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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. I.

Toronto, Saturday, Aug. 13, 1887.

No. 26.

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EVENTS OF THE WEEK.

The Irish Land Bill passed its third reading in the House of Commons on Saturday. There was general cheering when the Bill was read.

His Holiness, the Pope, was never in the enjoyment of more robust health, nor able to engage in more universal literary and mental labour than at present, reports to the contrary notwithstanding.

Cardinal Lavigerie, of Brussels, states that a seminary for women will be established at Maestricht, where they will be trained to preach the Catholic Gospel in the French-African possession. The Cardinal is convinced that women will be able to civilize and Christianize the African youth with a greater success than men.

Sir George Trevelyan's reception on taking his seat in the House of Commons, as a member for the Bridgeton division of Glasgow, was a stirring scene. The Irish, who used to shout him down, now cheered him. So did the Gladstonians, while his opponents on the Treasury bench shook hands with him. The cheering lasted till the Speaker had to intervene.

A protest against the Irish Crimes Act has been issued over the signature of the Earl of Granville and twenty-eight Liberal peers, including the Earl of Rosebery, the Marquis of Ripon, the Earl of Kimberly and Earl Spencer. The protest denounces the Act as a source of lasting irritation, of hatred and mistrust of the law, and declares that the measure deprives Irishmen of individual rights and creates and stimulates the growth of secret societies.

The English Ministry are reported still at sixes and sevens about proclaiming the National League. No decision has been taken. Meantime they are collecting official reports relating to the operations of the league, and intended to justify proclamation if it comes. Mr. Balfour is understood to favour action. Lord Salisbury, whose energy expends itself sometimes in the manufacture of

vigorous phrases, cannot make up his mind. He is reported to prefer postponing proclamation till supply is out of the way. Should he throw down the gage to the Irish members before the money votes have been passed, they could easily keep Parliament sitting through September.

Mr. W. H. Smith continues his non committal style of answering questions about the business of the House of Commons. Nobody knows exactly what will be done, but the belief among members is that most of the measures the Government are trying to pass will be dropped. What is called supply—that is, the business of passing money votes—was never so backward. Whatever else is left undone, money must be had. The House is thinning and will thin still faster next week, but the Irish, who view with indifference the approach of the 12th August, remain in force. Not a man of that party will leave till it is known whether the Government mean to proclaim the National League or not. The duration of the session perhaps depends as much on that as on anything.

A magnificent religious ceremonial took place in Limerick on Sunday last, in honour of the Pope's jubilee. Deputations were present from all parts of Ireland. Several bishops, hundreds of priests and 20,000 men walked in the procession, carrying 500 religious banners. The five miles of streets through which the procession passed were spanned with triumphal arches from which depended mottoes, such as, "God Bless Leo XIII.," and many others of a similar character. The houses were hung with evergreens. Religious banners and the Papal colours met the eye everywhere, and altars were erected in the streets. Arrived at the cathedral, the Bishop of Limerick addressed the multitude in the open air. Forty thousand persons witnessed the procession. As a purely religious demonstration it excelled anything ever seen in Ireland before.

In the course of an interview on the probable effect of the Crimes Act, Archbishop Walsh said he does not regard it as a political question, but as one purely social and economic, one that concerns the domestic welfare and happiness of every household of the land. It is quite certain that the literal execution of the Act would break up the root and branch of the National League and absolutely stifle any open demonstration of sympathy with Home Rule. It is probably quite as much on account of its harsh features as for any other reason that the Irish Nationalists look upon it as a measure that England would only fully adopt as an extreme resort. The Archbishop, attaching only secondary importance to this Act and to king upon the amended Land bill as removing a large portion of the injustices of which the former complain, augurs happy prospects for the future. He thinks that in a year or two more an Irish Parliament will again sit in the Parliament House in Dublin. In the matter of evictions, which the Archbishop asks to be stopped, the fact seems appalling that for the three months ended on July 2nd, 2,140 persons have been evicted. The Archbishop said he never went to Dublin castle, which is the abode of the Lord Lieutenant of Ireland, except on public business, but he seemed to think it was probable, in view of the expected improved order of things, that he would in the future visit there socially.

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 LETTERS OF FATHER EMANUEL CRESPEL.

MISSIONARY EXPERIENCES IN CANADA DURING THE
EIGHTEENTH CENTURY.

[NOTE:—The letters in which Father Crespel relates his experience as a missionary in Canada, are eight in number, written at the request of his brother, who was desirous of possessing the particulars of so eventful a period of his life. They are, moreover, of considerable historical value, giving in simple yet entertaining language, a description of the country, and those portions in particular which relate to what is now the Province of Ontario, will, we are sure, be received with interest by the readers of the REVIEW. Father Crespel was for some time stationed at Niagara, as will appear in his narrative, and he traversed the whole country from there to Detroit. He also spent some time on the Ottawa and St. Lawrence Rivers, and, indeed, his wanderings led him into all parts of the Province, so that it may be imagined how indefatigable and tireless a missionary he was. We are not aware that these letters have hitherto appeared in print, except in a small quarterly magazine published in New York, called *The Pilgrim of Palestine*, to whom we are indebted for them. In the spelling of Indian proper names the original of Father Crespel has been adhered to, although in many cases they are not strictly correct.—ED.]

LETTER I. (Concluded).

On the 14th of the same month we continued our route to the Chicago bend, and, while crossing thence to Death-cape, which is five leagues off, a squall surprised us and drove on shore several of the canoes which failed to double a point and reach shelter. They were dashed to pieces, and were obliged to distribute in the other canoes the men who, by the greatest happiness in the world, had all escaped the danger. The next day we crossed the Menomonees, to invite the tribe to oppose our landing; they fell into the trap and were entirely defeated.

We encamped on the following day at the mouth of a river, called la Gasparde. Here our Indians entered the woods and soon brought in several deer; this game is very common at this place, and we accordingly laid in a stock for some days.

On the 17th, at noon, we halted till evening, so as to reach the post at Green Bay only at night. We wished to surprise the enemy, whom we knew to be among the Sacs, their allies, whose village is near Fort St. Francis. We began our march in darkness, and at midnight reached the mouth of Fox River, where our fort is built. As soon as we got there, Mr. De Lignerie sent some Frenchmen to the Commandant to know whether there were really any of the enemy in the Sac village; and learning there must be, he sent all his Indians and a detachment of the French over the river to surround the village, and ordered the rest of the troops to enter it. With all our precautions to conceal our approach, the enemy were aware of it, and all escaped but four. These were made a present to our Indians, who, after amusing themselves with them, shot them to death with arrows.

I witnessed with pain this horrible sight, and could not reconcile with the sentiments of the Indians, as expressed a few days before, the pleasure they took in tormenting these wretches by making them undergo a hundred deaths before depriving them of life. I would have liked to ask them whether they did not perceive as well as I this contrariety, and show them what I saw blameable in their course, but all who could act as interpreters for me were on the other side of the river, and I was obliged to defer satisfying my curiosity to some other time. After this little *coup de main* we ascended Fox River, which is full of rapids and has a course of thirty five or forty leagues.

