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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite que sunt Cesaris, Cesaris; et que sunt Dei, Deo.—Matt 22: 21.

Vol. III

Toronto, Saturday, Mar. 2, 1889.

No. 3

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Notes.

La Verite of the 16th February translates into French in full *THE REVIEW's* article of a few weeks' ago, in reply to the New York *Freeman's Journal* on the subject of Annexation. "For several weeks," says *La Verite*, "our valiant confrere of Toronto has sustained against the *Freeman's Journal* an animated, though very courteous, polemic against annexation." After quoting what it is good enough to term "this superb article," our contemporary observes: "We cannot too much felicitate and thank our noble confrere of Toronto, especially for comprehending and appreciating so well the sentiments of the immense majority of French Canadians touching this question."

We venture to think that the introduction in the House of Commons,—by one of the minor politicians—of a series of Irish resolutions, can scarcely be regarded at the present juncture of affairs, as a matter for congratulation by far-seeing and earnest well-wishers of the cause in the Dominion.

In view of the excitations to bigotry that are being so industriously addressed to the Orange and Protestant cohorts in this Province—and we are not inclined to regard them too seriously—a more inopportune moment, in our judgment, could hardly have been selected. Speaking with some knowledge of the feeling in the House, we regret to state that it is feared that the introduction of the resolutions will prove very embarrassing; and that their passage, at the present moment, appears more than problematical. It is unfortunate, we think moreover, that those who, by reason of their experience in public life and their relation to the Irish people, were most qualified to deal with so difficult and so delicate a matter, were not first consulted about it; and that the wording of the resolutions, involving a discussion of our relations with the United States, taken together with the time and the circumstances of their introduction, have given ground to an impression that they are intended as so much political bird-lime.

The *Mail* in an editorial note on Tuesday last again attributed, in order that "the people might awake and take warning!" certain language to Archbishop Ryan of Philadelphia, to the effect that the Catholic Church only tolerates heretics where she is obliged to do so; that she hates them in reality with a deadly hatred; and uses all her powers to annihilate them. "If ever the Catholics become a considerable majority," the archbishop was represented as stating, "which in time will surely be the case, then will religious freedom in the United States come to an end."

The first time that this slander made its appearance in the *Mail* of this city was in November, 1886. It was contradicted a few days later, in the same paper, by the late Archbishop Lynch, who enclosed a letter for publication from Archbishop Ryan himself, whose attention he had drawn to the matter. Subsequently the story was published in a book on the subject of "Christianity in the United States," by one Rev. Dr. Dorchester. We published in an issue of this *Review* in October last the public apology made by the Rev. Mr. Dorchester through the *Christian Advocate* of New York, and also his private apology to Archbishop Ryan, for having ventured to use in his book, and ascribe to him, a story which he had learned to be utterly false, and which he had only seen going the rounds of the newspapers. He made such slight amend as was in his power by making public retraction, and by cutting out the allusion from all future copies of the book. These apologies were dated the 7th of September, 1888. It is a fine example of the vitality of a lie, and of the careful and honourable course upon which the *Mail* is conducted, to find that journal refurbishing so old a lie, and presenting it again to a fanatical public as "an evidence of the spirit which actuates Catholics."

"Immorality is universal in South America. The priests are grossly licentious. Marriage among the lower class is the exception rather than the rule, caused partly by the exorbitant charges of the priests for performing the marriage ceremony."—*Knox College Monthly*.

It is safe to slander people thousands of miles away. They are not likely ever to be informed of it, or if they should be, they may not consider themselves called upon to refute it for the benefit of sectarians in a distant country, whose living depends, to some extent, on destroying the fair-fame of others. It is safe, we say, and according to Presbyterian principles, perhaps very manly and courageous. The above slander is penned by a Mr. A. E. Mitchell, of Knox College, Toronto. Possibly his readers may believe he speaks the truth; Catholics, however, know that he utters a deliberate lie. It is an old yarn, made at one time or another to tell against the priesthood and the church of every country under the sun. It has done duty since the "Reformation," and before it, and will continue to go the rounds so long as heresy and sin abound. But in Canada it is uttered against the priesthood of some distant land and *vice versa*. Why not make the charge against those at home? Then we should know how to treat it, and have no difficulty in showing the lie down the detractor's throat. But go on, ye disciples of the perfidious Knox. Keep to the "Reformer's" policy and you may slander with safety those who have no opportunity of defending themselves. That was his idea of Christianity; he made you—it would be faithless and ungrateful on your part to disown him.

A LIVING JESUIT ANALYZED.

A CASE OF VIVIFICATION.

"Now that a small tempest is raging around us, and the 'LITTLE SOCIETY OF JESUS,' we cannot do better for the benefit of those whose mental vision on this subject is more or less like that of the balky horse, than bring them quietly face to face with THE JESUIT AS HE IS, and has ever been, and let them judge fairly for themselves."

With the above quotation from the introduction in your last week's number I send you a further instalment of the analysis.

F. B. HAYNE.

ESSAY ON THE EDUCATION OF YOUTH, BY REV. FATHER RANIERE, S. J.

(Continued.)

4. A good teacher will, above all, apply himself to forming the judgment of his pupils. In order to succeed in this, he must set a strict watch over his own words, so that he may never say anything inconsiderate or inexact; and he must accustom his pupils to judge according to the principles of reason and faith. This part of the work of education, which is so important and yet sometimes so greatly neglected, is best accomplished during recreation hours or walks, or in private intercourse with the pupils. A judicious and zealous teacher who avails himself of the numberless opportunities afforded him of rendering service to the pupils while superintending their play, will render quite as much service in an educational institution, as the very ablest professor on its staff. On the other hand, should he indulge in any inconsiderate conversation he may do irreparable harm to youthful minds susceptible as the softest wax to every impression.

5. MORAL EDUCATION, that is to say, the forming of the character, is by no means less important than intellectual education and forming the judgment. Of all natural guarantees of happiness, consideration and influence, there is none more infallible than a well-formed character, that is to say, a will possessing such a control over the inclinations as to enable the individual to conduct himself in all things in accordance with the lights of reason and of faith. The teacher's authority must be exerted to make his pupils acquire this precious empire over themselves, by showing them in everything what they are to do, and by affording them the aid their feeble will requires. In order to attain his object he must, while not allowing his authority to be questioned, ever be reasonable; he must so act that the children may never doubt of his sense of justice and of his impartiality, or be tempted to take his firmness for capricious obstinacy; they must be made to feel that, even when inflicting punishment upon them, he is actuated by sincere devotion to their interests, and when their passions would hurry them into revolt they must feel that their own conscience condemns them.

Lastly, while exercising his authority with perfect impartiality at all times, he must be guided in his action by the character of each individual child. Some will be more easily led by feelings of honour, while others must be spurred on by fear; and when it is necessary to correct a child, it should be done at the proper time, for he should not be too hardly driven when he is under the sinister influence of passion.

6. In order to secure the success of the work of education, hardly any means will be found more effectual than that of establishing amongst the pupils the family spirit. It is a well known fact that many children who are intractable and all but insolent to their teachers, so long as they feel the yoke of discipline upon their shoulders, manifest a totally different character the moment they return to the freedom of the home circle. We should, therefore, have succeeded in removing one of the greatest obstacles to the success of public education if we could make children feel the same contentment and sense of freedom in a college as in their own family. There are abundant instances to show that religious teachers can accomplish this result. All they have to do is to love their pupils with a true fatherly love, to show themselves on all occasions sincerely devoted to their interests, avoid everything looking in the least degree like a system of spying and worrying, or calculated to give the work of education the appearance of a matter of mercantile speculation, they should afford to their pupils such little enjoyments and gratifications as may conduce to their comfort and contentment without impairing their progress, promptly supply all their

real wants and leave no means untried to relieve them when in suffering; they must accustom them to treat one another as brothers, and, in one word, establish throughout the institution a spirit of charity equally effectual in every respect with the natural affection which renders the family yoke so light and so easily borne.

7. A religious teacher must bear in mind that his chief duty is to form Christians, that is to say, to co-operate with the Divine Spirit in perfecting the image of Jesus Christ in souls redeemed with his precious blood.

