

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.....	291
CONTIBUTED—	
The Mill on Prayer.....D. J. C.	293
Montreal Gossip.....Old Mortality	293
SELECTED ARTICLE—	
The Mission of Catholic Scholars.....Rev. P. F. Carr	294
EDITORIAL—	
"Churches" of Christ.....	296
St. Augustine and the Anglicans.....	295
The Pan Anglican Conference.....	296
The Pope's Position.....	297
The Parnell Commission.....	297
The Finerty Section.....	297
Catholics and Canadian History.....	297
CATHOLIC AND LITERARY NOTES.....	299
The English Catholics.....	298
CURRENT CATHOLIC THOUGHT.	
To Non-Temperance Catholics.....	299
Bereavement.....	299
POETRY—	
The Flower Miracle.....Eleanor C. Donnelly	292
CORRESPONDENCE.....	299

NOTES.

"Sam Jones," says the Baltimore *Mirror*, "the polished and fascinating revivalist, who is starring at Chautauqua, N.Y., in the course of an elegant sermon on "How to Get there," predicted the other day that Mr. Cleveland would be re-elected to the presidency. There can be no question about the amount of spiritual good which Sam is accomplishing among the devout Chautauquans."

The Archbishop of Dublin, in answer to one of the addresses of welcome and confidence prepared in honour of his return, has assured his flock once more of the interest taken by the Sovereign Pontiff in the affairs of Ireland—an interest which will bear good fruit in the future. Meanwhile it is understood that the Decree condemning boycotting and the Plan of Campaign has been, or will be, promulgated privately by the Bishops to their clergy, fulfilling the injunction to do it prudently, which has been communicated from Rome.

The circumstances of Mr. Mandeville's death have awakened unusual sympathy. The suicide, on Friday last, of Dr. Ridley, the prison physician, who was summoned to be present at the inquest, has confirmed the popular belief that Mr. Mandeville's death was brought about by the cruelty with which he was treated by the prison officials.

"Mr. Mandeville," writes M. Labouchere, in the last number of *Truth*, "struck me, when I met him about ten months ago, as being one of the finest specimens of a man I ever saw. He was a genial, cheerful, and honest gentleman, ready to dare all and to suffer all in what he deemed to be the cause of his country. For venturing to express his opinion upon the rackrenting of the Countess of Kings town, at Mitchelstown, where he lived, and for coming

forward to support the tenants in their resistance to what it is now admitted was an intolerable rent, he was confined to prison. He was treated with exceptional severity and to this ill-treatment his death is due. There ought to be a coroner's inquest at once and the gaol scoundrels who killed him should be summoned, and forced to testify as to what occurred when he was in their clutches. They will probably attempt to evade their responsibility—after the manner of the keepers in a lunatic asylum who have broken the ribs of some patients—but under cross examination some portion of the truth may be elicited."

We chronicled recently the death of Mr. John Mandeville, formerly chairman of the Michellstown Board of Guardians, in prison, to which he had been sentenced under the Coercion Act. A Mr. Murphy, a magistrate of the district, has since written to the *Freeman's Journal* to say that he visited Mr. Mandeville during his confinement at Tullamore and found him living on a diet of bread and water, which the authorities had ordered because of Mr. Mandeville's refusal to herd with the "scum" in the jail or to perform degrading offices. This is how, under English Governments, dynamiters have been manufactured.

The outrageous story lately spread about by some papers to the effect that Bishop Lafleche, of Three Rivers, "had signed an order suspending the Jesuits from religious administrations in his diocese," because of their influencing the dying whom they attended to make wills in favour of the order, has drawn out an indignant denial from Mgr. Lafleche, who, in a letter to Father Hamel, the Provincial of the Society, speaks of the respect and affection he has always entertained for the Order.

"All the assertions," he says, "of this presumed information of the *Journal of Ottawa*, are so many falsehoods. This stupid attack of the enemies of the Church against your Fathers is for me a new proof of the good which your illustrious company is accomplishing, and will tender to increase the esteem which I have always had for it."

A Presbyterian paper in this city, and one of the most odiously bigoted description, publishes, presumably by way of comment upon the settlement of the Jesuits' Estates question, a number of extracts from an infamous publication, *Monita Secreta*, in order that its readers "may learn something of the workings of this association, and what may be expected from its revival in this country." The extracts are full of suggestiveness and are marked of course by craft, ambition and unscrupulousness. They would be very effective but for the fact that the *Monita Secreta* from which they are taken, a work professing to be the authoritative secret instructions drawn up by a General of the Society for the government of the order, is well known to have been a forgery, and would never be quoted by any well informed person. It was designed to damage the credit of the Jesuits, and was the work of disreputable enemies of the Order and of religion. This may be found admitted by even so impartial an authority as the *Encyclopedia Britannica*.