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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.

Vol. II.

Toronto, Saturday, Aug 11, 1888

No. 26.

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NOTES.

The Anglican bishops ventured to boast of the character of universality attaching to the Pan Anglican conference. "Granting," they say, "that our Church may be a house divided against itself, you must admit that its members have at least one mark of catholicity—they come from far and near." "What a miserable gathering is their conference," says the *Liverpool Catholic Times*, "compared with the number of representative Catholics who poured into Rome from every part of the world to congratulate the Holy Father on his golden jubilee. A comparison between them is like a comparison between a small body of guerilla chiefs and a great assemblage of highly civilized and trained ambassadors."

We publish in another column the appreciative comments of the leading old country journals on the anniversary of Cardinal Manning's eightieth birthday. The Cardinal has been a great figure in the Church—and that he has had no peer in Catholic England during the last quarter of a century is the veriest platitude,—he has been no less conspicuous a force in the state. One is reminded of the portrait which Disraeli drew of the great convert—as the Archbishop of Tyre—in "Lothair." "All classes, and all creeds, and all conditions of men"—he wrote, "were alike interesting to him. They were part of the community, with all whose pursuits, and passions, and interests, and occupations, he seemed to sympathize. He was a frequent guest at banquets which he never tasted, for he was a smiling ascetic; and though he seemed to be preaching or celebrating Mass in every part of the metropolis, organizing schools, establishing convents, and building cathedrals, he could find time to move resolutions at middle-class meetings, attend learned associations, and even send a paper to the Royal Society."

With the record of the Cardinal's life the readers of the REVIEW are familiar enough. One of the lessons of that life has been well put by an English contemporary. That selfish isolation and egotistic exclusiveness are not the attributes of a churchman of to-day, as the Cardinal Archbishop understands and lives a churchman. "The most

fastidiously refined ecclesiastic of history," says the *Weekly Register*, "has not hesitated to associate with vulgar movements, so long as they had for their end the moral or physical benefit of the people."

The evidence brought to light at the inquest upon the death of the late Mr. John Mandeville, who succumbed, although an uncommonly strong man, to the cruelties practised upon him during his confinement in prison under Balfour's Coercion Act, has shocked the whole world. That such crimes should be committed in the name of the English people, and what is termed the Government of Ireland, is hardly credible in our times. The evidences of the witnesses, and the testimonies of the several physicians, establish the fact unquestionably that Mr. Mandeville was literally done to death by the prison officials, acting, it is believed, upon orders direct from headquarters, because of his refusal to submit to the degradation of herding with the scum of the jails, and of performing menial and degrading offices. The prison physician, it will be remembered, committed suicide rather than face a judicial inquiry. The testimonies of the visiting justices and physicians will be put before the readers in our next issue. From the evidence of his wife, which was of the most touching and awful description, one is able to judge, to some extent, what poor Mandeville was made to suffer.

"Between the six months that intervened from his leaving Tullamore till his death," thus testified his wife, "he was ailing. Now and then he said to me that he would never recover, and was always complaining. He told me of his whole prison life, he told me more than he told anybody in the world. He told me first his life in Cork Prison. The doctor there ordered him a flannel, and he was not allowed to carry that to Tullamore. His teeth, he said, were chattering with the cold the whole way. He left Cork Prison about half-past four, and arrived at Tullamore at ten, and got no food till the middle of the day. He complained to me that his throat was sore the whole time in prison. He complained that the doctor did not believe in a sore throat, and certified that he was fit for punishment when he was not. He told me his throat was so sore that he could not eat the brown bread, nor drink the cold water, which was the punishment diet. Owing to that he had no food for twenty hours. He told me that one of the prisoners gave him a rope, and he tied it round his waist. As he suffered more from hunger he tightened it round his waist. He added that from hunger his mind wandered, and he told me—of course it was a confidence between husband and wife—that he prayed to God that he might die rather than go mad. He told me one incident to show how he suffered from hunger. There was, he said, a warder—an ordinary warder, not a friendly warder—who must have been eating his meal outside the door, and who was called away. Going away, he threw him in a scrap, he said, just as he (deceased) would throw his dog Rover a tiny bit of meat. He told me he never enjoyed anything like it before. (Sensation.) When he was wandering in his mind, he told me he thought he was a boy again, and that he was lying on the hills of Slieve-na-Mon, and that I was lying dead beside him, that he was feeling for my dead body with his hand. He thought also he was looking at the Crucifix, and he heard music. It was all caused by hunger and weakness."

The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department

THE GREY NUNS IN CANADA.

[Note.—For the following sketch of the Grey Nuns, the first religious order of women founded by a Canadian, we are indebted to the *North West Review*. It is from an address delivered by the venerable Archbishop of St. Boniface, on occasion of the Golden Jubilee of Sister St. Joseph, one of the founders of the Order in the North-West. ED.]

Deus sanctus in omnibus operibus suis.—Ps. 67.

IV.

Nowhere is good accomplished without some difficulties, even when there are pecuniary resources: here, there was an entire want of money, everything was wanting. I have seen the Sisters with sickle in hand glean some wheat in order to have a little bread. I have seen them and see them still armed with a hoe to break up the soil in order to get from it vegetables and other necessary products to sustain their establishments. I have seen them and we all see them every day after the example of their indefatigable foundress, giving themselves up to all sorts of work and industry in order to have the means to do a little more good. I have heard them, whatever may have been their offices, beg as a favour and diversion to be allowed to pass their nights and their recreation at the bedside of the sick. I have never known any hesitation when it was a question of spending themselves in works of charity. In a word I owe it to justice as well as to truth to say. The daughters of Madame Youville, at St. Boniface as well as in the dependent missions, are all animated by the spirit of their venerable foundress; under the wise direction of their superior at Montreal, they do all the good which it is possible for them to do, and they do it with such good will that to the exterior view one has not even a suspicion that the accomplishment of these various ministrations necessitates self-denial and imposes sacrifices and labours. Many people seeing the result falsely believe in the existence of unknown resources and often say:—The Sisters are rich, for if they were not rich they could not do what they do. In fact, they are rich in their devotion, their generosity, the spirit of their institution, the example of their foundress, the direction which guides them; yes, they are rich in all this and these riches advantageously supply the place of the goods which ordinarily go by the name of a fortune.

What then have these Grey Nuns done since 1844?

The habit of seeing in large towns immense edifices, the mass of super-abundant population bringing before one's view their long list of children of the necessitous, the abandoned, the infirm and the sick, this double habit ill-prepares the judgment to appreciate what is done in a country where the want of resources does not permit of large constructions and where the small population does not furnish these in numbers.

For those who reflect sufficiently, in order to form a just idea of the real position of our Christian heroines, this inconvenience need not be feared.

Forty-four years ago the idea of sending *religieuses* to the Red River Settlement astonished the world and it is the expansion of this idea which brings it about that the Grey Nuns are on the banks of the Saskatchewan since thirty years ago; that their companions, beyond the Great Slave Lake, see, since twenty years ago, the waters of the great McKenzie River beat upon the shore near which their establishment is situated.