He will, therefore, attach a far greater importance to the teaching of Christian doctrine than to the teaching of human science. He will make his pupils learn the words of the catechism with great exactness, and will do his utmost to give his instructions in that science in a manner so clear and interesting as to impress it deeply in their hearts.

HE WILL, ABOVE ALL THINGS, GROUND THEM WELL IN THE KNOWLEDGE OF OUR LORD JESUS CHRIST, and give them a right idea of the close bond that unites them to Him and constitutes them His adopted brothers and members of His body. He will strive to inspire them with a strong and tender love for the most loving and amiable Heart of our Divine Master, and imbue them with an ardent desire to defend His cause and to compensate Him by their fidelity, for so many cowardly betrayals. This spirit of zeal and self-devotion, which it is by no means difficult to infuse into the generous hearts of the young, is the most powerful preservative with which they can possibly be armed against the fatal influences under which we see youths of highest promise daily succumb.

This love for Jesus Christ will naturally be supplemented by an equally tender love for the Church, His divine spouse. Teachers must seize every opportunity of imbuing their pupils with the deepest respect for all the institution of the Church; for her hierarchy, her precepts, her rites and her traditions. They will forewarn them against the prejudices universally disseminated to her detriment, give them the truthful view of her history, and show them how the governing authority of the Church is constantly striving to secure the true happiness of our race; in short, they will make them see and love the Church as the mother of souls and of nations.

(To be Continued.)

BY THE WAY.

Bishop Walsh's sermon on Sunday, 17th inst., has been the talk of the town. It was in the opinion of good judges the best discourse ever delivered by one who is more than usually gifted with eloquence. His listeners, Catholic and Protestant, were instructed, and no one of the latter could feel hurt at what was said. No one was hurt, but some old prejudices and much false history must have been badly shattered. It ought to have done an immense amount of good to those who heard it, and to those who read it in last week's REVIEW. It was judicious and seasonable.

The style of the discourse was a good sample of the way in which an able preacher can marshal the facts of history to support his thesis. It was arranged with all the attention to the main events since Christianity was established that a man in his study would have adopted for a review article, and yet no one felt that it was the result of elaborate preparation. He proved the indestructibility of the Church, "Catholic and Roman," in such a way that every one carried home the facts with him: the persecution of the Cæsars; the avalanche of the Gods; the heresies of the fourth and the sixteenth centuries; all assailing the Church and all withstood by her. Some of his sentences were models of force and terseness, especially where he said, referring to heresy, that whenever it was strong enough it began to persecute. "Heresy has liberty on its lips and persecution in its heart." His reference to his former parishioners, after an absence of twenty-one years from St. Mary's, was a valued compliment, and seemed full of significance.

The esteemed pastor of St. Mary's may indeed be proud of the opening Sunday. He is to those who know him best a good priest, and it is not possible to give higher praise. He

has reason to be proud of his fine church and of the exceptionally magnificent way in which the dedicatory ceremonies were carried out. In the sanctuary were the Bishops of the Province, and in the body of the church were many of the principal men of this great city. The musical services were perhaps the very best that have been ever heard in Toronto, and the arrangements for the parishioners and their visitors could not be excelled. The hospitable heart of Father Rooney would have included every one to dinner in his own house if room enough could be got to hold them.

THE REVIEW had a full account of the dedication and so I must not trespass on another's ground. The new Bishop-elect Dean O'Conner was a conspicuous figure in the sanctuary, and so was the still vigorous form of Father Flannery. Two other faces in the distinguished assembly were well worthy of note. One of them, the venerable Provincial of the Basilian Community, and the other Vicar-General Heenan of Hamilton. It would be difficult in any concourse of priests or of laymen to overlook the grace and courtly dignity of these two men. It is not a matter that Catholics talk much about, but it is noticed even by them. No greater compliment can be paid to a priest than to say that he always looks and acts like a servant of God. That means dignity and respect for his sacred calling which can be obtained by all; the more noticeable qualities of grace and refinement are gifts of nature and are bestowed on the few.

The rendering of Gounod's solemn Mass was highly creditable to the choirs. The conductor had good vocal talent and the best instrumental the city could afford. Mons. Boucher has made a great reputation for himself this year, and he and the other artists rendered the accompaniment with little or no grating on the ear of the worshipper, such as is usual whenever an orchestra usurps the place of the proper instrument in a church—the organ. I hope that when the new Archbishop comes to Toronto he will banish orchestras from our churches unless, of course, where there is no other musical accompaniment such as was the case on that Sunday. They may say, however, "you can go to an early mass;" and I do. The very finest parts of Gounod's Mass are those in which there is no accompaniment at all; but whatever the composer meant by beginning the *Gloria* with a chorus with closed lips passes my musical idea of a Mass and all my ideas of a *Gloria*. If a hymn of acclamation should be sung in that way, then all the praise lavished on the finest part of the Mass, commonly called Mozart's Twelfth, must have been thrown away. If there be any explanation of it it will be a long time before the common public, who like music without knowing much about it, will understand all about it.

The Jesuit scare continues to be very amusing. The *Mail* pursues its own course with great consistency, the *Globe* has shown itself to be a paper of no principle. Meantime the Catholics are deserting both and taking to the *Empire*, a paper that has been so far decently conducted. The secondary lights are trotting out whatever is supposed to be popular and their articles range in point of knowledge with the anonymous correspondents of the *Mail*. But the sword of Gideon is in the control of the ministers and they are smiting their pulpits with denunciations loud and deep on the Jesuits. What a compliment it is to those magnificent men that all Protestantism is periodically stirred up against them. Our friends in Quebec need not fear that the preachers are going to murder us up here. They threaten, it is said, to murder the Jesuits, but the Catholics are still allowed to live. One pet phrase of the moderate platform orator is that *he is willing to concede equal rights to his Roman Catholic fellow citizens, but no more*—leaving one in the belief that he had all political religions and social rights under his arm for equitable distribution. I think that is very silly. A few blatant preachers did their cause no good, and it must have been galling to them to find not a particle of notice taken of their outbursts. Seeing that the Catholics are in the majority in this Dominion one is disposed to tell these gentlemen that the Catholics will have their rights not by gift but by ownership, and if the Protestants are not satisfied they can take whatever course they please over it. We don't want our rights doled out to us by anybody; we will take them and hope there may be enough left—as there will be—for all others.

I see Bishop Cleary has brought Principal Grant to such a sense of politeness as seems to have been hitherto foreign to the President of Queen's College. The President is so ready to make a point that whenever he sees anything he hits at it, like the Irishman at Donnybrook. He didn't hit it this time, and he showed a good deal of bad taste in mentioning the Bishop's name in a story of that kind. A Scotchman ought to be careful in sallies of wit that have anything Irish in them. He should have kept to a Scotch story. For example, he might have said, "As my friend, Sir Daniel Wilson would have said to his cousin up in Argyleshire, 'Donald, whenever ye see a post, rub yer back against it, mon.'" That would be a pretty jest, as Shakespeare would say, and worthy of a literary man and the head of a college.

OBSERVER.

FROM THE HOUSE OF COMMONS.

From THE REVIEW'S Parliamentary Correspondent.

This week's letter, like the debate on the Treaty Question, will be cut short. On Monday Sir Richard Cartwright spoke with his usual vigour for over two hours on his famous Treaty resolutions. The Hon. Mr. Foster's reply—which was as lengthy as Sir Richard's speech—was a most forcible address. The Minister of Finance is one of the best speakers in the House, and in some cases his powers of expression rise to real eloquence. Mr. Davies' answer to Hon. Mr. Foster was another lengthy speech, to which it was expected that Hon. C. H. Tupper would reply; but that gentleman, considering that the question had already been touched upon in both its phases and sifted as much as necessary, did not rise when Mr. Davies resumed his seat. This caused some commotion in the opposition ranks. Numbers of gentlemen desired to speak upon the question, but expecting Mr. Tupper's remarks to furnish them with groundwork for a debate, and that groundwork not being forthcoming they were unprepared to speak. Thus the discussion was cut short, and a vote taken which resulted in a majority of 28 for the Government. A great number of members were absent.