On the 24th of August we reached the Winnebago village, well disposed to destroy all whom we should find there, but their flight had preceded our arrival, and all we could do was to burn their cabins and ravage their

fields of Indian corn, which affords them their principal nourishment. We then crossed Little Fox Lake, at the end of which we encamped, and the next day, the Feast of St. Louis, we entered after mass into a little river, which led us to a kind of marsh, on the banks of which lies the chief village of those whom we sought. Their allies, the Sacs, had doubtless warned them of our approach; they did not think proper to wait for us and we found in their village only some women, whom our Indians made slaves, and an old man, whom they burnt at the stake without any apparent repugnance at the commission of such a barbarous action. This cruelty seemed more marked to me than that which they had exercised against the four Indians whom they had taken in the Sac town. I availed myself of this occasion and circumstance to satisfy the curiosity which I mentioned a moment ago.

One of the Frenchmen understood the Iroquois language. I begged him to tell the Indians that I was surprised to see them take so much pleasure in tormenting a wretched old man, that the right of war did not extend so far, and that such barbarity seemed to me to belie the principles which they had seemed to entertain for old men. An Iroquois answered, and, to justify his comrades, said, that when they fell into the hands of the Sacs and Foxes they received still more cruel treatment, and that it was their custom to treat their enemies as they themselves would be treated if conquered.

I would have wished to know this Indian's language, to show him myself what was defective and blameable in his reasoning; but I had to content myself with representing to him that nature, and particularly religion, required us to be humane to each other, that moderation should direct us in everything; that the pardon and oblivion of injuries done us is a virtue whose practice is expressly enjoined by Heaven; that I conceived that they ought not to spare the Sacs and Foxes, but that they should deprive them of life only as rebels and enemies of the State, and not as their private enemies; that their vengeance was criminal; that to descend to such excesses as those into which they had fallen with regard to the five men whose life they had inhumanly prolonged in order to put them to death in more cruel torments was in some sort to justify the barbarity with which they reproached their enemies; that the right of war simply permitted us to take an enemy's life, and not, so to say, to become drunk in his blood and to plunge him into despair, by putting him to death in any way but that of arms, or in any place but that of combat; lastly, that it was their duty to give the Sacs and Foxes an example of that moderation which is the part of a good heart and, which draws admiration and love on the Christian religion and consequently on those who profess it.

I do not know whether my interpreter translated all that I have just said, but the Indian would never admit that he acted on a false principle. I was going to give him some further reason, when the order was given to advance against the enemy's last fort. This post is situated on the bank of a little river, which joins another called Wisconsin, and falls into the Mississippi thirty leagues off.

We found no one there, and as we had no order to go farther, we spent some days in laying the country waste, so as to cut off from the enemy all means of subsistence. This country is fine enough; the soil is fertile, game common and of good flavour, the nights are very cold and the day extremely hot. I will speak to you in my second letter of my return to Montreal, and of what happened down to my departure for France. I wish first to hear from you and learn whether you find it sufficiently detailed. The sequel of my relation will depend on your answer, and I shall omit nothing to prove the tender friendship with which I am, dear brother, your affectionate brother,

EMANUEL CRESPEL, *Recollect.*

PADERBORN, January 10th, 1742.

For all our life is made of little things,
Our chain of life is forged of little rings,
And little words and acts uplift the soul.

MAURICE F. EGAN.

THE LETTERS OF MGR. DE SEGUR.

(From the French for the Catholic Weekly Review.)

24th August, 1869.

MY DEAR SON,—Let me begin by blessing and congratulating you, and then proceed at once to offer you a solution of the two little difficulties you mentioned. The first relates to the trouble you find in combating your daily faults. Alas, my poor child, that trouble is inseparable from the combat; we all suffer from it, and shall suffer from it all our lives! It is the heaviest branch of the cross which our Lord wishes us to carry each day without losing heart. Our defects being almost invariably the quasimaterial consequence of the influence of the physical temperament on the soul, and inasmuch as that temperament does not depend on us, the result is, that our defects are continually cropping up; and just as we do not weary with beginning over again each day the work of washing and dressing and eating, so must we combat our defects from day to day, without anger, and never for a moment fancying that our labour is lost because the tares we cut down spring up again forthwith.

I would advise you to deal with your faults one by one; to fight one of them especially, say for ten days or a fortnight, and to that end think of it four or five times each day, collecting your thoughts interiorly for a few moments, and renewing your good resolutions. This you can do walking or driving, or wheresoever you may be.

Your second difficulty relates to the exercise of prayer. As regards vocal prayer, you may, if you like, confine yourself to the four great Catholic prayers: The Our Father, the Hail Mary, the Creed, and the General Confession or *Confiteor*. Say them with great piety four or five times each day, so that your day may be sanctified at intervals by the exercise of prayer, but not to the extent of wearying yourself. Always combine with this some good, hearty aspiration or elevation of your heart, in order to adore a good God, whom you bear in your soul, to thank Him for His goodness, to tell Him your wants, to call Him to your help, and to blot out and expiate your sins. Adopt the excellent habit of pronouncing from time to time the two saving names: Jesus, Mary.

Lastly, dear child, you must most faithfully, each day, spend a few moments in pious reading, though it be but a single page of the Gospel, or of the Following of Christ. Nor must you omit your communion on Sundays and Festivals, so that you may more easily preserve your chastity and the spirit of faith. As to your studies, and as to the future, do not, I implore you, lose sight of my recommendations.

I bless you with all my heart.

September 25th, 1878.

MY DEAR, GOOD CHILD,—I thank you for your most interesting letter and for all the good news you send me.

In reply to your questions I would say:—

1.—As regards vocal prayer, as well as purely interior prayer, each one must follow his own leaning and pray as he prefers. What is meant by meditating on a mystery or a virtue while saying a decade of the beads or rosary, is not that you should think or recite all in one, stop for a few moments before saying the decade and let your mind and heart be filled with the special grace which flows from the mystery or virtue on which you are to meditate, and then recite as piously as you can the "Our Father" and ten "Hail Marys," with the intention of obtaining that grace through the intercession of the Blessed Virgin. Those who prefer to think only of the meaning of these beautiful prayers themselves as they repeat them, can and should follow their own leaning.

2.—The psalm *De profundis* ("Out of the depths I have cried unto Thee, O Lord.") The leading sentiment of this psalm is humiliation and contrition of heart, joined with an immense trust in the Divine mercy. This admirable psalm is applied by the usage of the Church to the souls in Purgatory, because they more than all other creatures, are filled with the two-fold sentiment of contrition and hope.

We can most usefully apply the psalm *De profundis* for ourselves as an act of contrition.