Ask the venerable prelate (Mgr. Grandin) whom I have the honour to have at my side, what he endured to reach Ile a la Crosse with the Sisters, what he suffered to lay the foundations of the Providence Mission. If the ears of Father Maisonneuve could speak, they would tell you that they lost their use in the midst of labours accomplished at Lac la Biche, labours shared in by the Grey Nuns. Father Lacombe is here; he could tell you that, besides what he has done at Lake St. Anne and at St. Albert, he has had the happiness of seeing the work of the Sisters of Charity so successful that, when it became a question for the Government of the country to found an industrial school for the Indian children, the zealous missionary united himself with me to beg the authorities to secure the assistance of these

worthy daughters of Madame Youville, and together we had the consolation of hearing the Prime Minister of the Dominion of Canada tell us that we could not do better than secure for ourselves so powerful an assistance, and beg us to name the necessary expenses to obtain that incomparable advantage. This is how it happens that, there are Sisters of Charity at Qu'Appelle and at High River at the foot of the Rocky Mountains. If the venerable parish priests who have come to add to the lustre and sanctity of this *fete* were to speak this moment, some would say how much they themselves and their parishioners appreciate the services which are rendered them by the Sisters; others would ask the Venerable Mother-General who is present what some have already asked of me: Sisters to instruct the children of their parishes, to console the afflicted, to care for the sick. And you yourselves, my brethren, if it were permitted you to speak in this sacred place, would you not rise up to proclaim that these good Sisters render you incalculable services; that their schools, their hospices, their hospitals, are never-failing sources of good, that all this, like visits in the day of trial and affliction, brings to your hearts sweet consolations and powerful encouragement.

When the Reverend Sister St. Joseph left Montreal with her three companions, she did not expect that she would have the consolation of seeing in her own lifetime sixteen foundations of her order in Manitoba and the North-west Territories; nor that she would see one day in this country, besides their Venerable Mother-General's visit, 104 professed sisters, 7 novices and 2 postulants; she did not believe that she and her companions would be able in 1888 to care for and nourish nearly 200 orphans and infirm and instruct more than 1,100 children.

God, after having called to Him three of the foundresses of the Red River Mission, left one of them surviving in order to give us the consolation of seeing that the whole of what we have just spoken of has been accomplished during one missionary life, and to afford us the happiness of looking forward to a prosperous future for our holy religion, since the proportional progress of what has already been accomplished will necessarily produce the happiest results. These results will, moreover, be the more abundant that the Grey Nuns are no longer alone. Other communities have come to join them, and all together, in perfect charity and harmony, have at heart to prove that God is holy in His works. Let us rejoice, then, my dear brethren, let us bless, let us thank God for His solicitude for His children and for the means of sanctification which He has put at our disposal. And you, Reverend Sister, you who are a Grey Nun, professed fifty years ago, a missionary to the Red River Settlement for forty years past, accept the feeble expression of my gratitude as bishop of the diocese for all the good which you have done, for the examples of virtue which you have given to all.

As a pledge of your gratitude to God renew the vows which you have made to Him, those vows which have been for you a source of happiness and a means of sanctification, those vows which have been the occasion of so much good to others and which justifies the cry of our hearts to-day: God is holy in all His works.

THE END.

IN QUEBEC.

My first thought on arriving at Quebec was to see how much the chromo-loving spirit of the age had left us of our ancient landmark, the Church of Notre Dame des Victoires, for, on the occasion of the two-hundredth birthday of that venerable sanctuary, it was swept and garnished, and then, alas! fresco painters were let loose in it. The exterior does not appear to have been tampered with, and the interior is not absolutely disfigured, but it is modernized, and its *cachet* of antiquity is obliterated. The pictures, "fearfully and wonderfully made," in the little side chapel of Sainte Genevieve are the same as of yore, and on the wall is a tablet stating that in 1688, in the reign of Louis the Great, the first stone of this chapel of Ste. Genevieve was laid by "Illustrissimis vir Dominus D. Joannes Bochart, D. de Champigny, Noroy."

The old gilt and turreted altar is the same, though surrounded with the splendours of the paint pot. Under one of the lateral windows of the church, in large capitals, is set forth the inscription:—

ANNO DOMINI MDCLXXXVIII.

INNOCENTIO XI. SUMMO PONTIFICE, FRANCISCO DE LAVAL PRIMO EPISCOPO QUEBECENSI, REGNANTE IN GALLIA LUDIVICO MAGNO XIV, PRIMARIUS LAPIS ECCLESIAE SUCCERSALIS INFANTIS JESU URBIS INFERIORIS ITEM QUEBECENSIS POSITUS EST. AD ILLUSTRISSIMO VIRO DOMINO D. JACOBO REGNATO DE BRISAY MARCHIONE DE DENONVILLE, IN NOVA FRANCIA, PRO REGE.

There are large mural tablets on either side of the door of the church. One marks the different eras in the church's existence:

- 1690 - Defeat of Admiral Phipps. The Church takes the title of Our Lady of the Victory.
- 1711 - Dispersion of the fleet of Admiral Walker. The church takes the title of Our Lady of the Victories.
- 1759 - Burned during the siege.
- 1765 - Rebuilt.
- 1888 - Restored on the occasion of its second centenary.

With regard to the burning and rebuilding, the woodwork was burned, but the walls are the original ones. On the opposite side of the door the other tablet gives a French translation of the Latin inscription—that on the 1st May, 1688, the foundation stone of this church was laid by Jacques Rene de Brisay, Marquis de Denonville, governor, Innocent XI. being Pope and Louis XIV. King of France, and that the church was dedicated to the Infant Jesus.

Poor old church, how many vicissitudes it has gone through, what sacrifices it has witnessed, what holy prayers have been breathed within its consecrated walls! Even in this degenerate age, the good market people, stealing away from the din of buying and selling, come here with their cares and hopes and fears to rest awhile in the presence of God, and to breathe a prayer for help and benediction; and many a dainty maiden from the Cote de Beaupre is here to be seen at the feet of St. Genevieve, asking that gentle shepherdess for her charitable intercession.

Jacques Rene de Brisay, Marquis de Denonville, a dashing colonel of dragoons, was Governor in Canada from 1685 to 1689. He was brave, but indiscreet, and in his treatment of the Indians exhibited a singular want of tact. History says of him: Few governors ever set down more sage maxims for administration, yet fewer left Canada in a sadder plight.

De Denonville, who acted up to his lights, was a very upright and honourable man and a pious and devout Catholic.

His little daughter Marie Anne, who saw the light at Quebec, on the 14th October, 1685, was the first of her name born in Canada.

The same year that witnessed the departure of the Marquis de Denonville for Quebec, invested with the honour and dignities of the Viceroy of the King of France, saw also the departure from the shores of that kingdom of the cadet branch of the family, the des Brisays *dit delacour*.

These, who had gained distinction in the civil wars, fighting under the standard of the Prince of Conde, were strict followers of the new Huguenot tenets, and upon the revocation of the Edict of Nantes, in the year 1685, they fled to Ireland, where for a hundred years they lived as British subjects, and intermarried with several Irish families.

The men, almost without exception, held commissions in the army or navy of England. One, General Jasper de Brisay, married into the family of the first Sir John Parnell.

Towards the close of the last century, a Colonel de Brisay received the royal commission as Colonial Secretary and Deputy-Governor of St. John's (now Prince Edward) Island, in the Gulf of St. Lawrence, and thither he removed. He died in Charlottetown, leaving a large family, whose descendants survive in many parts of the Dominion.