However, the Hon. Peter Mitchell and others who were anxious to air their eloquence on the subject of Canadian rights will be afforded an ample opportunity of so doing when Mr. Cook's Home Rule Resolutions—of which he gave notice last night—come up before the House. As I predicted in last week's letter, this question would form subject of debate, I find that there are exceptions to every rule and a man may be a prophet "even in his own country" sometimes. Mr. Cook gives as his reasons for again bringing this burning subject before the Canadian Legislature that complaints come from the opposition and even from some members of the Government side, that our relations with the United States are too strained and that the feeling of good-will on the part of the great Republic is somewhat too restricted. He explains that the American antipathy to British rule has become daily greater as the Balfourian system is propagated and the chasm between British and American sentiments widens in the direct ratio of the continued refusal on the part of England to grant to Ireland Home Rule and to abolish those barbaric coercion laws. Canada, he represents, has twice emphatically pronounced in favour of Home Rule for Ireland, and, now by a powerfully expressed condemnation of the present savage mode of treating political prisoners, etc., Canada would win the good-will and friendly feeling of the American people. That people would discriminate between Canada, a colony pleading for Home Rule for the old land, and England, a nation refusing it to the people in the Isle of their forefathers. The mover has also, it is said, a second reason—to teach the people at home that Canada is a free country, and not afraid to express her opinions on subjects that are of vital interest to other portions of the British Empire.

No more for this week! Let me remark that the ex-Oxford professor has a seat in the press gallery. He is now ransacking the Library to discover, amongst the antiquated folios, subject matter for a fresh attack upon poor Catholicism. If the dust that years must have accumulated on these volumes, if the cob-webs that the insect of bigotry is daily weaving in his brain neither render him blinder than he is, nor tangle his arguments more than they have been of late, we may look for some world-astounding diatribe that will be calculated to shatter the luminary of the Church! Clouds from the swamps

recognized school, or of gentlemen or men of honour. I have sympathies neither with ritualism or Romanism, while you pride yourself on being as high as high can be. As to that, you are not so high as many an Irish crossing sweeper."

Much as I had respected my old friend I was stung to fury by his observations. "One of the tests of true religion," I replied, "has always been persecution, and I rejoice to receive the crown from your hands. My estimate of English tolerance has been for some time a low one, but never, until now, had I thoroughly gauged its narrowness and bitterness. For several years I have respected you as a tutor and as a man, you take advantage of your position and your age to use language to me that you would not dare to use to an equal. My respect for you has evaporated forever. I, in my turn, stigmatize your conduct as unworthy of a gentleman. Your cruel tongue, sir, is a disgrace to the priesthood, to Oxford, and to the Church of England."

"All I can say, my young friend," answered he coolly and quietly, "is that your act of theft does not appear to have brought you much grace."

Incensed as I was I could not help thinking over what had been said to me. That I had been quite in the right about the matter under discussion I never doubted for a single instant. It was, however, galling to reflect that there might be some truth in my friend's irrelevant remark that I—who was at the very tip top of the summit of Anglo-Catholicism, was, after all, lower than many an ignorant Irish crossing sweeper. The latter would be under the benediction of the Church and could receive Holy Communion any day without steal—without tergiversation. My mind having been guided into such a train of thought, I seriously contemplated the question of joining the Church of Rome. After breakfast I confided the result of my deliberations to my travelling companion, whom I looked upon as my director for the time being. He received my communication in a tone of severity, explained to me that in entertaining the thought of joining the Church of Rome I had nearly committed the sin against the Holy Ghost, and then took me to his bedroom where he first made me make my confession, and afterwards administered a corporal penance. He then made me accompany him to a neighbouring (Roman Catholic) church, and kneeling beside me, gave me absolution. He also imposed, as a penance, that I should make a month's retreat at a certain Anglican monastery and there study certain works upon the Roman schism. He refused even to let me travel alone, and would hardly suffer me to go out of his sight. From a cheerful and obliging companion, he became a jailer, and I felt that I was being taken to the scene of my retreat in custody. On arriving at the monastery, in a retired part of England, I was given to understand that I was in some sense a prisoner. This monastery was little more than a large rectory denuded of its furniture, and rendered as uncomfortable as circumstances would permit. It was a weary time that I spent there. I was pestered with the Fathers' essays on the forged decretals, a parcel of theological hand-books, and the larger works of high church divines. I was also made to read several books by foreigners, which I have since learned are upon the Roman Index. An apostate priest of the Church of Rome was invited to the monastery for my edification, but unfortunately to the serious loss of the community, as he borrowed a considerable sum of money before leaving and never repaid it.

After the many and gorgeous functions, at which I had been present on the Continent, the ceremonies of my Anglican jailers seemed somewhat flat, and it struck me as incongruous that rich and coloured silk vestments should be used in the old drawing room, which served as a chapel to the monastery while only white linen vestments were worn by the same clergy in the parish church hard by.

From "The Life of a Priq."

THE PRIEST AND THE PUBLIC.

That typical American ecclesiastic, Cardinal Gibbons, is said to have lately dissuaded his clergy from using the street cars, not assuredly because he would have them hite a hack, but because he is a great walker himself, and knows the need and value of exercise for men of his profession. From what

I know of him, I feel assured that he hesitates no more now to use the democratic conveyance than before he was exalted to the Papal Senate. Here suggests itself a question, how ever, which may be of interest, and which is indeed one of great importance, and the answers to which show considerable difference of opinion. The question is: How shall the clergy present themselves before the United States public?

Appearance goes for a great deal, as we all know. It produces those "first impressions" which "last longest." We wish, as in duty bound, to impress the people favourably, being heralds of the true religion. Shall we borrow titles, carriages, and dress from the manners of courts and gentry, or shall we be content with a name sufficient to distinguish us and our office individually, and with apparel enough for health and decency? Of course we all know what the Gospel inculcates in this regard. It is morally certain that "Jesus of Nazareth" had only that one seamless tunic which the soldiers cast lots for under the Cross, and which was doubtless knitted for him by the busy hands of the "Mater Admirabilis." He bade His disciples to be content with one suit likewise (Luke 9: 3), to accept no titles, to carry neither purse nor staff, but to go about in the plainest way—on foot was evidently supposed, for they are bid shake the dust from their feet in certain contingencies—and to subsist on what the people gave them to eat. Nevertheless the Gospel cannot be taken too literally. Our Lord's own company had a purse which was carried by Judas, and St. Paul declined to eat at any man's expense, but earned his own living; not that he had not a right to "live by the Gospel," as he indeed teaches, but on account of "the weak," who needed an example of still higher virtue, as they might possibly suspect him of self-seeking if he accepted any return for his ministrations.

On account of "the weak," therefore, the priest may depart from the letter of the evangelical law, and the example of the Saints; and the practice of the Church shows this. We must become "all things to all men in order to bring all to Christ," as the same apostle teaches: If for this it is necessary to wear purple, we must wear it; to be called "Eminence," we must set up with it; to use a carriage, it must be made use of; to live in a palace, in a palace we must live. We do not read in the account of St. Paul's life that he changed his apparel before appearing in the Arcopagus but there is no doubt he got himself up as decently as he could; as to his attire when he made his noble stand before Festus and Agrippa, the "prisoner of Christ" was not able to give it much attention. In fact, I believe St. Paul practised what he preached, and "having enough to eat and wherewith to be clothed" was "content with these" (1 Tim. 2: 8); and I confess that I feel it a task to defend the usages which later on were adopted by the members of the priesthood, of splendid robes, and vast palatial residences, and pompous titles. However, it is a difficult question, and there is much to be said *pro* and *con*.

How majestic, and beautiful, and striking is simplicity of manners! One of my earliest recollections of college days in New York is the occasional visit of the Regents of the University to the infant institution which floated on its banner the name of the Apostle of the Indies. The chief of them for a while was Prosper M. Wetmore, and you can imagine how exalted a personage he was in the eyes of an undergraduate. One day, going to school, I met this gentleman on the corner of Union Square and Fifteenth Street, carrying a small market-basket. He had evidently gone out to procure some fresh fruit or vegetables for his household. It is over thirty years since, but I love the reminiscence, and long for the plain manliness of those days, which, far from being incompatible with nobility, learning, and culture, seems to be a consequence of them. Picture to yourself Socrates or Plato, Zeno or Aristotle, and what clings to them of the *impedimenta* but the graceful toga? (sic.) Think of tacking *M.* before or *Esq.* after the name of Homer!

