunciation.

St. Ignatius forbade the fathers of his Society to undertake the direction of nunneries on the following occasion. In 1545, Isabel Rozella, a noble Spanish widow, and two others, with the approbation of pope Paul III. put themselves under St. Ignatius's direction, to live according to his rule; but he soon repented and procured from his Holiness, in 1547, the above said prohibition, saying that such a task took up all that time which he desired to dedicate to a more general good in serving man. When certain women in Flanders and Piedmont afterwards assembled in houses under vows and this rule, and called themselves Jesuitesses, their institute was abolished in 1621, the end and exercises of this Society not suiting that sex.

The constitutions of the Society of Jesus, as prepared by Ignatius, received the hearty approval of the Holy See. And council of Trent pronounced the body a pious institute—*pium institutum*. Gregory XIII. in his bull *quanta fructus*, recognizes in the order a divine instinct, twenty sovereign pontiffs solemnly approved its constitutions, which were not condemned even at the unfortunate and painful period of its suppression. Not only have pontiffs and prelates commended the constitutions of the Society of Jesus, but great statesmen like Richelieu pronounce them a work of genius. Macaulay himself is forced to admit the marvellous success of the order founded by Loyola and obedient to his constitutions. At the founder and the society he affects to sneer, and fling upon their devoted heads the missiles of vilest calumny and heretical hatred. But his admissions are valuable and we will favor our readers with some few of the statements of this brilliant though erratic writer. Throughout these statements malevolence will be seen struggling with honesty of purpose, and though the latter can scarcely be said to triumph, its efforts lead the author to statements that in the proper place have their value.

Macaulay says: "It is not, therefore, strange that the effect of the great outbreak of Protestantism in one part of Christendom should have been to produce an equally violent outbreak of Catholic zeal in another. Two reformations were pushed on at once with equal energy and effect, a reformation of doctrine in the North, a reformation of manners and discipline in the South. In the course of a single generation, the whole spirit of the Church of Rome underwent a change. From the halls of the Vatican to the most secluded hermitage of the Apennines, the great revival was everywhere felt and seen. All the institutions anciently devised for the propagation and defence of the faith were freshened up and made efficient. Fresh engines of still more formidable power were constructed. Every where old religious communities were remodelled, and new religious communities called into existence. Within a year after the death of Leo, the order of Camaldoli was purified. The Capuchins restored the old Franciscan discipline, the midnight prayer and the life of silence. The Barnabites, wiser than the society of Somasca devoted themselves to the relief and education of the poor. To the Theatine order a still higher interest belongs. Its great object was the same with that of our early Methodists, namely to supply the deficiencies of the parochial clergy. The Church of Rome, wiser than the Church of England, gave every countenance to the good work. The members of the new brotherhood preached to great multitudes in the streets and in the fields, prayed by the beds of the sick, and administered the last sacraments to the dying. Foremost among them in zeal the Jesuit was Gian Pietro Caraffa, afterwards Pope Paul the Fourth. In the convent of the Theatines at Venice, under the eye of Caraffa, a Spanish gentleman took up his abode, tended the poor in the hospitals, went about in rags, starved himself almost to death, and often sallied into the streets, mounted on stones, and waving his hat to invite the passers-by, began to preach in a strange jargon of mingled Castilian and Tuscan.

A new vision then arose in his mind, and mingled itself with his old delusions in a manner which to most Englishmen must seem singular, but which those who know how close was the union between religion and chivalry in Spain will be at no loss to understand. He would still be a soldier; he would still be a knight errant; but the soldier and knight errant of the spirit of Christ. He would smite the Great Red Dragon. He would be the champion of the Woman clothed with the Sun. He would break the charm under which false prophets held the souls of men in bondage. His restless spirit led him to the Syrian deserts, and to the chapel of the Holy Sepulchre. Thence he wandered back to the farthest West, and astonished the convents of Spain and the schools of France by his penances and vigils. The same lively imagination which had been employed in picturing the tumult of unreal battles, and the charms of unreal queens, now peopled his solitude with saints and angels. The Holy Virgin descended to commune with him. He saw the Saviour face to face with the eye of flesh. Even those mysterious frigidities which are the hardest trial of faith were in his case palpable to sight. It is difficult to relate without a pitying smile that, in the sacrifice of the mass, he saw transubstantiation take place, and that as he stood praying on the steps of St. Dominic, he saw the Trinity in Unity, and wept and with joy and wonder. Such was the celebrated Ignatius Loyola, who, in the great Catholic reaction, bore the same part which Luther bore in the great Protestant movement.