Another de Brisay, afterwards known as "the General," was one Thomas, whose marriage notice I lately found in an old Halifax paper of 1799. Here it is.—

"Married at St. John, N.B., on Monday, the 22nd ult., Thomas de Brisay, Lieut. Colonel of His Majesty's Royal Regiment of Artillery, to Miss Anna Byles, daughter of the

Rev. Mather Byles, Rector of that city and Chaplain of New Brunswick."

One of "the General's" descendants, Mather Byles de Brisay, is now a judge residing in Bridgewater, Nova Scotia.

LORRAINE.

LORD EDWARD FITZGERALD.

Last week I had not space to tell you of the portrait of Lord Edward Fitzgerald, which is the gem (I think) of our National Portrait Gallery, and which has been presented by the Duke of Leinster. It is a fine picture, full of colour well harmonized, the warm flesh tints of the face being supported by the deep hues of the dress and background. Lord Edward wears the dark-blue coat carelessly buttoned across the chest, the olive-brown small-clothes and tawny-red neckcloth in which he liked to appear, rather than in the ruffles and elegancies of his peers. His dark hair is unpowdered, and he stands in a manly attitude with one hand to his side. On his handsome face is the expression one knows so well, manly and daring, yet with a sweetness and a waywardness, almost petulant, which makes one wonder if he was like his mother, or from what woman he inherited part of his temperament. Looking at the man, we remember how he and his wife Pamela loved to walk out together among the people, dressed in the plainest of dress and with no attendants, making believe to be "citizens," and holding out their young hands to their adoring Irish brothers with true Irish sympathy dashed with a touch of French sentiment. In this picture the noble young Geraldine has that curious likeness to Scotland's Robert Burns which so often strikes one in his portraits. So did he appear when seen by Andrew O'Reilly (for many years *Times* correspondent in Paris), who makes mention of having, when a little boy, met Lord Edward and his wife walking together on the sideway, "passing the Royal Exchange" at the very corner from which the new thoroughfare, "Lord Edward Street," now opens up from Cork Hill, leading away past the entrance to the time-dishonoured old Castle Yard. "Lord and Lady Edward," says O'Reilly, "were each below the middle size, both good-looking. He lively and animated: she, mild, but not serious of aspect. Fearless, though some danger attended it, he wore a green coat and a green and white cravat. She was dressed, I think, in a cloth walking-dress of dark green, and a green neckerchief, for it was winter."

We find it hard to turn away from this portrait of a brave man who was so much more Irishman than aristocrat, whose love of country and passion for brotherhood burned so strongly that his life, with all its natural hopes and joys, was consumed by their fires. We remember that this very house (Leinster House) in which his portrait hangs, the property of the nation, was his father's mansion and that yonder at the end of that long passage lined by Foley's casts, opens the narrow winding staircase, by which he is said to have escaped before his capture, when disabled by the wounds of which he was allowed to die in prison. Who, looking on this vivid lifelike face and remembering the cruel wasting to death in the dungeon, will dare to say that the noble young patriot's sacrifice was wasted? One day Ireland will reap with joy what such blood as his has sown. There are men among us this moment on whom the mantle of Lord Edward has fallen; but please God they will not die till the high task has been accomplished of which this glorious young Geraldine did his heroic share.—*Miss Rosa Mulholland in London Weekly Register.*

One of the best of the Canadian Catholic journals is the CATHOLIC WEEKLY REVIEW, of Toronto. Though a young paper, being only in its second volume, it may challenge comparison for newsiness and interest with many older and better known papers. It contains a full budget of Canadian Church news, and articles, original and selected, on some of the leading questions of the day. We hope that our Canadian friends will not be backward in supporting such a deserving paper as the REVIEW.—*The Ave Maria, 4th August.*

ENCYCLICAL LETTER OF OUR HOLY FATHER,

BY DIVINE PROVIDENCE

POPE LEO XIII.

ON

HUMAN LIBERTY.

II.

Nevertheless, these prescriptions of human reason have the force of law, only because they are the voice and interpreters of some higher power on which our reason and liberty necessarily depend. For, since the force of law consists in the imposing of obligations and the granting of rights, authority is its one and only foundation; the power, that is, of imposing the former and protecting the latter, and of assigning to both the necessary sanctions of reward and chastisement. But all of this, clearly, cannot be found in man, if, as his own supreme legislator, he is to determine his own actions. It follows therefore that the law of nature is identical with the *eternal law*, implanted in rational creatures, and inclining them to their right action and end; and it is identical also with the eternal reason of God, the Creator, and Ruler of the world. To this rule of action and restraint of evil, God has vouchsafed to give special aids for strengthening and ordering the human will. The first and most excellent of these is His Divine *grace*, whereby the mind is enlightened and the will wholesomely invigorated and set in constant pursuit of moral good, so that the use of liberty becomes at once less difficult and less dangerous. Not that the Divine assistance hinders in any way the freedom of our will; for grace is intrinsic in man and in harmony with his natural inclinations, since it flows from the very Creator of his mind and will, by Whom all things are ordered in conformity with their nature. As the Divine Doctor points out, it is because Divine grace comes from the Author of nature, that it is so admirably adapted to be the safeguard of every nature, and to maintain the character, efficiency and operations of each. What has been said of the liberty of individuals is no less applicable to them when considered as constituting civil society. For what reason and natural law do for individuals, that *human law*, promulgated for their good, does for society. Of the laws enacted by men, some are concerned with what is good or bad by its very nature; and the one they command men to follow but the other to avoid, adding at the same time a suitable sanction. But such laws by no means derive their origin from civil society; because, just as civil society did not create human nature, so neither can it be said to be the author of the good which benefits human nature, or of the evil which is contrary to it; rather they come before all human society, and are the outcome of the natural, and consequently of the eternal law.

The precepts, therefore, of the natural law, incorporated in the laws of men, have not merely the force of human law, but they possess that higher and more august sanction which belongs to the law of nature and the eternal law. And within the sphere of this kind of laws, the duty of the civil legislator is mainly this: to make the community obedient, by the adoption of a common discipline, and by putting restraint upon the refractory and viciously inclined, so that, deterred from evil, they may turn to what is good, or at any rate may avoid causing trouble and disturbance to the State.

But there are other enactments of the civil authority, which follow indirectly from the natural law, and decide cases of which the law of nature treats only in a general way. For instance, though nature commands all to contribute to the public peace and prosperity, the manner and circumstances and conditions under which such service is to be rendered are determined by the wisdom of men. It is in the constitution of these particular rules of life, suggested by reason and prudence, and put forth by competent authority, that human law properly so called consists, binding all citizens to work together for the attainment of the common end proposed to the community, and forbidding them to depart from it; and, in so far as it is in conformity with the dictates of nature, leading to what is good, and deterring from evil. From this it appears that the eternal law of God is alone the standard and rule of human liberty, and that, not only of individuals, but also of the community and civil society which they constitute.