Another idol of my boyhood, whose memory as I grow older I do not less revere, was Peter Cooper. How interesting and edifying it was to see him, the master of great wealth and the patron of a splendid institution of learning, drive his plain vehicle to the post at the Seventh Street door, and himself fasten the horse before he went in on his daily visit to the School of Design or the Debating Society! In appear-

obscure at times the sun, but never approach within millions of miles the face of the orb itself. I hope his seat in the press-gallery may be occupied when the debate on Home Rule will be on the tapis.

Ottawa, 20th Feb.

"HIGH" ANGLICAN DOINGS.

When I had sufficiently recovered from my illness, I was advised to take a tour on the Continent with a view to the restoration of my health. The emancipated clergyman naturally flies to the glaciers, like steel filings to the magnet, so, as an embryo clergyman, to the glaciers I flew. It is a grief to me to deny the reader the pleasure of following my wanderings in Switzerland, but a lengthened diary which I kept while in that country, was unfortunately lost in a certain black bag on one or other side of the Italian frontier, either in a diligence or on a steambout, or at an hotel; I cannot, with strict accuracy, say which.

It must not be supposed that during my visit to the Continent I was forgetful of my position as a monk. Indeed I soon made a step in advance. Hitherto I had clung to my family traditions of soap, starch and broadcloth; but perceiving that certain friars and country priests in Switzerland and Italy were not specially addicted to any of these commodities, I promptly eschewed them, imagining that thereby I should become a degree "higher." On Sundays I invariably attended mass, and I never went to an Anglican chapel. On week days I was constantly in the churches seeing what I could see, and endeavouring as much as possible to find out when there would be any functions accompanied by music. Once I happened to be present at the adoration of a relic, and plucking up my courage I went up with the crowd, and kneeling at the altar rails, kissed the crystal of the reliquary which was in the hands of the priest. Scarcely had I risen from my knees when I was sharply slapped on the back and turning round I beheld that odious man, Smeers of Balliol, who animadverted in his low, coarse style upon my act of devotion. His observations were too profane to be quoted to my readers, but he concluded by saying that to become "a real Roman" it would have been "right en. . . ." but as it was, I was no better than an ape, and neither more nor less than an impostor.

When I used to kneel in some fine Italian church, reading a breviary, or telling my beads, I did indeed feel high, but when I used to be asked at *table d'hôte*, where I had been to church, my reply not uncommonly put me into an awkward position. The people one generally met on such occasions knew nothing of theology, and it was simply impossible to argue with them. For instance, when I endeavoured to explain that the Church of Rome was the true Church in Italy, and the Church of England the true Church in Great Britain, some ignoramus would answer that what was sauce for the goose was sauce for the gander. If I dwelt upon the magnificence of the service at Benediction some fool would quote the article that declares "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped," and when I expatiated on the intense enjoyment that I derived from joining the crowds of worshippers in their devotions, I used to be asked whether there was a single Roman Catholic among them, priest or layman, that would not regard me as a heretic. To such silly remarks as these, of course, no scholar could condescend to reply, consequently my relations with other tourists afforded me but scant satisfaction. Even in the churches I always suffered from an uneasy dread of being caught by some friend or acquaintance from England.

In the north of Italy I had the good fortune to fall in with an Anglican priest of thoroughly Catholic views. We soon became firm friends, and travelled for some time together. He had with him a small case containing, in miniature, everything necessary for the celebration of mass, and every Sunday he used to celebrate, in either his or my bedroom, arrayed in Roman vestments with crucifix, candles, etc. In the course of our rambles we eventually reached a convent in the East, where we were unable to converse in any language understood by the monks. Here we were received for a night, with great hospitality, and our hosts seeing our dress and our

breviaries evidently mistook us for Roman Catholic priests. Perceiving their mistake my friend was seized with the happy inspiration of trying to say mass at one of their altars. Accordingly, he showed the prior a very official looking document signed by his own bishop—one of the most Evangelical on the bench—and the Eastern monk, who could not read English, assumed that it was all right and nodded his assent, and my companion made him understand, by signs, that he wished to say mass on the following morning. We could neither of us sleep for excitement, and at six o'clock in the morning, pleasantly stimulated with a fear of being found out, my friend celebrated while I served, at a real Roman Catholic altar. We signified that we preferred using our own mass book, so we substituted the book of Common Prayer for the Missal, and as there were several masses going on at the same time, no one attended ours or took any notice of us, so, to our very great relief, we got through the performance without detection. We were rather glad to leave the monastery behind us, but we were proud to feel that we had accomplished one of the greatest feats ever achieved by the Anglo-Catholic body. Many English clergymen had closely imitated Roman ceremonial, but to imitate it in a Roman Church and to officiate at a Roman altar, was as good as for amateur actors to perform in a real theatre, and made us feel that a great step had been made toward the re-union of the Churches. A few days after leaving the monastery we fell in with an Anglican bishop. How small he looked! And how jocular we felt!

We extended our Eastern travels in order to see something of the Coptic Church, which, like the Anglican, is Catholic but not Roman. I may observe here that before returning to England, we went to Holland in order to make inquiries about the Jansenist Church in that country, which also is separated from Rome. Our researches proved of the greatest interest, and I wrote a long article on the Jansenist Church for *The Old Sarum Quarterly*. On leaving Holland, we spent some days in Belgium and there we found many old churches of great interest. It was at one of these that I boldly carried out a project which had occupied my mind for some time. One evening I made my confession to my companion, and on the following morning I went up to the altar where Holy Communion was being given, and myself received the Host. It seemed, however, to be my fate to be caught whenever I attempted to participate in Roman services, for as I left the church I found an old don of my college at my side.

"When did you become a Roman Catholic?" said he.

"I am a Catholic, but not a Roman," was my reply.

"But you have just received Holy Communion in a Roman Church."

"The Catholic Church is universal, and I simply claimed my right to its universal food."

"Do you for a moment imagine that that priest would have given you Communion if he had known you did not belong to his church?"

"What he might have done under such circumstances is a matter with which I do not concern myself."

"Do you concern yourself with what the bishops of your own Church would say on the subject?"

"I do not."

"Then whose opinion do you respect, since you respect neither that of Roman Catholic priests nor that of the authorities of your own Church?"

"I respect and follow that of my director."

"And from whom does your director receive his authority?"

"From the Catholic Church."

"And yet neither the authorities of the churches of Rome or England would sanction his proceeding. Since then neither Rome nor England is the Catholic Church, pray what is this Catholic Church?"

"Both Rome and Canterbury are the Catholic Church."

"Ah! Now I perceive your brief argument; two negatives make an affirmative. Both Rome and Canterbury individually, would condemn your action, therefore Rome and Canterbury collectively would approve it. In my humble opinion, both Canterbury and Rome would consider that you had committed a sacrilege. I am far from thinking that you would wish to do a dishonourable action, but I venture as an old friend to tell you that what I saw you do this morning would not meet with the approval of the theologians of any

naco, as in his heart, he was still the humble, sensible, man-loving mechanic, who had always cherished the wish to procure for young workpeople "that education from which he himself had been debarred." Was his influence less because he did not ride or dress as, to use a common phrase, "became his wealth and social position?" We boys honoured the ground he trod on. And Dr. Brownson! Oh! who that has had the happiness and the high honour of conversing with this complete man, in his modest house at Elizabeth, can ever forget the impression produced? Who ever felt anything else than delight with his frankness, admiration for his wisdom, reverence for his gentle, humble manners?

Let us turn to ecclesiastics. Bishop Bayley, of Newark, was a man of truth and piety, loving and beloved of his priests and his people. Yet who more democratic, with all his frequent allusions to the early expatriation of his ancestors? I noticed him one day hailing a stage on Broadway, and as the driver did not stop for him he ran after the conveyance like any honest citizen anxious to get to business. I went with a priest once to call on the former Archbishop of an American See. As we approached his house, I saw a group of poor men and women, evidently of the needy class, standing about on the sidewalk, and apparently awaiting their turn to enter the hall door, which stood open. "There they are!" said my guide. "Every Monday morning he gives audience to any poor people that want it, and the door is left open, and no porter in sight, so that they will not be timid about entering." We went in, and for my part, to use the strong simile of a French writer, "I felt as if I were about to call on Jesus Christ." What the priest thought and felt I will say later on, but I never before realized the character of the successor of the Apostles so much as on that occasion. He is the same Prelate who was found mending his cassock while stopping in Baltimore in attendance on the Plenary Council, just as the Apostle of Alaska, Archbishop Seghers, lately deceased, had to do and did, as we read in his letters, far up on the banks of the Yukon.