Lastly, as to the holy sacrifice of the Mass. The more we unite ourselves directly with the prayers and intentions of the Celebrant, that is to say, with Jesus Christ, offering the sacrifice through his priest, the better we hear Mass; but provided we pray and adore in general union with the prayer and adoration of the celebrant, it is sufficient to satisfy the duty of hearing Mass. Moreover, when you pray in any way before an altar at which the sacrifice is being offered, you receive the special graces and blessings which the Church asks for in behalf of all who are present.

SUNDAY, 18th July, 1875.

MY DEAR M,—There is no getting out of it; we must sanctify ourselves in earnest during these few little moments which are still between us and our eternity. Whatever does not contribute to that is lost, useless, and often worse than useless. May the grace and love of our Lord fill your thoughts, your affections, your will, your whole life.

L. G. DE SEGUR.

August, 1869.

MY DEAR DAUGHTER,—I would have you beware of the seductive tinsel of the world. It is more dangerous than people think, for it glides and insinuates itself into the heart through the ever open doors of vanity, of vain complacency, of self-love, of false liberty, and of the senses. Remember this: do not dance unless you receive a *command* to do so; answer clearly and firmly, that while you do not blame those who do it, you think it is better for a Christian girl not to dance. During these two balls deprive yourself of every species of refreshment and eating; you cannot imagine how this little act of mortification neutralizes the sugared venom of a ball. Let nothing induce you to waltz; that I absolutely prohibit you from doing, in the name of our Lord and of the Blessed Virgin. Strive to get away as soon as possible from a place to which our Lord is not invited, and where things are conducted not only without Him but against Him. During the whole time you must peacefully and gravely bear in mind the holy presence of God, and be there like the Blessed Virgin Mary at the marriage feast of Cana.

These, my daughter, are the counsels of experience (for I myself in former days have attended balls in obedience to duty), which I urge you to follow most faithfully. On the day after the party banish from your conversation all chat about dress and about the ball, just as though you had not attended it. It is bad enough to have been obliged to go, without debasing the memory and imagination with such chatter, so unworthy of our holy baptism and of the Eucharist!

20th Sept., 1865.

TO A YOUNG GIRL,—Here, my child, is a great secret which will enable you to enjoy great peace and to be closely united with our good Jesus. It was imparted by our Lord Himself to His spouse, Saint Catharine of Sienna, in these words: "*My daughter, think of me and I will undertake to think of thee.*" Do this and Jesus will reward you and think of you to such good purpose that He will inundate you with His lights and graces and fill you with His Holy Spirit.

TO A YOUNG GIRL WHO HAD LOST HER MOTHER.

4th May, 1866.

"MY DEAR CHILD, Keep your poor heart as peaceful as possible in the midst of this great anguish, in imitation of the Blessed Virgin when she contemplated the tears and sufferings of her beloved Jesus. In order that you may find support and consolation ask permission to receive our Lord a little oftener than usual."

L. G. DE SEGUR.

5th June, 1865.

MY GOOD LITTLE GIRLS,—Enter into your own hearts. You will there find Jesus who can alone enable His little

earthly spouses to communicate well. If we are not worthy to receive the Son of God, He himself, present and living in our hearts, renders us worthy of Him; and it is Jesus with us, Jesus in us who advances to the foot of the altar and gives us all we need. Live wholly in Him and wholly for Him, in great joy, in great peace, simple as little doves, meek as little lambs.

Adieu, my dear good daughters; may the Holy Virgin guard you and all those you love, beneath the beautiful mantle of her love! I bless you in the name of our good Jesus. Kindly remember me ever in your prayers.

CATHOLIC TOTAL ABSTINENCE.

The lack of true spiritual life is apparent in the condition of modern society. Wealth, honour and pleasure are the objects that engross men's attention. The great injunction of our Saviour to deny one's self and take up the cross finds little place in our busy, material world. Passion governs and true development suffers in consequence. Selfishness is the law of the hour. On all sides social reforms are demanded. The body of the people, the subjects and objects of all reform, are appealed to and played upon by men whose impulse is passion or hypocritical selfishness. The aim of the Catholic Total Abstinence Union is a religious one, it offers itself as a helper to Church and State in the work of individual and social reform. It tells men that reform can come only through the grace of God in a spiritual life. It appeals to humanity as redeemed and ennobled by Christ, who is the source of all true reform, and without whom society must wither and die as the tree deprived of life-giving sap. What society wants is a better manhood—a Christian manhood; living, not for self, but for God; ready to make sacrifices, not for material advantage, but for the elevation of mankind into a virtuous life and union with God. Social reform that builds on humanity separated from God can lead only to the satisfaction of vanity, and soon becomes but a loud sounding word, while men languish and die for want of the proper moral food.

Among the moral evils which help to arouse passion and make selfishness brutal, and so to render social reform difficult, intemperance stands prominent. No community is free from its encroachments, no home safe from its contagion. Possessing the body of man, it robs him of mind and heart, and deprives society of his intelligence and affection. Home is the fountain head of citizenship and manliness. Intemperance changes it into a nursery of vice, transforms it into an agent to destroy society, which it was intended to build up and to defend.

Men dread the destructiveness of the elements. The great reservoirs of the heavens pour down their floods and rush headlong to the sea, gathering madness in their course and scattering destruction in their path; the mighty tempest spreads havoc in its train; gaunt famine and grim war depopulate nations. Men shudder when attempting to estimate the loss of life and property from all these causes; yet not all combined can equal intemperance, which, like a mad torrent, rushes over the land, scattering along the highways of life the wrecks of broken homes and the hulks of ruined mankind. The State is forced by intemperance to increase its charities a hundredfold and more, to enlarge its prisons and reformatories for self-protection. Labour in battling for its rights, finds itself handicapped by intemperance, and robbed of more of its earnings than by its most grinding monopolies. The Church, placed on earth to save man's soul by leading him into the spiritual life, finds intemperance an antagonism which neutralizes her efforts, paralyzes her energy, and disgraces her good name. This will explain why men are called upon to combine against this monster slayer of mankind. Indeed, it is not strange that, in considering the evils caused by drink, men have been led to regard drink as an evil in itself, not to be used, but banished from the land as a fiend whose very touch defiles. The Catholic

total abstinence movement sprang into being from an essentially Christian hatred of drunkenness and pity for its victims. Because Catholics realize the hatefulness of that vice and the extent of its ravages, they have combined against it, and exhibit as a test of earnestness the public and private practice of the opposite virtue.

Men in all ages have combined for protection, whether the object was country, home, health, labour or intelligence. The bundle of sticks teaching the strength of union has impressed itself upon men in all time. Our age is characteristically an age of combination, as seen in the many unions, for trade, labour, benefit or monopoly, which appeal to all classes and to all conditions in society. Now, men are agreed that intemperance is making vast havoc among the people. They must be blind indeed who doubt it. Men combine against it in order to break its hold on humanity, to succor the suffering, to lift up the fallen, and to strengthen the weak. Can a higher or better motive for union be proposed than this act of sacrifice by which some wretched brethren may be redeemed from the thralldom of drink and made freemen? Men say this makes hypocrites and pharisees. We shall find these everywhere and under all banners. They are not confined to the ranks of total abstainers. Were more of the best men in society to lead in this as in other movements, many of the disturbing elements might be eliminated. The movement suffers from the vapid utterances of some who imagine that total abstinence is a religion in itself, and that they have by the pledge, as if by magic, been elevated into a position of moral superiority over their fellow-mortals. But Catholic total abstinence makes no such claim. It affirms that the pledge is one means to the great end, and a very efficient one. It claims that it leads to thrift and providence; that it helps to preserve a sound mind in a sound body; that it guards man's intelligence for God's truth and man's heart for God's love. It should make better men and better Christians, holding with St. Ambrose that sobriety is the mother of faith, as intemperance is the mother of infidelity.