Therefore the true liberty of human society does not consist in every man doing what he pleases, for this would simply end in turmoil and confusion and the overthrow of the State; but rather in this, that through the directions of the civil law he may more easily conform to the prescriptions of the eternal law. Likewise the liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would, moreover, be criminal and would lead to the ruin of the commonwealth; but the binding force of human laws is in this, that they are to be regarded as applications of the eternal law, and incapable of sanctioning anything which is not contained in that law, as in the principle of all law. Thus, St. Augustine most wisely says: "I think that you can see at the same time that there is nothing just and lawful in that temporal law, unless what men have gathered from this eternal law." If, then, by any power there be sanctioned anything out of conformity with the principles of right reason, which is consequently hurtful to the commonwealth, such an enactment can have no authority, as not being even a law of justice, but likely to lead men away from that good which is the only end of civil society.

Therefore, the nature of human liberty, however it be considered, whether in individuals or in society, whether in those who command or in those who obey, supposes the necessity of obedience to some supreme and eternal law, which is no other than the authority of God, commanding good and forbidding evil. And, so far from this most equitable authority of God over men diminishing or destroying their liberty, it protects it and perfects it; for the prosecution and attainment of their respective ends are the real perfection of all creatures; and the supreme end to which human liberty can aspire is God.

These precepts of the truest and highest teaching known to us by the very light of reason, the Church, instructed by the example and doctrine of her Divine Author, has ever propagated and asserted; for she has ever made them the measure of her office and of her teaching to the Christian nations. As to morals, the laws of the Gospel not only far surpass the wisdom of the heathen, but are an invitation and an introduction to a state of holiness unknown to the ancients; and, bringing man nearer to God, they make him at once the possessor of a more perfect liberty. Thus the powerful influence of the Church has ever been manifested in the custody and protection of the civil and political liberty of the people. The enumeration of its merits in this respect does not belong to our purpose. It is sufficient to recall the fact that slavery, that old reproach of the heathen nations, was mainly abolished by the beneficial efforts of the Church. The impartiality of law and the true brotherhood of man were first asserted by Jesus Christ; and His apostles re-echoed His voice, when they declared that there was neither Jew, nor Gentile, nor barbarian, nor Scythian, but all were brothers in Christ. So powerful, so conspicuous in this respect is the influence of the Church, that experience abundantly testifies that savage customs are no longer possible in any land where she has once set her foot; but that gentleness speedily takes the place of cruelty, and the light of truth quickly dispels the darkness of barbarism. Nor has the Church been less lavish in the benefits she has conferred upon civilized nations in every age, either by resisting the tyranny of the wicked, or by protecting the innocent and helpless from injury; or finally by using her influence in the support of any form of government which commends itself to the citizens at home, because of its justice, or was feared by enemies without because of its power.

Moreover, the highest duty is to respect authority and obediently to submit to just law; and by this the members of a community are effectually protected from the wrong-doing of evil men. Lawful power is from God, "and whosoever resisteth authority resisteth the ordinance of God:" wherefore, obedience is greatly ennobled, when subjected to an authority which is most just and supreme. But where the power to command is wanting, or where a law is enacted contrary to reason, or to the eternal law or the ordinance of God, obedience is unlawful, lest, while obeying man, we fail in obedience to God. Thus, by an effectual barrier being opposed to tyranny, the authority in the State will not have all its own way; but the interests and rights of all will be safeguarded—the rights of individuals, of domestic society, and of all the members of the commonwealth; so that all may be free to live according to law and right reason, in which, as we have shown, true liberty really consists.

If when men discuss the question of liberty, they only grasped

its true meaning, such as We have now drawn it out, they would never venture to affix such a calumny on the Church as to assert that she is the foe to individual and public liberty. But there are many who follow in the footsteps of Lucifer, and adopt as their own his rebellious cry, "I will not serve;" and consequently substitute for true liberty what is sheer license. Such, for instance, are the men belonging to that widely-spread and powerful organization, who, usurping the name of liberty, style themselves *liberals*.

What *Rationalists* aim at in philosophy, that the supporters of *liberalism* are attempting in the domain of morality and politics. The chief doctrine of *Rationalism* is the supremacy of the human reason, which, refusing due submission to the Divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle, and source, and judge of truth. So these followers of *liberalism* deny the existence of any Divine authority to which obedience is due, and proclaim that every man makes his own law; whence arises that ethical system which they style *independent* morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless license. The end of all this it is not difficult to foresee. For, once granted that man is firmly persuaded of his own supremacy, it follows that the efficient cause of the unity of civil society is to be sought, not in any principle exterior or superior to man, but simply in the free will of individuals; that the power of the State is from the people only; and that just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme guide in the management of all public affairs. Hence the doctrine of the supremacy of the majority, and that the majority is the source of all law and authority. But from what has been said, it is clear that all this is in contradiction to reason. To dissolve the band of union between man and civil society, on the one hand, and God the Creator, and consequently the Supreme Legislator, on the other, is plainly repugnant to the nature, not only of man but of all created things: for, of necessity, all effects must in some way be connected with their cause; and it belongs to the perfection of every nature to contain itself within that sphere which the rational order has assigned to it; namely, that the inferior should be subject and obedient to the superior. But, beside this, a doctrine of this character is most hurtful to individuals and to the State. For once ascribe to human reason the only authority to decide what is true and what is good, and the real distinction between good and evil is destroyed; honour and dishonour become a matter of private opinion; pleasure is the measure of what is lawful; and, given a code of morality which can have little or no power to restrain the unruly propensities of man, a way is then opened to universal corruption. To turn to public affairs: authority is severed from the true and natural principle whence it derives all its efficacy for the common good; and the law determining right and wrong is at the mercy of a majority—which is simply a downward path to tyranny. The empire of God over man and civil society once repudiated, it follows that religion, as a public institution, ceases to exist, and with it everything that belongs to religion. Likewise with ambitious designs on sovereignty, tumult and sedition will be common among the people; and when duty and conscience cease to appeal to them, there will be nothing to hold them back but force, which is an inefficient restraint upon their covetousness. Of this we have almost daily evidence in the conflicts with Socialists and other seditious societies, whose one object is revolution. It is for those, then, who are capable of forming a just estimate of things, to decide whether such doctrines promote that true liberty which alone is worthy of man, or rather pervert and destroy it.

To be continued.

CARDINAL MANNING'S BIRTHDAY.

To-morrow Cardinal Manning will complete his eightieth year. The week in which Cardinal Manning completes his eightieth year is the week in which we shall celebrate the defeat of the Spanish Armada. It is a welcome illustration of the extent to which old ecclesiastical and theological animosities have disappeared, that there is probably no Englishman in all the Empire who will more heartily sympathize with the commemoration of that great deliverance of heretical forefathers

than the good Cardinal who is at once one of the most Imperial and patriotic of living Englishmen and the foremost pillar of the Catholic Church in Her Majesty's dominions.—*Pall Mall Gazette.*

The *Freeman's Journal*, of Dublin, said, in a leading article which is very welcome at a time when so much pains have been taken to sow distrust between the Hierarchies of England and Ireland:—