I might recall other instances in the lives of laymen and clergymen which have left an indelible and a most edifying impression on myself, precisely on account of their plain, unaffected ways. What an appalling thought it is, indeed, this—that our very slightest act may be noted and treasured up, and produce an everlasting effect on those who observe it! My object, however, is to inquire whether and how far the democratic simplicity of SS. Peter and Paul, of Archbishop N —, and Father D —, and Bishop Bayley, are expedient for the propagation of the faith of Christ amongst the general public, and its preservation in the children of the fold. I leave Dr. Brownson, and Horace Greeley, and Peter Cooper, as well as Socrates and Plato, out of the question. It shocks one to have a person that hears of their wisdom, patriotism, and philanthropy ask how much their income was or how they were dressed, as if suspending his verdict on their characters till he weighed their wealth. So much for philosophers of whom, indeed, it may be said that, unless their singularity gives us reason to suspect their sanity, their titles, abodes, and apparel make no difference in their acceptability as teachers of wisdom.

But teachers of the Faith: Does it make a difference whether they are entitled Emence, Grace, Lordship, Right Reverend, and such? whether they ride in a carriage or in a street car, or go afoot carrying their own carpet-bags? whether they wear a dress-hat or a Kossuth, a cassock or a pair of trousers? It appears that it does to a greater or less extent, and among peoples of different character and condition. For instance, I am assured, and experience has taught me, that in Ireland a priest is no prophet unless he wears that strange capital integument which is the object of so much bantering and to which so many contemptuous epithets are applied, but which I believe is now technically known as a silk hat. I know many an excellent priest of this country whose mission would be barren in the Isle of Saints because he prefers the easy, graceful, sensible slouch of the Western plains. What does this show on the part of the Hibernians? We shall see later. "Lord me no lords," our most illustrious theologian, Archbishop Kenrick, of Baltimore, used to say—"lord me no lords; you left your lords in Ireland."

A graduate of the college already mentioned complained in my hearing that Cardinal McCloskey came to a certain

church of his metropolitan city to give Confirmation, and actually came in a street car! "*O tempora! O mores!*" I was expected to express a respectful amount of virtuous surprise at the forgetfulness of his dignity on the part of the first American Cardinal. I didn't. But I only want to show how the people, even the educated, even in the chief city of the Republic, look at these things. There was a layman's opinion. I told about my call on Archbishop N —. Would you believe me when I say that the priest who accompanied me actually found fault with the Archbishop for receiving these poor wretches? I could not help remembering "He receiveth publicans and sinners," and I was astonished at the coincidence. "Couldn't he let one of the young priests give the pledge to those fellows, and also listen to the stories of those poor women, who only want a dollar?" So, what edified me beyond anything I had experienced, even in my five years' residence in Rome, actually caused this ecclesiastic to find fault with one of the pioneer Bishops of our country. I heard from other parties that the wealthy Catholics of his diocese didn't like the same Prelate either, because he accepted a splendid carriage and horses only to send them at once to be sold for the orphans. And these critics were men and women who were wielding pickaxes and hammers, and bending over washtubs and gridirons, along the canals and railroads, or in the mines, while the Bishop was deep in the wisdom of Aquinas and Dominic, and was treading in the footsteps of Bertrand and Las Casas.

Why do the Irish want their priests to wear a high hat? I suppose it is not only because he is their chief social and political representative, and they feel that they will be respected according as he is, and they know the deference paid to dress and appearance generally, but also they feel that the mass of themselves are so poor and suffer so much from the ignorance which results from poverty, that they will fail to recognize the priest as their superior unless he assumes a head gear similar to that of the easy and better-informed classes. So much, too, is the imagination bound up with the reasoning faculty, that the height of the hat by which he excels his brethren helps them to remember the superior station he fills and to reverence him accordingly. Thus you see there is deep philosophy and profound knowledge of human nature even in the choice of a covering for the head.—*Rev. Edred McSweeney, in Catholic World.*

(To be Continued.)

Correspondence.

"THE SOCIETY OF JESUS."

To the Editor of the CATHOLIC WEEKLY REVIEW:

SIR, — On reading "D. J. C.'s" excellent sketch of the above named Society, printed in your issue of last week, I noticed an omission and an inaccuracy, both too trifling perhaps to challenge attention under ordinary circumstances, but both relating to historical facts of sufficient importance, in their bearing upon the pending discussion, to afford me a plausible excuse for respectfully endeavouring to supply the one and correct the other.

As to the omission: The Papal brief (of July 21st, 1773), *Dominus ac Redemptor*, suppressing the Society of Jesus, was not officially promulgated in Canada; hence, as a matter of fact, though in general terms suppressed throughout the world, the Society never canonically ceased to exist in the Province of Quebec. For a similar reason it also continued in Russia during the whole period of the suppression, electing its General and receiving novices as usual. Its status in that country within the period named was recognized by Pius VI. in 1785, and Pius VII. in 1801. But in Canada its continuity was broken by the Crown's prohibiting the admission of new members, so that, though *de facto* it became extinct, yet canonically it was not suppressed. Besides, there is the record of a sale of property, in 1788, which furnishes proof of the legal existence of the Jesuits as a body corporate in Quebec, fifteen years after the suppression of the Order by the Pope.

The inaccuracy is in the statement that "or the suppression of the Society the Crown seized upon the Jesuits' Estates

in Canada." This conveys quite an erroneous impression, for, in truth, the Crown did not even recognize the suppression of the Society by the Pope, which is evidently the "suppression" to which "D. J. C." refers. It was not until the 16th September, 1791—eighteen years after that event and in utter contempt of the brief of Pope Clement XIV. on the subject—that the Crown, of its own "will and pleasure," decreed "that the Society of Jesuits be suppressed and dissolved;" and not until the year 1800 did it put the final touch to the seizure of the Estates by placing its writ in the hands of the sheriff of Quebec.

Though these may be trifling incidents in the general history of the Jesuits, they are far too important to be overlooked at the present juncture, when it is erroneously claimed that the suppression of the Order by the Pope extinguished them as a body corporate in Canada; and when such extinction (which did *not* take place) is made the apology for confiscating their property. Had the Crown acted on the Pope's brief, it could not have "seized upon the Jesuits' Estates in Canada," without coming into direct collision with the Quebec Episcopate, for then—the brief being in force—the administration of the Estates would have devolved upon the Bishops within whose dioceses they were situated. Perhaps the Quebec advisers of His Britannic Majesty deemed it prudent to ignore the canonical suppression of the Order for the very purpose of avoiding this difficulty, for it appears evident from the history of the period that it had no influence on the course pursued towards the Jesuits beyond that of pointing them out as the most vulnerable body among the Religious Orders in Canada, all of whom were booked by the Imperial Government for a similar doom, which subsequent events happily rendered it inexpedient to inflict.

Yours, &c.,

Toronto, Feb'y 23th, 1889.

A. R.

"WHAT IS A PREFECT APOSTOLIC?"

To the Editor of the CATHOLIC WEEKLY REVIEW:

SIR.—In my dissertation on the above subject I made the statement that Prefects Apostolic were bound to make the "visitatio ad limina." In doing so I but quoted what I find in all the canonists, thus: Ferraris, "*ad verb limina*, etc., No. 82" says "the visit is to be made by inferior prelates having episcopal jurisdiction." This includes Prefects, though being a more modern institution of Propaganda, they are not expressly mentioned. Dr. Smith, in his "*Elements of Ecclesiastical Law*," (a work of high authority, being approved by all the bishops of America,) after stating that bishops are obliged to make the visitation, says in a note to page 285: "This applies to inferior prelates," and quotes the words of Ferraris given above. No mention of Prefects Apostolic is, however, made, which, considering the important part these prelates take in the Church on this continent, I consider a most unpardonable omission and great defect in a work supposed to give a full statement of canon law as applying to the present state of America.