In other matters men overlook much, in total abstinence nothing. It is condemned in advance as fanaticism and bigotry, bordering on false and heretical principles. Men sometimes forget that Catholic total abstinence and party prohibition are totally different. The former hates drunkenness, the latter hates drink. The one asserts that the use of liquor is not in itself an evil, while the other calls it an evil under any and all circumstances. Catholic total abstinence may accept prohibition in certain cases as a method of curtailing a traffic grown into monstrous proportions—an extreme remedy, a sort of war measure. It asserts that drink-selling is not always sinful, nor sinful in itself. But it affirms that as a matter of fact, and here and now, it is fraught with the destruction of multitudes of souls.

The Catholic Total Abstinence Union, which will meet this month of August in Philadelphia, numbers many thousands of men who have not tasted intoxicating drink since early youth, and probably never will. They have seen the evils about them in their own homes, and they have determined to show their hatred for it and their pity for its victims. The Catholic Total Abstinence Union teaches them not to rely on themselves but on God; to have resource to the Sacraments, to prayer and to Holy Mass. It tells them that the pledge is a help and not a substitute for religion, that it is a promise solemnly made in the presence of God and of their brethren—a promise which their manhood will hold sacred and inviolable, protecting them as with a shield and aiding them in obtaining self-control.

The Catholic Church by its highest authority has blessed our Union. Pope Pius IX., of sainted memory, in 1873 from his heart blessed the Union. Leo XIII in 1879 bestowed his apostolic benediction, and later granted to its members indulgences that, with God's blessing, "day by day the Union be farther extended and more widely propagated, in order to lessen the evils lamented and dreaded." Cardinal Manning, in a letter, says; "As a pastor of souls I have before me the wreck of men, women and children, home and all the sanctities of domes-

tic life. I see prosperity turned into temptation, the wages of industry not only wasted, but, as they increase, making the plague more deadly. If by denying myself in this, which I am free to renounce, I shall help to encourage even one soul, who has fallen through intoxication, to rise up and break his bonds, then I will gladly abstain as long as I live." Cardinal McCabe, in July, 1882, said: "The terrible crime of drunkenness is like a wild beast ravaging our country; it is the great source of misery and crime I have, therefore, felt it to be my duty to take my stand under the banner of total abstinence. I do not want it for myself, but I have taken this position in order that I may be able to speak with more effect in advising others to renounce drink once and for ever." The prelates of the Second Plenary Council of Baltimore declared "that the most shocking scandals which we have to deplore spring from intemperance."

Following in the footsteps of the Fathers of the previous councils of Baltimore, and supported by and quoting the teaching of the Angelic Doctor, the Third Plenary Council approved and heartily recommended the Catholic total abstinence movement and "the laudable practice of many of the faithful who totally abstain from the use of intoxicating drinks. By this means they combat the vice of drunkenness more effectually than otherwise, whether in themselves by removing its occasion, or in others by exhibiting a splendid example of the virtue of temperance," and it gladly proclaimed their zeal to be according to knowledge. "It has," they declare, "already brought forth abundant fruit of virtue, and gives promise of yet greater results in the future."

The recent strong words of commendation from Pope Leo XIII. have given joy and encouragement to every member of the Union, effectually destroying the suspicion that our movement is not in harmony with the purest Catholic doctrine. He says: "We have rejoiced to learn with what energy and zeal by means of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the vice of intemperance. We esteem worthy of all commendations the noble resolves of your pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is that proper and truly efficacious remedy for this great evil." Under the influence of this fatherly approval our Union must gain strength and usefulness. No one can estimate the social good that has resulted from the work of total abstinence, whether during the public life of Father Matthew, or in the organized movement of his followers in the total abstinence societies, or in the silence of the priest's influence in the confessional.

Intemperance has been in the world from the beginning, and will be found in it to the end, and we do not dream of totally abolishing it. This is no reason why we should not labor to save men from its ravages. A foreign enemy threatens our shores and we sadly cry for coast defences. Nationality is in danger and men rush to arms, ready to sacrifice their lives rather than allow their country to be injured. Intemperance threatens our homes, destroys many of them, robs our labor and weakens our energies, and we are called fanatics if we unite for protection and move forward against the enemy. If we speak against the cause of intemperance and point the finger at the marshes that breed the pestilence, we are accused of interfering with personal liberty and injuring legitimate business. But the liberty of the drunkard, his business, his duty to his family, do not enter into some men's thoughts. The black slave of the South with chains about his limbs stirred humanity until intelligence advanced the day when no man could call him a chattel. The slavery of drink is fastened upon poor men who are as unable to help themselves as the negro of the plantations. And it is humanity to break his slavery, and it is higher humanity to bid freemen never to become slaves.

Catholic total abstinence is not responsible for the actions of all its members. The reproach of a "holier than thou" style of manhood is often heard against it. It should be judged by its principles and its works. It aims at saving men from ruin and preserving their man-

hood for society and God, and it succeeds in doing so; it aims at ennobling men's labour and making the workingman independent and respectable, and it succeeds. It thanks God that through its means many a soul has been lifted from sin to virtue, many a horror removed from Christian homes. It is conscious of the gratitude of thousands who have known happiness since its banner was placed over them. In a word, it may be said that our Union has for its object to assist the grace of God in building up a better humanity, ennobling labour, the salvation of home, and the fulfilment of man's destiny.

Our Union appeals to the best men in every community, particularly to those who have never experienced the slavery of drink. If none but drunkards become total abstainers how can we expect that they will successfully cope with the evil that surrounds them? As it is the strong, able-bodied men that are needed for a country's defence, and not men just recovering from disease, so it is the men who have controlled and can control their appetites who must fight the battle for the weak and save humanity. It is the leaders in society who should stand forth and command. Men capable of sacrifice are needed to stand as Spartans in the passes and defend the people; men ready to deny themselves some of the pleasures of sense in order to help on the salvation of others.

The battle is really between the saloon and the home. The saloon has fastened itself upon society as an ulcer living upon the life-blood of the people. The saloon building itself upon the ruins of broken lives and shattered homes, spreads desolation everywhere, respecting no class or sex. The Union recalls the countless boys ruined, the fathers changed into destroyers of their little ones, the industry paralyzed, the prisons filled, and it asks each saloon how much of this is its work. It calls on the law to place about the saloon such reasonable restrictions as will remove as far as possible the evils that spring up from it. It demands the enforcement of those laws for protection of home. The arrogance of the saloon and the power it wields in political affairs, all for its own interests and against those of society, have awakened a stronger interest in the cause of total abstinence organized on Catholic principles.—*Rev. Thomas J. Conaty, in the Catholic World.*

THE RESTORATION OF PEACE.