Yesterday His Eminence Cardinal Manning, Archbishop of Westminster, completed the eightieth year of a great and beneficent life. The venerable prelate stands out prominently amongst the foremost men of the time, a notable figure. Sweetness and strength and noble devotedness to lofty aims distinguish him who, oppressed by the weight of years, labours all the more assiduously for the glory of God and the good of his fellow-men, because his time here below must be brief. Born and educated in the Protestant Church, he was for a time Fellow of Merton College, Oxford, and one of the select preachers in the University. Thence to a country living in Sussex, with an appointment as Archdeacon of Chichester, and thence "to Rome," was the course of his life. In 1851 he resigned all his preferments, and his accession to the Catholic Church was announced. Six years previously his great contemporary, John Henry Newman, had abandoned Protestantism, and the two converts have exercised an influence upon their countrymen more potent than can yet be understood. Their teaching and their practical work, stimulating hundreds to imitation and thousands to better and less selfish lives, extorted the respect of millions, and if England does not now echo from end to end with anti-Catholic clamour, the change is due to the two aged Princes of the Church. Thirteen years have passed since the successor of the learned and saintly Cardinal Wiseman in the See of Westminster was raised to the Cardinalate by Pius IX. Many changes have taken place in the interval; and the ascetic form of the Cardinal bears traces of the lapse of time. But, erect as ever, clear in thought and language, he works with indomitable resolution. Driving from church to church on Sunday, he preaches sometimes three sermons in the course of a day, and the effort which would prove excessive for many a strong man seems to produce no fatigue. Temperance societies, confraternities, and all the countless affairs, great and small, of the Archdiocese are cared for by the personal direction of the wonderful old man. And, withal, he finds time to guide movements of a philanthropic character affecting the poor of all creeds, and promoted by men of all forms of religious belief. His is a marvellous and precious life, truly; and prayers that it may be prolonged for yet many years will be spoken from the hearts of many who are not Catholics.

RETROSPECT.

I see again the sudden fleck
Of sunshine on her dusky hair,
The round young curves of throat and neck
The faded gown she used to wear.
I feel her timid hand grow cold
Within my own, and hear again
Her shy, sweet whisper as of old
"No, not good-bye! *Auf Wiedersehen!*"

The gnarled green apple trees, astir
With little winds, let fall a rain
Of pinky bloom all over her,
Home-stepping thro' the long green lane.
The thrush pipes noisily, and see!
She pauses with a wistful smile
To wave a last farewell to me
Still waiting by the trysting-style.

Ah sweetheart! 'that was years ago,
And time soon taught us to be wise,
To laugh at Love's poor painted show,
And look at life with clearer eyes.
I joined long since the cynic crowd,
You in a palace over seas,
A silken beauty pale and proud,
Have no such memories as these.

And yet, somehow, I'd like to be
A fool again, and just live thro'
The days when you believed in me,
And I, poor lad, believed in you!

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. Michael's Palace, Toronto, 29th Dec., 1887.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hails with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNN,
Archbishop of Toronto.

FROM THE LATE BISHOP OF HAMILTON

HAMILTON, March 17, 1887

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter style, form and quality of the Review, and I do hope it will become a splendid success.
Believe me, yours faithfully,

JAMES J. CARRERY,
Bishop of Hamilton.

TORONTO, SATURDAY, AUG 11, 1888.

The reminiscences of the Right Reverend Alexander Macdonell, written for this Review and lately published in book form, "are full of capital anecdotes," says *Laclede* in the *Montreal Gazette*, "all of historical interest."

Work is proceeding rapidly on the magnificent new church of St. Paul, Power-street. A Garden Party will be held in Moss Park Park, on the 28th inst., in aid of the building fund.

The *Christian Guardian* expresses a doubt as to whether the *Mail* were "conscious" of the plainly agnostic, or rather, atheistic complexion of its recent articles on prayer. The *Mail* is perfectly conscious of it, and means every word of it.

An evening paper declares that it positively yearns for national unity here in Canada. But those stubborn Frenchmen and that absurd Pope of Rome stand in the way. They will continue to stand in the way of any scheme which would, under the specious pretext of national unity, attempt to deprive the Catholic Church of her rights in this country. Catholics are over one half of the entire population of Canada, and are as faithful subjects and as loyal citizens as are the Know-Nothings who want to know "Who is the Pope anyway?"

The *Nears* has once or twice gone out of its way to have a slap at the Irish. Here is a sample: "The British Government proposes to strike another blow at Irish industry. A committee of the House of Commons has recommended the closing of taverns at nine o'clock on Saturday night, to remain closed until Monday morning. The outcry is yet to come."

This kind of blackguardism should be quietly but severely punished by Irishmen.

The Papal Encyclical on "Human Liberty" is indeed a philosophic document, but one from which the most practical and, in our day, the most necessary conclusion can be drawn. We noticed in a daily paper the following: "Religion is a voluntary matter and should not in any of its forms or ceremonies be made compulsory." It is precisely to meet this kind of newspaper dogmatism that the Encyclical was published. It is therein clearly shown that religion is not a "voluntary matter" and that a man is not free to elect to have no religion.

We deferred reference to the second letter of His Holiness on "Boycotting and the Plan of Campaign," till we should have seen the text itself. It is now before us and straight and clear. "Boycotting and the Plan of Campaign may not lawfully be used," and again, "Let it be understood by all that the entire method of action whose employment we have forbidden, is forbidden as altogether unlawful." The Bishop of Cork, in conveying the decree to his priests, says: "The decree of the Holy Office is to be understood in the plain and obvious sense of the words. Boycotting and the Plan of Campaign are, therefore, distinctly prohibited. The binding force of this decision is not to be contested or evaded." The text of the Pope's letter will be published next week.

The dastardly attack made on St. Nicholas' Home on last Tuesday evening by a gang of Orange rowdies will tend to still further deepen the growing disgust entertained for that body by respectable Protestants. The Orange order is the self-constituted champion of Protestantism and of the British crown. It has been the cause here in Canada of an immense amount of trouble. All it seems capable of doing well is to sow discord and stir up strife. What good purpose is served, for instance, by their marching through a Catholic part of the town playing those wretched tunes to which tradition has attached a meaning insulting to Catholics? There is, in this country, no excuse for conduct of the kind. The heads of the organization maintain it for political purposes, and the rank and file are nourished on hate and fed with malice towards the Catholic Church.

The Rev. John Burton, Congregationalist, had some thing to say about the Encyclical last Sunday. He finds it clear and able. His only quarrel with it is that it asserts the divine teaching power of the Catholic Church. He readily admits that the Church which Christ established should have just such power as the Pope claims for the Catholic Church, but objects most strenuously to that power being claimed for the Catholic Church. Would it not be more logical to endeavour to locate the divine power which Christ gave to His Church in some other quarter before denying it to the only religious organization which dares lay any serious claim to it? He let fall, in the course of his remarks, the following sentences, for which he should, by all Protestant law, be promptly disciplined:—"Believing in the sanctity of conscience, we reverence the conscience of our Roman Catholic brethren. He who stirs up religious hatred deliberately is either a fool, a madman, or a criminal. Moreover, very much that is popularly said and believed against what is the faith of Roman Catholics is based upon ignorance, which, on the part of those who assume to be guides, is punishable."

Two of the Toronto dailies advance the idea that the park preachers of infidelity should be met on their own ground, argument for argument, and, we presume, sneer for sneer. Such a course could result in little good. In the first place the ill-regulated and unmethodical way in which such controversy would, even under the most favourable circumstances, be carried on, would give the infidel an infinity of opportunities for breaking away from his opponent's conclusions. Again, in such verbal discussions flippant assertion frequently goes further with the masses than laboured proof. Again, the associations would render it almost irreverent to treat seriously of religious subjects there. And finally, Protestants generally have no chance of doing any good in that direction, since their principle of private interpretation ties their hands in an encounter of the kind. Why should they impose their interpretation on an opponent who by their own rule is free to pick out the meaning of a text for himself? If any of the ministers attempt the thing the infidels will be the gainers by the experiment.