Disatisfied with the system of the Theatines, the enthusiastic Spaniard turned his face towards Rome. Poor, obscure, without a patron, without recommendations, he entered the city where new princely temples, rich with painting and many-colored marble, commemorated his great services to the Church; where his human soul is enshrined amidst jewels, are placed beneath the altar of God. His activity and zeal bore down all opposition; and under his rule the order of Jesuits began to exist, and grew rapidly to the full measure of his gigantic powers. With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battle of their church in written in every page of the annals of Europe during several generations. In the order of Jesus was concentrated the quintessence of the Catholic spirit; and the history of the order of Jesus is the history of the great Catholic reaction. That order possessed itself at once of all the strongholds which command the public mind, of the pulpit, of the press, of the confessional, of the academies. Wherever the Jesuit preached, the church was too small for the audience. The name of Jesuit on a title page secured the circulation of a book. It was in the ears of the Jesuit that the powerful, the noble, and the beautiful, breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from childhood to manhood, from the first rudiments to the courses of rhetoric and philosophy. Literature and science, lately associated with infidelity or with heresy, now became the allies of orthodoxy. Dominant in the South of Europe, the Jesuit order soon went forth conquering and to conquer. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering-blocks, Jesuits were to be found under every disguise, and in every country; scholars, physicians, merchants, serving-men; in the hostile court of Sweden, in the old manor-houses of Cheshire, among the hovels of Connaught; arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix before the eyes of the dying.

The Old World was not wide enough for this strange activity. The Jesuits invaded all the countries which the great maritime discoveries of the preceding age had laid open to European enterprise. They were to be found in the depths of the Burian mines, at the marts of the African slave-caravans, on the shores of the Spice Islands, in the observatories of China. They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter; and preached and disputed in tongues of which no other native of the West understood a word.

The law of obedience is the main principle of the perfect discipline that characterizes the society, and on this point the rules of St. Ignatius have been subjected to the most wilful and brutal misrepresentation. Let us, however, hear the saint himself on the subject. At one time he writes thus: "All shall study chiefly to observe obedience and to excel therein. They must have before their eyes God, our Creator and Lord, for whose sake they render obedience to men." Again: "Let each one persuade himself that those who live under obedience ought to allow themselves to be moved and directed by Divine Providence through their superiors, just as though they were a dead corpse, which allows itself to be carried anywhere and to be treated anyhow, or as an old man's staff, which gives itself to the use of him who holds it in his hand in whatsoever way he will." The obedience of the Jesuit is, indeed, entire and absolute in all things where there is no sin, but it is no slavery for it springs from the highest motive, love of God. "In all things," declared the saint, "that are not sin, obedience to superiors should be prompt, docile, joyful and persevering, inspired by love, rather than by servile fear, and exalted by the knowledge that God himself commands in the person of superiors." "The obedient religious," likewise says St. Ignatius, "accomplishes joyfully that which his superiors have confided to him for the general good, assured that thereby he corresponds truly with the Divine Will." Such is the view of the heroic founder of the Society of Jesus on the subject of obedience. By a remarkable coincidence the Jesuits have been by none others so bitterly and so unjustly assailed on this point as by members of the Masonic body, a secret order which demands of its members the most absolute submission to the commands of men whose purposes are to the members unknown, an order which is defined by some of its own members in these terms:

"Freemasonry is an institution removed from all yoke of Church or priesthood, from all copies of Revelations and from all the hypotheses of the mystics. The hypotheses of the mystics, as we too well know, signify simply the existence of God, declared many times by brother Masoll, by the partisans of moral independence, by the Postivists, and by the Freemasons, to be an hypothesis which cannot be verified."

And a Masonic journal, the Chain of Union, speaking of the immortality of the soul, said, many years ago: "Who can affirm that the soul, emanating from God, is immortal? Who has any proof of it? For centuries Popes and Councils have sought for this evidence and have not found it, . . . and they will never find it in heaven, because the human soul is self-created."

Yet men who follow leaders proclaiming doctrines of this kind and yet claim to be Christians are the men who most delight in reviling and injuring the society of Jesus. The members of this latter institute have but two purposes in view, the greater glory of God and the salvation of souls. Masonry, through dark and tortuous methods, would dethrone God,

and rob man of the eternity of happiness that is his heritage. In their dark and tortuous methods Masonry is followed by its disciples, who know not where they go.