With prophet eye, the tremulous dawn I mark;
Lumen in Cælo! breaks the radiant day;
And, terror-struck, all demon forms and dark,
Plunge to their Stygian lake, there sink away.

God's human foes perforce His might have own'd,
Tearful their sacrilegious crimes confess'd;
Hushed is the long fierce hate, and love enthron'd
Within those hearts, in sweet alliance blest.

The virtues chaste, our fathers once bequeath'd,
Faith, manly trust, their ancient house regain;
And Peace, her glorious brow with olive wreath'd,
Bids the Arts flourish, and fair Plenty reign.

Wisdom's pure torch on every watch-tower burns
Through this dear land, to scare dark error's crew;
Such be the triumph when Italia learns
What heaven-fed springs her vigour may renew.

1885.

POPE LEO XIII.

The *Universe* tells a good story of a clergyman of the Established Church who went to a certain part of Ireland to stamp out of the people's minds the evils of Mariolatry; and taking a little boy, he asked him to repeat his prayers for him. At once the little boy began the Lord's Prayer, and then went on to the Hail Mary; but the clergyman immediately stopped him, saying, excitedly, "Leave Her out, and never on any account mention Her again." Continuing, the little one recited the Creed till he came to the words "who was conceived by the Holy Ghost, born of—" when, turning his eye to the worthy man, he said: "Please, Sir, here She is again! What am I to do this time?"

The Catholic Weekly Review.

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THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—His Lordship Rt. Rev. Dr. O'MAHONEY, Bishop of Eudocia; W. J. MACDONELL, Knight of the Order of the Most Holy Sepulchre; D. A. O'SULLIVAN, M.A., D.C.L. (Laval); JOHN A. MACCABE, M.A., Principal Normal School, Ottawa; T. J. RICHARDSON, Esq., Ottawa; Rev. P. J. HAROLD, Niagara; T. O'HAGAN, M.A., late Modern Language Master, Pembroke High School; Rev. Dr. ENEAS McDONNELL DAWSON, LL.D., F.R.S.C., Ottawa.

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

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 LYNCH,
Archbishop of Toronto.

TORONTO, SATURDAY, AUG. 13, 1887.

Notwithstanding his great age, Cardinal Newman appears yet to be possessed of an extraordinary degree of vigour and vitality. Reports every now and then come across the water of his failing health and increasing infirmity, and when we consider that he is now in his 87th year, this is not surprising. But, to judge from the latest English exchanges, reports of this kind are not to be too implicitly relied on. On July 26th, it appears, he not only presided at the examination and distribution at the Oratory School, but performed a similar office at Oscott College, and in the evening was present at the annual Latin play, performed by the students at the Oratory. The play was the Cardinal's own edition of *Pincerna* (from Terence), adapted to the requirements and exigencies of the present day, with all the skill characteristic of so eminent a classical scholar as Cardinal Newman. At Oscott he received a perfect ovation from the students. We trust he will yet be spared to us for many years.

Opponents of the Church should be fairer than to upbraid her with having persecuted Galileo for his astronomical theses. The only duress to which the astronomer was subjected was that he would not be permitted in his teachings, to deny or question the authenticity or inspiration of the Holy Scriptures. That is all that there was in the whole Galileo question. The Pope wrote, "The Copernican system is not condemned, nor is it to be considered as heretical." To quote, as to the cause of his condemn-

ation, the opinion of Mullet du Fan, a Calvinistic writer, who cannot be suspected of being partial to the Church: "The opinion set forth about the condemnation of Galileo, is a romance. He was not prosecuted for being a good astronomer, but for being a bad theologian. His discoveries made him many enemies, but it is the religious polemics that brought him before the Ecclesiastical tribunal, and nothing else."

Elsewhere in this issue will be found an admirable exposition of the relation of the Church to Science. "If the universe," the present Holy Father has written, "is indeed a book on every page of which are inscribed the name and goodness of God, it is certain that he will be most filled with the love of God, will come most near to God, who has studied this book most deeply and intently. Why should the Church be jealous of the wonderful progress of our age in observation and discovery? Bacon so eminent in science, has said 'A little knowledge leads away from God, but much knowledge leads back to God.' This golden saying is always true; and if the Church fears the ruin that may be wrought by the vain ones who think they understand because they have a smattering, she has entire trust in those who apply seriously and profoundly to the study of nature; for she knows at the end of their search they will find God, who in all His works reveals Himself with His attributes of power, wisdom and goodness." These noble words are not those of a reactionary. They are expressive of sentiments sufficiently obvious to Catholics, though those outside the Church refuse, for some reason, to realize that they are so.

We had occasion a week or two ago to call attention to the offensive nature of a publication in this city called *Grip*, whose chief policy appears to be to insult Catholic ecclesiastics and to distort and disfigure the actions of the Church. Since then our words have received additional confirmation. It little concerns us what *Grip's* belief may be, or how little he may be able, by reason of the narrowness of his mind, to appreciate the beauty and grandeur of the Church, but we do most emphatically protest against his continued policy of malignant slander towards all that is most dear and precious to Catholics. Either *Grip* should change its course in this respect, or forever abandon its claim to independence and impartiality. Not that we fear the least harm to the Church from its puny efforts—such a fear would be idle—but that we confess to a certain feeling of indignation that any publication, or any individual, should deem such evident prejudice consistent with professions of impartiality. We repeat what we said in a previous issue, that the doors of every Catholic household should be closed against so offensive a publication.

The seventeenth annual convention of the Catholic Total Abstinence Union of America was held in Philadelphia last week, over four hundred delegates, representing more than fifty thousand members, being present from almost every State in the Union, among them being many priests who are active members. The proceedings opened by a grand Pontifical High Mass, His Grace Archbishop Ryan being the celebrant. In the unavoidable absence of Bishop Ireland, the sermon was preached by Rev. James M. Cleary, of Kenosha, Wis., from the text: "Let us of the faith be sober, having on the breastplate of charity, and for a helmet the hope of salvation." During the progress of the convention, eloquent addresses were delivered

by Bishop Keane, of Richmond; Bishop Moore, of St. Augustine, Fla.; Mr. T. V. Powderly and others. A committee was appointed to arrange for the celebration of the golden jubilee of His Holiness Pope Leo XIII. A resolution, providing that the convention officially endorse Prohibition, was voted down. Rev. T. J. Conaty, of Worcester, Mass., was elected President, and Mr. Frank McNeirney, of Washington, Vice-President. Mr. Philip A. Nolan, of Philadelphia, is the General Secretary of the Union. The deliberations of this convention are expected to be of great value to the cause of total abstinence throughout the country. The next convention will meet at Boston, in August, 1888.

