

live in a union begotten of a mutual interest in each other's well-being. In this he was Catholic, for the reason that the church has ever been, and is to-day, engaged in efforts to maintain that spirit of good-will which should exist between the rulers and the ruled.

Burke was the avowed enemy of the slave trade; so was the Catholic church. His efforts in behalf of the oppressed people in Ireland, America and India shall ever stamp him as a man imbued with the 'Do unto others as you would they should do unto you' spirit; a man liberal and just in his respect for the rights of his fellowmen. From the pages of his speeches made at various times in the advocacy of reforms in those countries, can be drawn principle after principle that is Catholic; but more especially when his attitude towards the ill-treated Irish Catholics is considered is the Catholicity of his principles most clearly shown. In this matter he seems to have paved the way for the great O'Connell, who, difficult as he found his task, would no doubt have found it more so had not Edmund Burke taught the English Commons lessons on the principles of tolerance, the effects of which remained until the days of the emancipation struggle and are even apparent to-day. I do not wish to detract from the great work of O'Connell in the battle for Catholic emancipation—no, all honor to him—but I believe that Burke's speeches exerted no small influence in moulding public opinion during the thirty odd years that intervened between their author's death and the passage of the Emancipation Bill.

What I have written if it serves to prove that Catholic principles exist in Burke's writings—and I may say, too, in his actions—completes my task. Before concluding, how-

ever, I would give the words of one who is, perhaps, the most eminent Catholic writer of the present day: the Rev. Dr. Barry who, in a recent article, has the following appreciation of the great statesman: "Burke's defence of the Christian state against the Jacobins, though it fell into exaggeration, still remains among those immortal pages on which we should be well content to see the *imprimatur* of our wisest theologians." This in itself is sufficient to convince us that there is no lack of catholicity in the writings of the great statesman.

In the opening lines of this article I said that it was not my purpose to speak of Burke's religion; nor was it, but I cannot refrain from remarking that the mind of this man while it may not have been Catholic taken in the restricted religious sense, still it seems to have been mainly so in the views he held on tradition and authority; and I make bold to assert that a perusal of his works cannot fail to bear me out in this statement. It could hardly be otherwise or we would not have such gems of Catholic thought in his writings. Nor can we be surprised at finding such a Catholic tone in the man when we consider the surroundings in which Burke found himself during his youth. Catholic blood tingled through his veins and he passed the best days of his early life at the home of his Catholic grand-parents. His sojourn, however short, at the English Catholic College of St. Omer, and best of all the care of a Catholic mother together with the companionship of a Catholic wife, seem to have exerted no small influence in directing the mind of this great man. In any case he seems to have exemplified most forcibly Pope's line that: „As the twig is bent, the tree's inclined."

JAMES E. McGLADE, '01.