The High Church, Ritualistic wing of the English Establishment resolutely deny that their Church is a State Church, or that the reigning Sovereign has any authority in spirituals. Yet every Bishop of the English Church is obliged to subscribe to the following oath: "I—Doctor in Divinity, now elected, confirmed and consecrated Bishop of——, do hereby declare that your Majesty is the only supreme governor of this your realm, in *spiritual and ecclesiastical things*, as well as in temporal, and that no foreign prelate or potentate has any jurisdiction within this realm; and I acknowledge that I hold the said bishopric, as well the *spiritualities* as the temporalities thereof, *only of your Majesty*, and for the same temporalities I do my homage presently to your Majesty. So help me God. God save Queen Victoria." If that is not an express acknowledgement of subjection to the temporal power, says the *N. Y. Catholic Review*, we know not what is. We presume, however, these "non-natural" ecclesiastics put the same interpretation upon this oath that they do upon the anti-Catholic language of the XXXIX. Articles.

Father Hecker, who, by the way, is one of the best writers the American Church has yet produced, has an admirable article in the *Catholic World* for August on "Two Prophets of Our Age," to wit, Emerson and Arnold. The latter he sums up as "a leader who lets one down by pretty phrases," an estimate not less caustic than truthful. Under the specious but flimsy guise of "beautiful and classical English," the prophet of these latter days who staked his reputation on the saying that he did not deem "there was even a low degree of probability for the assertion that God is a being who thinks and lives," is a teacher who, to speak plainly, demoralizes. As an instance of this, Father Hecker cites Arnold's comments on the poet Shelley's treatment of his wife, a subject which aroused some controversy in the city papers a short time ago between the editor of the *Christian Guardian* and a representative of the atheistic propaganda. We say controversy, but, strictly speaking, there can be no controversy as to the immorality of Shelley's action, unless Christian teaching is put aside altogether, and, in a matter of this kind, even the boldest infidel will hardly dare to impugn Christianity. Yet Arnold, in spite of his lofty pretensions as a moral teacher and leader of men, does this, and the way in which

Father Hecker arraigns him for it, and at the same time sets down Shelley's true character, is so admirable and to the point that we are tempted to quote his remarks *in extenso* :—

"Not very long before his death Mr. Arnold published an article on the poet Shelley. Shelley was an atheist from boyhood up, and taught and propagated atheism; and he practised immorality—that is, if the Ten Commandments are a standard. He took to atheism from a love of it, as an emancipator from the restraints of Christian morality. This came out in many ways, both in his private life and his poetry, but especially in his cruel desertion of his young and devoted wife and their little daughter. Going over to France with his concubine, he wrote a letter to his afflicted and disgraced wife which, for cold-blooded cruelty, is hardly surpassed in the literature of crime. What does Matthew Arnold think of it? Of course he condemns it. But just why? Is it because the writing of that letter and the base and cowardly deed that preceded it violate the commandments of God? Listen to Mr. Arnold in the *Nineteenth Century* :

"Certainly my comment on this letter shall not be his (Prof. Dowden's, the biographer of Shelley), that it assures Harriet that her interests were still dear to Shelley, though now their lives had moved apart. But neither will I call the letter an odious letter, a hideous letter. I prefer to call it, using an untranslatable French word, a *bête* letter. And it is *bête* from what is the signal, the disastrous want and weakness of Shelley, with all his fine intellectual gifts—his utter deficiency in humour."

"Now no man could thus account for Shelley's brutality, and have in his heart the high standard of morality taught by Christianity.

"His misconduct to Harriet, his want of humour, his self-deception, are fully brought before us for the first time by Prof. Dowden's book. Good morals and good criticism alike forbid that when all this is laid bare to us we should deny or hide or extenuate it. Nevertheless I go back after all to what I said at the beginning; still our ideal Shelley, the angelic Shelley, subsists. Unhappily the data for this Shelley we had and knew long ago, while the data for the unattractive Shelley are fresh; and what is fresh is likely to fix our attention more than what is familiar. But Prof. Dowden's volumes, which give so much, which give too much, also afford data for picturing anew the Shelley who delights, as well as for picturing for the first time a Shelley who, to speak plainly, disgusts, and with what may renew and restore our impression of the delightful Shelley I shall end."

"Now, the very truth is that this Shelley was a scoundrel, a scandalous adulterer; and what we complain of in Arnold is that he, knowing all this, deeply regrets that he was ever found out by the public and calls his villainy misconduct, want of humour, self-deception, and affirms that Shelley, in spite of all, is still 'the ideal, the angelic Shelley.' Now, it is possible for a filthy wretch to write angelic poetry; but angelic poetry doesn't make a filthy wretch a decent man, much less an angel. Arnold really seemed to value morality not for its absolute right, but for its seemliness. Just before the above sentences, and after reciting a further revelation of Shelley's lechery, he writes:

"And I conclude that an entirely human inflammability, joined to an inhuman want of humour and a super-human power of self-deception, are the causes which chiefly explain Shelley's abandonment of Harriet in the first place, and then his behaviour to her and his defence of himself afterwards.' Nowhere do you find the utterly brazen depravity of this gifted criminal characterized by Arnold as it should be by any Christian or honest man. Yet Arnold is a teacher, a setter up of ideals among American and English people! Was I not right in saying that he is a leader who lets one down, if one is willing, by beautiful phrases? And may not the same be said of Emerson and of all leaders of his class?"

But, to conclude, the most extraordinary thing of all is, that Matthew Arnold, a professed unbeliever, often a scoffer, and, as we see, in the case cited by Father Hecker,

an apologizer for immorality, should, when he died, have had the prayers of the Church of England said over his remains, and will in the event of present proposals being carried out, have a memorial erected to him in a Christian temple (Westminster Abbey). Could any better illustration be afforded us of the thoroughly pagan character of much that passes for Christianity now-a-days?

CRITICAL CATHOLICS.

We modern Catholics, it must be confessed, may be said to be masters of the language of depreciation. Many and happy are the changes lately made in the attitude taken towards us by the bulk of our Protestant fellow-countrymen. Catholic ecclesiastics have become great, and even indispensable, personages in the outer world. . . . But when Catholics began to interchange all sorts of civilities with outsiders, and when the wondering nation woke up to the fact that it had a mine of social and political and philanthropic wealth hitherto ignored and when the praise of Catholics was everywhere upon Protestant lips, Catholics themselves began to hold one another lightly, and to speak of themselves and of their belongings apologetically, even spitefully. We learned to walk in regard to one another, not merely circumspectly, but with suspicion, and to breathe an atmosphere chilly with continual criticism.