As this is a matter in which I am personally interested, and knowing that many particular and exceptional regulations have been made through the instrumentality of Propaganda, I applied to that Congregation and received the following reply: "As to the '*visit ad limina*,' you are not bound to it, this obligation applying only to bishops and Vicars Apostolic."

While Prefects, therefore, are not obliged to make the personal visitation they are bound to make the "relation of the state of their missions" in the same manner as bishops.

Yours etc.,

Sandy Point, M. F. HOWLEY,
Bay St. George, West Newfoundland. *Prefect Apostolic.*
Feb. 2nd, 1889.

It is now said (only by the newspapers, however) that Mrs. Harrison will not allow J. G. Blaine to have a place in the cabinet, because Mrs. Blaine snubbed her (Mrs. H.) when J. G. was Secretary of State in the Garfield cabinet. Mrs. Harrison would be charitable (it is said she is the wife of a deacon), and remember that Mrs. B. could not then have possibly expected that Mrs. H. would ever be the wife of a President. But women seldom forget a snub, and we are not informed that the wives of Presbyterian deacons are different from other women.

Events in Ireland

The triumph of Mr. Parnell in the *Times* forgeries investigations, and the complete breakdown of the case of that paper, divides in the public mind, as we write, the painful interest excited by the prosecution, and the cruelty of the prison treatment of Mr. O'Brien. We venture, therefore, to lay before our readers some evidences of the state of English and Irish public feeling produced by Mr. Balfour's unspeakable treatment of a political opponent, which will not only go to show to what a climax Balfourism had reached "on the eve," as Mr. Gladstone a day or two ago said, "of the exposure of a vast fabric of falsehood and conspiracy," but will enable them, we think, to estimate more correctly the force of the blow which has since been dealt to the *Times* Tory conspirators, and under which it will be surprising if the Government does not go under.

From whatever point of view the treatment of Mr. O'Brien may be regarded we see that contempt for Irish opinion, that disregard of the demands of justice, that absolute brutality in the outraging of a political opponent, and that ruffianism which characterizes every word and action of the man who inspired them. "It is proof," says the *Nation*, "of the absolutely murderous nature of the outrage that subsequent medical examination has proved the danger to Mr. O'Brien's life of a continuance of the treatment, and the doctor, who examined him before the violence, declared that no report of his could prevent violence being used. Manifestly Mr. Balfour had determined on his revenge beforehand, and he had determined to have it whatever might follow. The act was, we repeat, murderous."

"But it it was brutal," continues the *Nation*, "it had also another Balfourian characteristic. It was as mean as Mr. Balfour's soul. Rough and insolent usage was bad enough, and Mr. Balfour had precedent for it, but he can find an example nowhere to justify the touch of small cruelty which deprived Mr. O'Brien of his spectacles and left him to be blinded by the white prison walls. Mr. Davitt, in his speech at the great mass meeting in the Phoenix Park on Sunday, declared that in his long and various experience of prison life and jailers, he never knew of a criminal, no matter how bad, being made the victim of a cruelty like that."

It is clear that the indignation produced in the country was never before equalled. The Episcopacy, the Municipal Boards, the Poor Law Boards, almost every representative and authoritative body in the country, except these nominated by Dublin Castle, denounced the outrage and warned Mr. Balfour against the course he was pursuing. Not a village in Ireland but spoke; and the fire of indignation spread to England. To recount the details of it and the extent of the protest would be impossible. It was unexampled in breadth and force; and it conquered. It cowed Mr. Balfour.

The following protest was drawn up by the members of the Hierarchy in Ireland whose names it bears:

"We, the undersigned Archbishops and Bishops of Ireland, feel imperatively called upon to join in a solemn protest against the shameful indignities and inhuman violence, which, as we have learned, have been inflicted upon Mr. William O'Brien, M.P., in Clonmel Jail, to the manifest peril of his life and the danger of the public peace.

"In the interest alike of humanity and order we deem it our duty to declare that Her Majesty's Government should not suffer a moment to be lost in securing the discontinuance of maltreatment, which is shocking to adherents of all political parties and opposed to the usages of civilization."

† MICHAEL LOGUE, Archbishop of Armagh, Primate of All Ireland.

† WILLIAM J. WALSH, Archbishop of Dublin, Primate of Ireland.

† THOMAS W. CROKE, Archbishop of Cashel and Emly.

† JOHN M'EVILLY, Archbishop of Tuam.

† JOHN PIUS LEAHY, Bishop of Droimore.

† LAURENCE GILLOOLY, Bishop of Elphin.

† THOMAS NULTY, Bishop of Meath.

Continued on page 43.

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LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1888.

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.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

I have been very much pleased with the matter and form of THE CATHOLIC WEEKLY REVIEW. The high moral Catholic tone, the fine literary taste displayed make your paper a model of Catholic journalism. May it prosper much so long as it keeps to its present line.

Yours very truly,
J. C. O'BRIEN,
Archbishop of Halifax.

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, MAR. 12, 1889.

There is a misprint in our last issue which reads like a "bull." We desired to say: "Last Sunday *might well* be remembered as 'Jesus' Day,'" &c., but the types transformed it into "Last Sunday *night will*," &c., &c. The remark, as it ought to have been printed, is good for this week also, for Monday morning's *Mail* fairly sizzled with "Words that Burn," the said "words" having been poured red hot from the city pulpits on the previous day with the fell intent of scorching the Jesuits out of existence. Surely.

"The dog star rages, nay, 'tis past a doubt,
That (Ministerial) bedlam . . . is let out!"

No more effective description of the absurdities and contradictions which adherence to the Canon Knox-Little school of theology necessarily involves could be presented our readers, than is furnished in the extract to be found elsewhere in this number, from that most humorous book "The Life of a Prig." It is a satirical description of the process of an extreme Ritualist, or Anglo-Catholic's, evolution. The peculiar strength of the sketch consists in this: that there is not a mental twist in the man that has not its counterpart and its illustration in the pretensions of the clergy of some one of the several divisions of Anglicanism. In view of the mental obliquity which, to our way of thinking such a profession involves, our "High" Anglican friends must forgive us if we find the "Catholicism" of Canon Knox-Little a killing jest.

We repeat that the satirist could invent no excesses of absurdity to surpass the goings-on of the "Attitudinarians" and the "Platitudinarians"—as Disraeli wittily termed two of the Anglican "parties." The author of a well-known work, "My Clerical Friends," cites an example of High Anglican pretensions more prodigious than anything to be found in "The Prig." It is as follows: At a meeting held in London, in July, 1872, with the object of raising funds to build an Anglican Church in Rome, a Mr. Harris, who was styled "Bishop of Gibraltar," spoke as follows: "It was only lately that Rome had been *included in his diocese*"—apparently by a new and special decree of the Almighty—and he could now answer *in the affirmative* a question asked by a distinguished member of the Church of Rome four years ago, whether Rome was in the diocese of Gibraltar? And this statement—that a Mr. Harris of England exercised episcopal authority over the Vicar of Christ, and governs a diocese, without any flock except a few English tourists, which extends from Gibraltar to Rome and probably a good deal further—was received, the newspapers said with approving "cheers." The English are certainly a great people.

The type of Anglican clergyman depicted in "The Prig," though at one time extremely rare, is very common now. Unfortunately, they are not simply absurd and ridiculous: they are at times horribly sacrilegious. We regret that there is little reason to suppose that "The Prig" is over-drawn. The writer we have just quoted relates in another part of his work that during his residence in Rome he became acquainted with an Anglican minister who abounded in such peculiarities. It was reported, he states, by those who knew him, that he would sometimes array himself in a rich cope, light a dozen candles in his room, and then recite Vespers, and that in this position he considered that he combined in his own person, all that was imposing in St. Basil, St. Chrysostom, and St. Athanasius. Judging by what he saw of him the report appeared to him credible. He was never abashed, and never embarrassed. If he was silenced on one point he jumped to a fresh one, and seemed equally incapable of conducting his own arguments and understanding those of others. "He was accustomed," we read, "to call the sect of Barlow the Church of St. Augustine, which he did with unmoved gravity; and when he was asked *who* sent St. Augustine, and gave him authority to preach in Britain, he turned the conversation upon something else. As a rule he was only ridiculous, but sometimes he became criminal. One morning he presented himself without invitation, at our breakfast and informed us that he had just received Holy Communion at the Gesu. His tone in narrating this incident, which I repeat with repugnance, was that of a man who once boasted of having got into the gallery of the House of Commons without a ticket. Charles Lamb says of a certain obnoxious person, 'methinks I could willingly spit upon his statue.' I was tempted for a moment to a more intemperate act, but contented myself with following him down stairs and requesting him not to honour my lodgings with any future visit."