Dr. McGlynn is out with an article in the August number of the *North American Review*, in which he makes a number of remarkable charges against the Church from whose communion he has lately been ejected. These charges are to the effect that an effort is being made to Germanize the Church, and, through it, the American people; and that it is the policy of the Church to undermine the American public school system, and to promote the pecuniary and other temporal objects of the "ecclesiastical machine" by getting control of politics and politicians. The attitude of the Church is denounced as hostile "towards our Government, our laws, our American principles, traditions and institutions;" the Catholic parochial school system declared hostile to the public schools, and a scheme merely for affording comfortable homes to a host of incapable monks and nuns. The title of his article is, "The New Know-nothingism," but the principles of the new school are essentially the same as the old, which carried fanaticism, in its day, to the extent of the burning of convents and religious institutions. It is gratifying to observe, however, that the public have received this outburst, on all hands, with something very like to contempt. It does not recognize in Dr. McGlynn an unprejudiced witness. It knows him to be animated by an intense hatred of the Archbishop of his diocese, and to have carried vindictiveness to the degree of scurrility. Smarting under the penalty of his excommunication, and in pursuance of schemes antagonistic to the Church, it is understood why he should seek to inflame the community against it. If the Church be as bad as Dr. McGlynn represents her, how is it he has been all these years a silent participator in her iniquities? We have had enough of Dr. McGlynn. Professing until lately to be unalterably devoted to the Church, if half he now alleges he believes to be true, then all his life he has been a hypocrite, and he knew it.

The letter addressed recently by Professor Goldwin Smith to the *London Standard*, on Canadian affairs, is an elaborate indictment, from first to last, of our own country. Judging all things, apparently, from the point of view of the pessimist, the writer predicts for the country political bankruptcy, and an early breaking up of Confederation. The financial future of the Canadian Pacific Railway is depicted in none too cheering colours, and the political and military advantages that were believed to attach to it, quite explained away. As a political factor for the knitting together of the distant parts of Confederation, that great public work is pronounced to be already of ascertained inutility, the railway agitation in Manitoba being so dwelt upon as to afford the assertion some show of self-evidence. From a military

point of view, in like manner, the road is declared to be obviously of most doubtful value, for the reason that it runs within easy reach, for some six hundred miles, of the American frontier. In all its provinces, the disintegration of the Dominion, Professor Smith plainly hints, has already set in, and a change in the constitution is at once imperative and impending. For many years the advocate of Canadian annexation with the neighboring nation, Professor Smith, as is not wonderful, sees in the present movement for Commercial Union, a considerable advance in the direction of what he conceives to be the natural and legitimate outcome of our political development. And certainly the question of Commercial Union is at least open to discussion. But it may be doubted if the progress of that movement will really be found to be much furthered by the method of advocacy adopted by Professor Smith in his letter to the *Standard*. There is a strong national sentiment in Canada, which will resent the unpatriotic depreciation of its resources and possibilities, and the unnecessary damage of the Canadian credit. Within the walls of his own little microcosm, "the Grange," Professor Smith may map out, if he will, the alteration of whole continents conformably to the requirements of his geographical idea; or entertain himself innocuously by the contemplation of such questions as whether, for example, had the Gunpowder Plot only turned out successful, it might not beneficially have influenced the subsequent course of English history, at least, whether in such case the Irish difficulty would now have existed. But in the columns of the *London Standard*, and belittling the country in which he is resident, Professor Smith becomes mischievous. No matter though it be as the *Canadian Gazette* says of his letters, that "they are not the outcome of fulness of information, or ripeness of judgment, upon the questions raised," they can hardly fail, however, of some bad effect. As the *Gazette* observes, any political changes this country may determine upon, will be made known at the proper time, and from the proper quarter. But that Canada meantime should be represented as disaffected, and her several provinces as in unrest, cannot operate otherwise than to the detriment of her undertakings and interests.

Notwithstanding the vast sums of money spent annually by Protestants in the field of foreign missions, the constant failure of their missionaries to convert the heathen to their several religions is beginning to be admitted even by Protestants themselves. Gradually they are abandoning the idea of Christianizing heathen countries, directing their efforts rather more to devising plans for the promotion of their intellectual and material improvement, than to the bringing of the benighted natives, to the knowledge and practice first of all, of a simple Christian faith. Not long since, the *Standard* of Philadelphia relates, a Methodist Missionary from Hindostan, on a visit to the United States, recounting to an audience the result of his mission work, told them it was unreasonable in them to expect statements of the number of persons converted from heathenism to Christianity, intimating that little or nothing had been, or could be expected to be done in that way, yet that they were engaged nevertheless in a glorious work, establishing schools, building railroads, and constructing telegraphs, the natives, necessarily benefited by this advance of civilization, remaining at the same time in their heathenism, it was true. The same things, the journal mentioned adds, are constantly repeated respecting the Indians of the United States, and in explanation of the

entire failure of Protestant missionaries to Christianize them. They are announced as learning to plough and to raise wheat, to work in blacksmith shops, and so forth; but one will look in vain for any proofs of their incidentally becoming Christians, while a careful examination of Protestant and Governmental testimonials on the subject of the Indians and their habits leads to no confidence in any real good being accomplished by the efforts of Protestant missionaries. How very different is all this from the experience of Catholic missions. That holy religion has Christianized, and is Christianizing, the people of every tribe and clime. Three hundred years ago the missionaries of the Church made converts to Christianity the Indians of North America, and under circumstances of extraordinary self-denial and sacrifice: they have been engaged in the same blessed work ever since. A knowledge of the arts and sciences is very necessary, in a way, but for the evangelizing of the heathen something more than that is needed. "We can find in history," says the *Standard*, "no reason to believe that merely material and intellectual progress necessarily carry with them corresponding spiritual enlightenment. On the contrary, we see history frequently repeating the lesson that when art and science become the handmaids of Christianity and are pervaded by her spirit, they elevate and improve mankind, but when they are divorced from Christianity they do nothing for man spiritually, and very often become the means of sinking him deeper into the mire of sensuality and wickedness. It was so with the ancient Persians and Egyptians; the classic ages in Greece and Rome were those of the greatest moral corruption; and we are not aware that any radical change has taken place since then in the laws which govern the relation of man's intellect and will to sin, and his redemption from its bondage." In restricting the efforts of its missions, therefore, to the work merely of intellectual and material improvement, Protestantism confesses its inability to overcome the forms of heathenism with which it finds itself in contact, and to the absence from it, consequently, of any apostolic virtue.

THE CHURCH AND SCIENCE.

THE Church has been established to teach the most sublime of all sciences to all nations—the science which treats of God and His natural and supernatural works, and of the means of our eternal salvation. Her science, therefore, teaches truths of such a supernatural order that the best of the intellectual faculties of man could never be able to attain.