I say, then, that we modern Catholics are critical Catholics and in more senses than one. Gaping with an often stupid admiration at the men and the women and the ways of Babylon, we are ever on our guard lest we should squander precious praises on our own. And if we are critical Catholics inasmuch as we are critical of one another—in another way is not our Catholicity critical, too? Will the flower of faith survive these cold blasts that are forever blowing? The preacher with whose manner we are as eager to find fault—shall we not in some moment of confusion, be irritable with his doctrine too? We who are so careful to dissociate ourselves from our fellow-Catholics in Club-land at court and who are quick to declare at the polls and round the council-board we have no common bond in our common creed—shall we not in time discover that the sanctuary itself is a distasteful meeting-ground, and that the one link binding us to our brother-believers is less attaching than the ten chains which tie us to worldlings? I put these questions to myself no less than to my fellows in the faith, whom I love, and whose very foibles I am fain to share. But, as a chief offender I show that it is an inclined plane on which we, who do not feel the full responsibility of a glorious spiritual kinship, have taken our stand; and at the foot of it is the City of Confusion.

Henri Lacordaire was wont to affirm that he who wishes to be a good Christian must first be a good man. I accept and I apply the paradox when I say that until we have learned to love Catholics we shall never love the Catholic religion; and that he who refuses to accord his respect to persons and to emblems, may to-morrow be tempted to withdraw it from the principles these propound and represent—principles which I pray that I who write and they who read may hold forever dear.—“*Woe Catholics!*”

OLD SPANISH CUSTOMS.

Joseph G. Joscia has sued Raymond Vera, editor of *El Progreso*, a Spanish journal published in New York, for libel.

The gravamen of the libel consists in the allegation that Joscia was drunk. The complaint alleges that among the Spanish the charge of drunkenness is considered particularly degrading. Among other nationalities we regret to say that such is not the case. Drunkenness is regarded as a generous vice. To be “as drunk as a lord” is to have a good time. Possibly we can learn something from those Spaniards.

The answer of the defendant Vera to the complaint of Joscia is also curious. It shows that faith as well as morals exalts high standards in Spanish circles.

The editor files an answer setting forth that Joscia had spoken disrespectfully of the Roman Catholic religion and the Virgin Mary, which had already placed him so low in the estimation of his countrymen that no paper could print a libel against him.—*Milwaukee Catholic Citizen*.

CANADIAN CHURCH NEWS.

It is expected that the Church of Our Lady, Guelph, will be formally opened towards the end of August.

The annual retreat of the clergy of the Archdiocese of Ottawa closed on Sunday last.

Rev. Father Marsan, O.M.I., of the Ottawa College, leaves Montreal shortly. He will reside here.

St. Paul's Conference, Society of St. Vincent de Paul, will hold an excursion to Niagara, by steamer “Cibola,” on Monday, the 20th inst.

Rev. J. Meloche, S. J., of Sandwich, Ont., and Rev. Mr. O'Leane, of Guelph, Ont., were ordained to the priesthood by Archbishop Fabre last week.

Revs. Joseph Ferron, Omer Ferron and Alphonse Clement, of the diocese of Three Rivers, have been ordained to the priesthood by His Lordship Bishop Laflèche.

The annual retreat of the clergy of the diocese of Peterboro' commenced on Monday evening and will continue until Saturday. It is being conducted by Rev. Father Connolly, S.J., of Montreal.

Four more miraculous cures are reported to have occurred to pilgrims who visited St. Anne de Beaupré on the 5th inst., one of them being a young girl of St. Sauveur, who had used crutches for eight years.

Rev. Brother Palladiens, director of the Christian brothers at Three Rivers, has been appointed to an important position in the institute at Montreal. He will be succeeded at Three Rivers by Brother Victorien.

Rev. Father Guillet, O. M. I., of Ottawa College, leaves shortly for Lowell, Mass., to reside. Rev. Father Laporte, of Montreal, will succeed him. The college footballers and athletes will miss him greatly.

Rev. Fr. Connolly, S.J., left Montreal on Saturday for Peterboro' to conduct the clerical retreat in that diocese; whence he will proceed to Toronto to discharge the same duty here. He will return to Montreal about the 27th inst.

It is rumored in ecclesiastical circles that the Rev. Father Guillet, O.M.I., who was recently transferred from Ottawa to the United States, will be called to assume the directorship of the Ottawa College, filled by Rev. Father Filiatre, at present in Europe.

Rev. Father Wagner, who for some years past has been carrying on a very successful negro mission at Windsor, Ont., has entered into arrangements with the reverend sisters of the Hotel Dieu, Montreal, to found a general Hospital and an orphanage in connection with the mission, and the erection of the required buildings will shortly be commenced.

Rev. Father Guinane, C.S.B., left St. Michael's College on Monday last for Sedalia, Mo., where he will assume the directorship of the new Basilian College. Rev. Father Brennan, who will return in a few weeks, accompanied him. Rev. Father Dumouchelle, C.S.B., of the same Order, has gone to the College of Mary Immaculate, Plymouth, Eng., and Rev. Father Teefy will return to Toronto to resume his professorship at St. Michael's.

The annual pastoral retreat of the parish priests of the archdiocese of Montreal, which has been going on for the past week at the Grand Seminary, Sherbrooke street, under the direction of His Grace Archbishop Fabre, was brought to a close on Saturday morning with appropriate ceremonies. The retreat was preached by the Rev. Father Augier, provincial of the Oblat order of this city, and was attended by 160 priests.

The following changes in the personnel of St. Mary's College,

Montreal, have been announced:—Rev. Father Turgeon remains rector of the college, but, owing to his temporary absence at Rome, his place is filled by Rev. Father Henri Hudon, S.J. Rev. Father Hudon has been named *ministro* of the order for the ensuing year. Rev. Father Desjardins, S.J., who during the past year occupied the position of prefect of studies, has been named professor of rhetoric. He is succeeded by Rev. Father Lecompte, S.J., who will act as disciplinarian. Rev. Father Fleck, who for some years past filled an important mission in connection with his order in the States, has been transferred to Montreal, where he will take charge of the Union Catholique meetings, in place of the Rev. Father Caisse, S.J., who will be given another position.

On Sunday, the 29th ult., at the Church of the Immaculate Conception, Papineau Road and Rachel St., Montreal, Rev. James O'Loane, S.J., formerly of Guelph, and Rev. John Meloche, S.J., of Chatham, were raised to the sacred and sublime dignity of the priesthood. The ceremony, which is said to have been one of peculiar impressiveness, was performed by His Grace Archbishop Fabre, Very Rev. Father Hamel, S.J., Provincial of the Order in Canada, being assistant-priest, Rev. Fathers Sinnott and Lefebvre, S.J., deacons of honour, and Rev. Fathers Paquin and Lefebvre, S.J., respectively deacon and sub-deacon of the Mass. Several of Father O'Loane's relatives, including his mother, now a resident of Toronto, were present. This being the first ceremony of the kind held in this church it was made the occasion of an imposing demonstration in honour of the Archbishop, the Church and grounds being profusely decorated with arches and evergreens. Immediately preceding the ceremony of ordination, the Sacrament of Confirmation was administered to about eighty children, and at the conclusion of the services Archbishop Fabre was made the recipient of a beautifully engrossed address of welcome by the St. Jean Baptiste Society of the parish.