A VALUABLE EDUCATIONAL WORK.

We take much pleasure in acknowledging the receipt of a copy of a new educational work by the Christian Brothers of Toronto, entitled "Lessons in English"—elementary course. It contains nearly 200 pages, royal 12mo; well printed on heavy toned paper, neatly and strongly bound in full cloth.

This work is essentially a new idea in the study of English. For the first time, in this country at least, the student finds compiled in one volume all the great requisites for acquiring a practical knowledge of this highly important subject. Grammar, Composition, Spelling, Dictation and Literature are treated simultaneously, commencing with the simplest principles and proceeding to the end by very gradual stages. The lessons have no extrinsic or useless matter; but, while being pithy and compact, they are in every respect thorough. The exercises that accompany the lessons are admirable. Apparently they were selected with a view to give the pupil practical hints and suggestions in almost every branch of useful knowledge. In this category we find dealt with: History, Geography, the Laws of Health, Natural History, Letter Writing, and (attention, Christian teachers!) the principles of Christian Morality. The selections for literary analyses have been taken from the works of the best English writers in prose and verse, and therefore, besides the practical utility primarily intended, they are capable of affording intellectual entertainment and refinement. The religious tone of the book is its crowning feature. Hitherto it has been the custom to restrict all reference to Christian morality to its own peculiar text book and studiously exclude it from all others. The mischievous consequence was that pupils tacitly learned that religion needed to form but a very small fraction of their educational course. But besides the *negative* good, there is a better, the *positive*, and this important truth is fully recognized by this work. A careful examination of it will prove that secular knowledge, so far from being injured by its association with religion, derives therefrom its greatest utility and beauty.

The work is undoubtedly a meritorious one, worthy of a place in every school in the land, and it is hoped that it will receive that full measure of success to which its great value entitles it.

The present course is called the Elementary, but the authors intend to publish shortly two other courses to be called respectively the Intermediate and the Higher, all of which will include both pupils' and teachers' editions.

OBITUARY.

We deeply regret to announce the death of Rev. Father Delegee, O. M. I., which took place in Ottawa on Friday, the 1st inst. Father Delegee had been for thirty-five years a missionary on the Gatineau, at the Desert, and in the Hudson Bay country. He was a most devoted and successful missionary. In him the Oblate Fathers lose a holy priest.

R. I. P.

NOT SO.

The Ottawa Free Press says: "The Catholic Record asks if it ever declared 'that the appointment of Mr. Mackenzie Bowell was not an insult to the Catholic people? But in the Cabinet,' it continues, 'we have a Langavine, a Chapleau, a Caron and a Costigan to counteract the influence of the ex-grand Master.' Surely Mr. Bowell is not such an *enfant terrible* that it takes all these unfortunates to counteract his pernicious influence. There is, however, an intimation underlying the reference to Mr. Mackenzie Bowell, from which an earnest Liberalism prevents us from endorsing. While having no particular love in a political sense for the Orange body, and recognizing the institution as the avowed opponent of the Liberal party, we nevertheless do not believe that a man should be excluded, if acceptable in other senses, from participating in the administration of the country because he happens to be an Orangeman any more than if he were a Catholic."

The Free Press here does us an injustice. Much as we condemn Orangism, loathe its principles and despise its miserable attempts to do Catholics wrong, we do not advocate and have never advocated the exclusion of Orangemen as such from any office or preferment. Orangism should not, however, be made, as it has been in some instances, the chief qualification and claim to office and promotion. Does any one fail to see that if Mr. Mackenzie Bowell had not been for years grand Master of the Orangemen of British North America he would not hold the place he fills to day. Mr. Bowell may be an excellent man in many ways. It is not, however, to any mental strength of his, but to his loud and long profession of Orangism that he owes his success in political life.

UNIVERSITY.

In the matter of University we have a few words to say. It appears that the government in view to devise a plan that would produce classes and creeds in the future, however, giving important subject, to exempt from the scheme in so far as it stood. Our contemptuous "Although no department has been taken in this disunder consideration several of the leading ideas has hitherto been carelessly, owing to the accounts of the jealous but which probably upon. The instructive scheme in so far as it stood. Our contemptuous "Although no department has been taken in this disunder consideration several of the leading ideas has hitherto been carelessly, owing to the accounts of the jealous but which probably upon. The instructive scheme in so far as it stood. Our contemptuous "Although no department has been taken in this disunder consideration several of the leading ideas has hitherto been carelessly, owing to the accounts of the jealous but which probably upon. 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