In like manner we fancy those who read "The Prig's" account of how he surreptitiously received the Sacraments, of how he obtained "a supply" of consecrated wafers, and "hired a ciborium by the week," will learn with malicious interest that one night at Oxford, after one of his Ritualistic orgies, some evil disposed undergraduates, as he relates, took him from his bed, and immersed him in the ornamental tank surrounding the fountain in the middle of the quadrangle.

THE "ENDOWMENT" OF THE JESUITS.

In future years, when the present hubbub over the Jesuits' Estates Act shall have passed into history, it will naturally be asked— "What was it all about?" A few additional facts and reflections on the subject may, therefore, assist in providing material for framing an intelligent reply to the question. We have already explained that the Act itself is strictly within constitutional limits: that it is agreeable to the people of Quebec, and that it has been held to be free from the taint of conflict with the general interests of the Dominion, so that it is beyond the legitimate scope of the Federal veto. These considerations ought to be sufficient to close the discussion, unless Quebec's right to the free exercise of the functions of Provincial Government is to be denied, or in other words, unless it be intended to "smash confederation." But, say the objectors, the Act is an "endowment" of the Jesuits, and, therefore, an intolerable outrage on British institutions, which ought to be resisted "at all hazards." An appeal against it is made to the "higher law," as if revolution itself were to be welcomed, if necessary to secure its abrogation. It would not be difficult to show that these and similar assertions are entirely without foundation, that the Act is in no proper sense an "endowment" of the Jesuits, and that the only "outrage," which, up to this time, has been developed in connection with it, is the unjust attack made upon the people of a neighbouring Province by a fanatical press, a popularity-hunting pulpit and a bigoted politico-religious organization.

Last week we brought the record down to the year 1800, when the Crown, in virtue of its writ in the hands of the Sheriff of Quebec, became possessed of the confiscated property. That property, which according to recent valuations is worth over two millions of dollars, would have returned to the possession of the Jesuits, on their restoration in 1814, had the suppression of the Order by the Pope been recognized by the Crown. But the Crown having extinguished the Jesuits' corporation and confiscated their property according to its own sweet will, thereby preventing the Bishops from assuming the control of it, the Jesuits' Estates, from the date of their confiscation, like other properties vested in the Crown, were held by the Government of the country during the various changes through which it passed, up to the time of Confederation, when, in the general division of assets which then took place, they became the property of the Province of Quebec. Former legislation had set apart the income accruing from these Estates as a fund for the promotion of Higher Education in the Province; but it is not necessary to discuss this phase of the question here, because the Jesuits' Estates are still (with the single exception of Laprairie common) as much the property of the Province, or of the Crown, as they were before the passage of the Act. The Laprairie common, the Province's interest in which is ceded to the Jesuits by the Act, is of little present value and is not, we understand, computed in the valuation which runs the total up to over \$2,000,000, so that practically the Government holds property to that amount as the result of the Crown's act of confiscation, and it pays to the Jesuits the sum of \$100,000, as compensation to them for their loss by that act. In return for this the Jesuits' claims are discharged in full, and the money so paid is made applicable to the same purpose—that of education—as that for which the Estates have been hitherto ostensibly held. It is for this reason that the so-called "sop" or "hush-money" of \$60,000 is appropriated in the Act to the educational purposes of the Protestant minority, the Quebec Government justly holding that a payment from the public Treasury, applicable to the education of the people should, be equitably apportioned

according to population. Now, is it not a gross abuse of language to call such legislation, under such circumstances, an "endowment" of the Jesuits? If it is an endowment of the Jesuits, it is equally an endowment of the Protestants, and if the howlers would only think for a moment of this very obvious conclusion, they would surely be ashamed of their own stupidity in so misapplying words.

The question is generally treated as if the "Jesuits' claims" had been something new, or recently sprung upon the country. The facts in this, as in most other particulars concerning them, are entirely the reverse of the popular opinion in Ontario, which has been, and is being, purposely misled by wire-pullers with political designs. But before the consummation of the act of confiscation, that is, in November, 1799, the Bishop of Quebec presented to the civil authorities the claims of the Church to these estates, and since that time there have been numerous applications, both from the Bishops of the Province and the people, for a settlement. On the other hand the Government has never admitted that the Jesuits had a legal claim to the restoration of their Estates, nor has the question ever assumed any other form than that of compensation for loss, the moral right to which, and the abstract justice of which, no one can honestly deny. Delays were secured from time to time by discussions as to whether the Province, the Dominion or the Imperial Government ought to be called upon to make the compensation. But upon this point the ordinary practice and the recognized teaching of morality combined to fix the responsibility on the Province. It had profited by the act of the Crown and it ought therefore to make compensation to the parties injured by that act. This was the strong conviction of the public conscience in Quebec, as evidenced by the repeated applications to successive governments for a settlement, and that settlement has at last been made to the entire satisfaction of all parties concerned, including even the "Protestant Minority" outside the charmed circle of the Evangelical Alliance. Yet we are told that the consummation of this long contemplated settlement, which has been accomplished in a quiet, orderly and constitutional manner, and with exceptional harmony of opinion in the Province, is "an outrage on British institutions!" Those who make such assertions either speak from their own ignorance, or try to trade on the ignorance of others.

THE POSITION OF CATHOLICS UNDER THE ACT OF EMANCIPATION.

The British public, whenever so unpleasant a subject chances to come up in the course of a discussion, is in the habit of congratulating itself that the penal proscriptions against Catholics have long since been abolished; that the last vestige has, these many years, been removed of the political disabilities which they imposed upon Catholics; that they have been struck off the statute book, in all their provisions and clauses, that they are abrogate and forgotten, or, at any rate, would be forgotten were it not that they afforded for a considerable time a considerable illustration of the superior benevolence and mildness of the Protestant religion. Certain it is that no man of principle or of care for his reputation would undertake in these days the defence of any penal enactments against Catholics, they are remembered only with shame, they are regarded as a disgrace to the English name, and as a blot upon English legislation, whose repeal, slowly and reluctantly wrung from the oppressors, is not more important as the date of the liberation of the Catholic, than as the first step in the long process of the liberalization of the Protestant.

So far we have been speaking in the commonest platitudes

what follows, we venture to think, is of a more serious character. The Archbishop of Dublin dedicated, a few days ago, a new Carmelite house of studies near Dublin. After the dedicatory ceremonies, speaking at a *dejeuner*, and in the presence of a distinguished company, the Archbishop asked the guests to unite with him in wishing every blessing and prosperity to the good Carmelite community and to their reverend Superior. "It is a strange thing to have to say," observed the Archbishop, "within the shelter of the British Constitution, and in the nineteenth century, that I am by no means clear that this wish in which I ask you to join, is altogether clear of a very strong tinge of illegality. (Great laughter.) It is a bad thing no doubt, to break the law. It is bad in a layman. It is worse, I suppose, in a priest. It must be worst of all, then, in a bishop. But unfortunately, as matters stand in these days and in this country of ours, before we venture to lay down any very high-sounding general maxims as to the duty of obeying the laws, and respecting the laws as we find them, we must look before us a little and see what sort of laws we have to deal with. Take for instance, the very purpose for which this religious house, that I have just now blessed, has been set up here. What is that purpose? It is simply the preparing of students, and the receiving and admitting them to become members of this religious order or community of the Carmelite Fathers. Now, that is distinctly and decidedly an illegal purpose (great laughter and applause). I think it right to refer to this matter here to-day because this is the very first opportunity I have had of speaking, I may say, in public, since my attention was directed to it by a judicial decision given quite recently upon a case in which I happen to be specially concerned."