Rev. Father O'Loane is a native of Guelph, where he received his primary education under the direction of the Jesuit Fathers. Entering the Society of Jesus about fifteen years ago, he made his novitiate at Sault au Recollet, and was subsequently sent to Stonyhurst, Eng. He has latterly been stationed at the House of Studies of the Society at St. Jean Baptiste, near Montreal. At his first mass, which he celebrated on Tuesday, the 31st ult., he was attended by Brothers Hazelton and Coffee, S.J., also natives of Guelph, now pursuing their studies for the priesthood. Rev. Father Meloche, who made part of his studies under the Basilian Fathers, at Assumption College, Sandwich, is intended for the missions in Austria.

On Sunday, the 5th inst., Rev. Father O'Loane preached his first sermon in the Church of the Gesu, Montreal. From the text "Ask and ye shall receive," "he preached," says the Montreal Star, "an eloquent and most practical sermon on the duty and necessity of prayer, which he ranks as one of the first means whereby all graces, blessings, and temporal and spiritual favours may be obtained. With a sympathetic, clear and soft voice, good action, and a happy choice of language, he bids fair to become an eminent preacher."

CATHOLIC AND LITERARY NOTES.

The announcement of the appointment of the Rev. Dr. Foley of Baltimore to the Archbishopric of Detroit has been confirmed.

Colonel Sir William Butler and his wife are staying at Delgany, County Wicklow. The former is busy at a biography of General Gordon, the latter is working away at another military picture.

Cardinal Manning, speaking of his thirty-five years' experience as a London ecclesiastic, stated that in his estimation "The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink."

The retirement is announced of Mr. Maurice F. Egan from the editorship of the N. Y. *Freeman's Journal*, and his appointment to the chair of English literature in the University of

Notre Dame. Mr. Egan will continue to be a principal writer on the *Freeman's Journal*, and to have a voice in controlling the course of the paper.

A correspondent writes to the *Liverpool Catholic Times*.—What a mighty leveller is our national game! I have just witnessed a striking instance of it on the Hodder Cricket-field. Hodder, you know, is the Preparatory School for Stonyhurst. Well, there I found the rival teams solemnly arrayed against each other—the one in cloth of sable hue, made up of the erudite Jesuit Professors of Stonyhurst College, truly formidable opponents, among them, I was told, being two M.A.'s, four B.A.'s,—indeed all had won distinction on one field or other. They were led by the well-known astronomer, Father Perry, himself LL.D., F.R.A.S., F.R.S., &c. These great men had come down from their lofty heights to do battle, and as I can vouch for it, their very best against the Lilliputian team of Hodder. The latter in their white and blue, smart, vigorous little fellows, seemed in no way appalled. For the nonce, the professors quite threw off their dignity and put the youngsters altogether at their ease. Presently, I saw the great astronomer tossing up for first innings with the boy-captain, Frank Colley. The Hodderitians were the first to bat, and put together 91 runs. The wickets of the Professors fell for exactly the same total, making the match a tie, the last Professorial wicket going down amidst the wildest excitement and loud cheers of the Hodder minims, who when the game was ended, set up still more lusty cheering for their popular visitors. This was to me a novel, but a real enjoyment.

A "LIBERAL" CATHOLIC DEFINED.

A "Liberal Catholic" may be defined as a man who deviates in word and deed from the corollaries of his faith, often even from its teachings, who has a low estimation of the clergy and his fellow Catholics, and a high one of all exponents and disciples of "modern thought," and who lacks the brains to see the lamentable exhibition he makes himself in the sight and judgment of friend and foe. For, needing the moral courage to be in all things to all men what he professes to be in name, he is considered by both to be "neither fish nor good red herring."

The genus exists in both hemispheres, and *mutatis mutandis*, is uniform everywhere in the way it cuts its capers before high heaven.

Not for the strictly traditional thirty pieces of silver, but for a "little dust of praise" and the applause of his Faith's enemies, does the Liberal Catholic speak and act, and proportional to the amount of patting he receives from unbelievers and infidels is his *facilis descensus Averni*.

To discover at any time his views on any religious question which involves an external conformity to an inward belief, we have but to call to mind the irreligious view on the subject, and we shall know beforehand what he is going to say.

As a result of the dangerous trimming between truth and error, or even worse, the total abandonment of the former for the latter, the Liberal Catholic ends by putting himself outside the pale of the Church, even though insanely maintaining that he belongs to it as much as its faithful members, whom he thanks heaven for not being like.

The Liberal Catholic has no excessive respect for the Hierarchy and the religious Orders; is very suspicious of the Jesuits; and still believes in the exploded fable of Galileo, though educated Protestants no longer do so.

For advertising irreligion and himself, our Liberal Catholic earns the distinguished honour of being called by the infidel organs an "intelligent Catholic." But, alas! his fame is of short duration. Like things human, it is but a nine days' wonder. People get tired of him, and he is quietly put on the shelf of oblivion. It may be that his little claim for public attention is even cut shorter by a more pronounced Liberal Catholic "beating his record," to use a sporting phrase.

In his inner self he feels besides that offended truth will have its compensation. The nemesis of an unquiet mind haunts him and makes him suspicious of his fellow-men; and bitter experience but too well teaches him the lesson that to raise his little hand against the Church of God, and drag the fair name of Catholic in infidel and atheistic mud, is to court ridicule, contempt and misery.

A PROTESTANT OPINION.

From an editorial in the *Hamilton Times* of the 13th inst., on the Orange Society, we make the subjoined extract:—The *Times* has no quarrel with the Orange society, but it is hardly convinced that there is anything in the story outlined above to stir men's blood in these later days. No doubt it was quite an achievement for a Protestant people, 200 years ago, to get rid of a Catholic King, and yet it is plain that James would not have been deposed for his Catholicism if he had been content merely to worship God in his own way and allow other people to do the same. In this age and country we have no reason to fear a repetition of James' tactics. From 1867 to 1871 we had a Catholic Premier in Ontario, the late J. S. Macdonald, and he did not try to curtail the rights of Protestants. We have had two Catholic Lieutenant-Governors, Mr. Crawford and Mr. D. A. Macdonald, and neither of them nailed up the doors of Protestant Churches. Do Protestants in this country really need

tin swords, fifes, drums, red cloaks and purple and gold regalia to secure the peaceful enjoyment of their religion? Those things may be all right as a means of amusement, just like the feathers on the hats of the Maccabees and some sorts of Free Masons, but as a defence of Protestantism we fancy they are overrated. If the weight of argument makes men turn Catholic, then Protestantism ought to decline. But the propagation of religion by the sword is a thing of the past.

The publishers of *Chamber's Encyclopedia* have selected the Most Noble the Marquis of Bute to write an article on the Breviary for the second volume of their work. This is an acknowledgment of the Marquis's authority on the subject.

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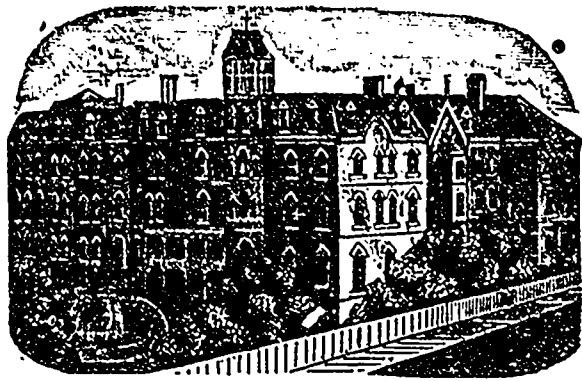
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