Her sacred science does not explain the laws of nature in the immensity of its operations and productions, and the laws that preside over the material world, and those which regulate the harmony and the revolutions of the planets; her sacred science leaves all that to the investigation of other natural sciences, because it has always a far more noble and glorious object in view—God and the salvation of souls, and considering all beings in relation to God, in whom they have the first cause of their existence and their last end.

Does, then, the sacred science of the Church reject the principles of sound philosophy, or of any other science of a natural order? By no means. The sacred science of the Church is so far from opposing the cultivation of human arts and sciences that it in many ways helps and promotes the cultivation of such sciences.

Nor does the Church forbid that such of these sciences, in its sphere, should make use of its own principles and its own method; but, while recognizing this just liberty, she (the Church) stands watchfully on guard, lest sciences, setting themselves against the

Divine Teaching, or transgressing their own limits, should invade and disturb the domain of Faith. (Chap. IV. of Vatican Council.)

The sacred science of the Church, therefore, marches with sovereign authority at the head of all sciences, and if it borrows arguments or principles from some philosophy, or if it treats of human acts, it is in order to instruct man, and lead him to the knowledge of God for his eternal happiness, the same as the architect employs workmen of different professions to prepare the materials necessary for the edifice which he is to erect, or as the Government of the United States employs soldiers and policemen to maintain peace, justice, and order in the Union.

"It is the duty of philosophers who wish to remain sons of the Church, and of all philosophy, to assert nothing contrary to the teachings of the Church, and to retract all such things when the Church shall so admonish. The opinion which teaches the contrary, we pronounce and declare altogether erroneous, and in the highest degree injurious to the faith of the Church and her authority." (*Litteræ Pii IX*, "Gravissimas inter," ad Archiep. Monac. et Freising. Dec. 1862.)

From what has been said, it is evident that the Church claims no jurisdiction over the processes of philosophy or science, except as they bear upon revealed truths; nor does she claim to intervene in philosophy or science as a judge or censor of principles proper to such philosophy or science. The only judgment she pronounces regards the conformity or variance of such processes of the human intelligence with the deposit of faith, and the principles of revealed morality; that is, the Church proscribes and condemns doctrines, logical, scientific, physical, metaphysical, or political of any kind, which are at variance with the Word of God, and imperil the integrity and purity of the faith, or the salvation of souls. Hence the Church forbids the faithful to read writings or books of which she has declared that they contain heretical, licentious, immoral, perverse, erroneous opinions opposed to the purity and integrity of faith and morals, just like a good mother who forbids her children to eat or to drink what she has pointed out as something poisonous.—*Father Muller*.

Current Catholic Thought.

PAROCHIAL SCHOOL EXHIBITIONS.

REFERRING to Parochial School Commencements brings to mind another subject which furnishes matter for frequent comment and criticism on the part of more intelligent Catholic parents and Clergy, and others who have at heart the improvement of our Parochial Schools, and who understand their real purpose and object. We mean the character of their annual exhibitions, or so-called Commencements, and the exercises of which these exhibitions largely consist.

There are those, and they are neither few in number nor deficient in intelligence, who allege that these exhibitions, in many instances, have sadly degenerated of late years; that they do not represent, but in fact entirely misrepresent, the real aims and intentions of Parochial Schools.

They frequently consist almost entirely of musical performances, vocal or instrumental, as though the chief work of Parochial Schools was to teach the girls to pound pianos and prepare the boys for becoming members of glee-clubs or other like associations. Then these exercises are often varied with promenades and marches and other exercises which are a kind of a cross between those of a public ball and the evolutions of a military company. These again are sometimes re-enforced with still other exercises—athletic and calisthenic—in which the boys exhibit their skill in wielding Indian clubs and the girls posture and stamp and swing their arms and legs in a manner not distantly suggestive of preparatory exercises for persons intending to become members of a ballet

corps. Our statements may seem to some too broad and highly colored. But we give them as they have been made to us; and made, too, not by ignorant and unreasoning parents or habitual grumblers, but made by parents whose intelligence and soundness of judgment we cannot doubt, and by clergymen who are deeply interested in the growth and improvement of Parochial School education.—*Catholic Standard*, Philadelphia.

IMPROVIDENCE.

Dr. Crosby testifies that for forty years we have "been acquainted with the poor in New York, accustomed to all the scenes of garret and cellar, pauperism, filth, and crime, and have been witness of the problem of poverty in all its forms. As the result of this thorough experience we unhesitatingly affirm that the tap-root of poverty among us is improvidence.

Extravagance and luxury are relative terms. A week of idleness is no extravagance to a millionaire, but a week of idleness is a painful luxury to a workingman. A bottle of champagne is not a luxury on the tables of the rich but on the table of the poor it is extravagance. To treat a crowd of boon companions to a wine supper at a fashionable restaurant is within the means of a bank officer; but to treat a crowd of saloon habitués to beer is an expensive luxury to a labouring man. There is much more relative extravagance among the poor than among the rich. Dr. Crosby says that a man with a family getting his two dollars a day in the City of New York may become virtually an independent house-holder in thirty years of labour by the steady action of a frugal and sensible system of saving. Ordinary want of frugality makes the contrary the case in nine out of ten instances.

The saloon is the chief school of improvidence among the people. As such it deserves to be antagonized from the outset, as Mr. Powderly seems disposed to do.—*Catholic Citizen*, Milwaukee.

BOOK REVIEWS.

ONCE UPON A TIME, and Other Stories; Notre Dame University Press.

THIS is the title of an attractive looking little volume, containing a collection of stories and legends reprinted from the "Ave Maria." As such it carries with it its own commendation. There is need of the exercise of some censorship in respect to the character of the reading matter to be placed in the hands of young people, and the present work has not, we believe, been compiled without purpose. The stories are well written and interesting, and it should prove an acceptable gift book.

The current number of the *American Catholic Quarterly Review* opens with an article from Dr. John Gilmary Shea, "Christopher Columbus: This Century's Estimates of His Life and Works." Dr. Shea takes the side of those who oppose the beatification of Columbus, but the real want, he says, is now a thorough, careful life of Columbus, written with literary attractiveness, and based on the results of the recent investigations and discussions. "If Washington Irving in his day could produce a work full of such charms and beauty, surely with the greater resources now at command we should have a life of Christopher Columbus from a Catholic standpoint, that would take a permanent place in the literature of the world."

The other articles of the number, which is an especially heavy one, are:—A Plea for Tradition, Rev. E. A. M., S. J.; Professor Janssen and other Modern German Historians, John A. Mooney; Religious Freedom in United States Treaties and Public Law, D. A. O'Sullivan; Utility of the Irish Language in the Study of the Classics, C. M. O'Keefe; Some Impressions of Vienna in 1886, St. George Mivart; Sketch of the Catholic Church in Montana, Rev. Henry Van Rensselaer, S. J.; Marie Clotilde of France, M. H. Allies; The Immediate Prospect in Ireland, T. P. O'Connor, M. P.; Xavier Theriat, a Naturalist of the Vosges, M. P. Thompson; Scientific Chronicle, Rev. J. M. Degni, S. J.

The August number of the *Catholic World* which has come to hand has a more than usually interesting table of

contents, if we may be pardoned the use of a stereotyped phrase. The article which appears to us to be most notable is that on "Catholic Total Abstinence," by Rev. T. J. Conaty, who, by reason of his long and arduous labours in the cause of Temperance, is entitled to speak authoritatively on the subject. The greater portion of this weighty article we reproduce elsewhere, and it should be read and re-read by every Catholic in the country. It is amazing, the indifference of Catholics in this Province to the frightful havoc caused by intemperance, notwithstanding the fact that we are continually confronted with the charge that we suffer more from its effects than others. Whatever may be said as to the truth or falsity of this charge, one thing is certain, that innumerable souls are lost, and hundreds of families brought to misery and degradation through no other cause than that of the use of alcoholic liquors. Yet individual Catholics who advocate Total Abstinence are not infrequently called "cranks" and "fanatics." It is with this very charge that Father Conaty deals in his timely article which may very well be left to take care of itself.

The story of the martyrdom of Blessed Edmund Campion, S. J. and his companions is told with a great deal of pathos and feeling by Mr. Raymond-Barker. The perusal of such a narrative as this should make us more than ever attached to the old religion. A new and very useful department in this periodical is entitled "With Readers and Correspondents" designed for "a variety of articles too brief, too informal, or too personal for the body of the magazine."

CATHOLIC AND LITERARY NOTES.

Rev. T. J. Conaty is the newly-elected President of the American Catholic Total Abstinence Union.

The Catholic Peers who signed the protest against the Crimes Bill, were the Marquis of Ripon, Lord Brayne and Lord Camoys.

Chancellor Keough, of Dundas, has returned from Quebec, whither he went to bid Bishop Carberry God-speed on his journey to Ireland and Rome.

The Christian Brothers of Ontario and Quebec go into retreat at Montreal this week. Three hundred will be present. After several days devoted to prayer they will discuss educational matters.

It is said that many of the Catholics of England, being dissatisfied with the course of *The Tablet*, propose starting a new paper, to be called *The Catholic Press*, under the direction of Edward Lucas.

Abbot Hilary Pfraengle, O.S.B., St. Mary's Abbey, diocese of Newark, has purchased 750 acres of ground at Greenborough, Md., for the erection thereon of a Monastery of Benedictine Nuns to form the Mother House for that branch of the Order.

The retreat now going on at the College of Ottawa of the secular priests of the Archdiocese of Ottawa will be concluded on Saturday. The Rev. Father Colin, Superior of the St. Sulpicians of Montreal, is the preacher. About fifty priests are in attendance.

Sir Ambrose Shea, late Governor of Newfoundland, recently appointed to the Governorship of the Bahamas, was the recipient of a congratulatory address signed by the leading merchants trading with Newfoundland, resident in London. The address was accompanied by a piece of plate.

The current number of the *Dublin Review* contains an article by the Venerable Bishop Ullathorne, now in his 82nd year, on Bishop Wilson, "the Apostle of the Convicts," in Australasia, also a review of Mr. T. W. Allies' great work, "The Throne of the Fisherman built by the Carpenter's Son."

The Pope has approved the Decree of the Sacred Congregation of Propaganda, appointing the Very Rev. Vincent Flood, O.P., Prior of Tallaght, Coadjutor *cum jure* of the Archbishop of Port of Spain, West Indies. Father Flood, it will be remembered, was in Canada two years ago, soliciting subscriptions for the Memorial Church to Father Burke at Tallaght.

Rev. Rheinhold Bergmann, who has for several years been pastor of St. Joseph's German Catholic Church, Hamilton, will return to Germany this week. During the oppressive "May" law enforcement in the Fatherland, he like many other priests, was forced to leave the country, and now that the Church is more at liberty, he has been recalled by his bishop.

There are 224 members of the Society of Jesus in Canada, of whom 79 are priests, 78 scholastics and 67 lay brothers. Of the 79 priests, 23 are stationed at St. Mary's College, Montreal; 14 at the Immaculate Conception, Montreal; 5 at the Noviciate Sault au Recollet; 5 at Quebec; 5 at Three Rivers; 3 at Lake Nominigou; 6 at St. Boniface College, Manitoba; 6 at the Church of Our Lady, Guelph; 2 at Port Arthur; 4 on Manitoulin Island; 2 at Sault Ste. Marie; 2 at Garden River, and 2 at Fort William.

On Friday last Archbishop Duhamel, of Ottawa, celebrated High Mass on the spot selected for the erection of the new church near the Notre Dame Cemetery. The church will be of stone, 102 by 52 feet, and work on the new structure was begun on Monday last. It is expected that the building will be ready for occupancy immediately after the new year. The church will be placed in charge of the newly arrived fathers of Mary, the

Rev. Fathers Bredonneau and Joubert, who came from France some months ago.

The death is announced of the Right Rev. Mgr. Provost Consitt, Vicar Capitular of Hexham and Newcastle. The deceased prelate was a native of Clifton, Ontario, having been born there in 1819. When only seven years of age he was removed from Canada to London, was educated at Bruges, Douay and Ushaw College, became a priest and was believed to be the intended successor of the late Dr. Bewick, in the Bishopric of Hexham and Newcastle. He was a man of saintly character and great ability, and his death is greatly regretted in England.

Mgr. Lotelli, the Nuncio at Paris who has a special devotion to St. Vincent de Paul, paid a witty tribute of veneration to him when he last presided at the Conference in Constantinople, before leaving his embassy in that city. "Some people pretend," observed His Excellency, "that however happy the Saints may be in heaven, there is one amongst them who regrets not being able now and then to come down to earth. This Saint, gentlemen, is your great patron, St. Vincent de Paul, who would like to keep on performing the works of charity to which he consecrated his life here below. Well, my dear children, spare him the trouble of coming down. Give him the twofold satisfaction of remaining in heaven and seeing you carrying on his good works, of seeing his poor comforted, and their benefactors ensuring their own salvation by walking in the footsteps of one of the noblest sons of their holy patron; I allude to Frederick Ozonam, that great Christian, a veritable lay St. Vincent, who was one of the founders of your Conferences and the first inspirer of all the good they have done and are still called upon to do."

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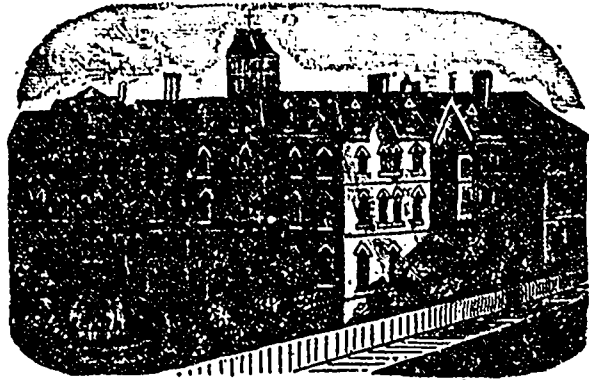
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