The Archbishop referred to a decision of the Vice-Chancellor of Ireland, and he did not presume to call the judgment in question or to imply in any way that it was not a perfectly fair application of an existing law. For indeed the decision referred expressly to the Act on which it was based, an Act in which, beyond question it is laid down and expressed that the "receiving or admitting persons to become members" of religious communities of men in that country, or even the "aiding or abetting thereto" shall be held to be a misdemeanour, and "the person guilty of it shall be sentenced on conviction to banishment for life." "There can be little doubt, I suppose," continued the Archbishop, "that by the part it has been my duty to take in the religious ceremony of to-day, I brought myself, or Father Corbett has brought me (laughter), at all events within the range of that statute, if not of the penalty it enacts (applause). Indeed, I do not see why, if the same principle be applied in the case of this law that is applied in the case of others, no less harsh and tyrannical than it is, we may not all here be looked upon—the Lord Mayor and the Bishop of Cloufert, and all of us—as very guilty members of a very wicked criminal conspiracy. Notwithstanding all this, I must confess that I, as Archbishop of Dublin, have not a particle of scruple or of shame in asking you to join with me in wishing success and prosperity to this illegal society of the Carmelite Fathers (great laughter)."

It is worthy of note that the statute on which the Vice-Chancellor's opinion was based is not any musty, or seemingly obsolete, old one of the days of the Plantagenets, but an Act of Parliament passed within the present century, in fact none other than that very Act of Catholic Emancipation which O'Connell spent a lifetime in winning. That Act, besides being an Act of Emancipation, is also a stringent and bitter penal law—of the forty sections of which that Emancipation Act consists, no fewer than fourteen are penal. Under several of these clauses His Grace pointed out that it was illegal for an Order such as that of the Carmelites to exist in the country—that it was illegal for any members of

such an Order to come into the country, or for anyone in the country to become a member of such an Order; and illegal for any member to receive anyone else into membership. "I shall probably be told," said His Grace, "that this act, in so far as it creates any such illegality, is now obsolete, and that no one would think of enforcing it. But, I ask, why not? (and here the Archbishop made a sharp reference to the Administration). It is understood, I dare say, very generally in most civilized countries, that some little discretion is vested in those who are vested with the maintenance of order, and that if a law be manifestly harsh or unreasonable in its working it may well be allowed to be dormant. But now, as I understand it, the duty of enforcing the law as it stands is the primary and paramount duty of the Executive Government. Even if there is question of repealing or modifying an imperfect law, the process must begin by an enforcement of it—a vigorous and resolute enforcement of it, I believe these are the authorized words (great laughter)—an enforcement of it all round, without fear or favour, without distinction of persons, regardless of age, or sex, or class, or social rank, or dignity (renewed laughter), and that no proposal for its repeal or for its modification is to be listened to until the law has been so thoroughly well enforced that all opposition to it has been battered down and crushed out of the field." If this were so then he and those who were engaged with him in these illegal proceedings should prepare for the worst. If they were not in danger of being indicted, then what became of the fiction that they were living under a system of law, equally administered? "If there is to be no question of fear or favour," continued the Archbishop, "I have no hesitation in saying here, in the presence of the reporters, that it might be well if the Executive were to give up for a while their present occupation of aiding certain wicked men in their ignoble and cowardly work of chasing humble tenants from their homes, and turn their attention, for instance, to me. For I am here to-day in discharge of my duty as Bishop of this diocese but thereby in open violation of the law. I am here, by my blessing of this house, "aiding and abetting" the good Carmelite Fathers in what I am told is a distinctly illegal act, the admission of persons to be members of this unquestionably illegal society."

But the question thus opened is even more serious in its practical bearings. The judgment of the Vice-Chancellor, to which the Archbishop made reference, was one in respect to the will of a well-known citizen of Dublin, who bequeathed a large fortune for the maintenance of various works of religion and charity. One of his bequests was to the Jesuit Fathers, another to the Christian Brothers of Dublin. The judgment of the Vice-Chancellor judicially declares that both of these bequests are invalid, on the ground that the Jesuit Order, and the Order of the Christian Brothers, are in Ireland, illegal societies, under the Act of Catholic Emancipation; and thus in the year of grace 1889, our readers are face to face with a penal law, which is not an obsolete statute, but a living and active force, working at the present day in full energy, and standing between a Catholic testator and the carrying out of his charitable and religious intentions.

It may be taken for granted that the direction of the attention of Parliament to the existence at this day on the statute book of these lingering penal enactments will be sufficient to ensure their speedy and final erasure. In the meantime we beg leave to make a present of the facts to the Anti-Jesuit orators and writers in this city, and to suggest to them that they set about to establish the jurisdiction of the Catholic Emancipation Act in this country, as at once an astute, and a feasible and effectual method, by means of which to encompass the overthrow of all Papists, the "shooting down" of all Jesuits, and the confusion of the Pope, within the Canadian Dominion.

EVENTS IN IRELAND.—Continued from page 39.

- † JAMES DONNELLY, Bishop of Clogher.
- † JAMES LYNCH, Bishop of Kildare and Leighlin.
- † PATRICK DUGGAN, Bishop of Clonfert.
- † HUGH CONWAY, Bishop of Killala.
- † FRANCIS J. MACCORMACK, Bishop of Galway and Kilmacdaugh.
- † JAMES RYAN, Coadjutor Bishop of Killaloe.
- † JONAS MCCARTHY, Bishop of Cloyne.
- † WILLIAM FITZGERALD, Bishop of Ross.
- † BARTHOLOMEW WOODLOCK, Bishop of Ardagh and Clonmacnoise.
- † THOS. ALOYSIUS O'CALLAGHAN, Bishop of Cork.
- † JAMES BROWNE, Bishop of Ferns.
- † ABRAHAM BROWNRIGG, Bishop of Ossory.
- † PATRICK M'ALISTER, Bishop of Down and Connor.
- † PIERSE POWER, Bishop of Waterford and Lismore.
- † THOMAS M'GIVERN, Coadjutor Bishop of Dromore.
- † PATRICK O'DONNELL, Bishop of Raphoe.
- † JOHN LASTER, Bishop of Achonry.
- † EDWARD M'GENNIS, Bishop of Kilmore.
- † MICHAEL COMERFORD, Coadjutor Bishop of Kildare and Leighlin.

The absentees are the Bishop of Limerick, and the Coadjutor Bishop of Clonfert.

The following letter from the Chaplain of Clonmel prison (who at the time was in Liverpool) appeared in the *Liverpool Daily Post* :—

Sir,—I have read with painful interest in this morning's *Daily Post* your sympathetic notice of the treatment received by Mr. O'Brien since his present imprisonment. While regretting, for other reasons, my necessary absence from home just now I rejoice that it has saved me from being a helpless witness of at least one of the deplorable scenes which your special correspondent so feelingly and graphically describes, and in which the chief figure and sufferer was a man who has well won the heartfelt respect, gratitude, and love of his fellow-countrymen, and who has wrong from his enemies unwilling admiration. As to his repugnance to being treated as a convicted felon—"a wicked, cruel person"—putting aside the loftier motives, by which, I am sure, he is actuated, the general public do not really know, it is only those familiar, as I have been for some time, with that prison garb, association with really wicked and cruel persons (criminals), and the rest of it mean, that fully understand how horribly repellant and loathsome these things must be to a pure, refined, and cultured nature.

I do not envy any man in this great and free nation—England—who, on reading the report of what happened yesterday in Clonmel Jail, as plainly told in your columns, does not feel keenly hurt and ashamed to find that such a thing may be under the grand Imperial Constitution—the Magna Charta—of which he, as an English citizen, is in many ways so greatly and so justly proud. I may add that, as an Irish parish priest, I have my own political views on the Irish question; but I write altogether independently of them, and therefore without any necessary or direct reference to the party at present in office.

I ask you kindly to give this a place in your journal, as I write simply because my name has been introduced into the matter, to make this protest for what I deem the sake of common humanity and natural justice.

JOSEPH A. PHELAN, P.P.,

R. Catholic Chaplain Clonmel Prison.
Great Nelson street, February 1, 1889.

Another letter of interest appeared from one of the most eminent Protestant physicians in Dublin :—

58 Merrion-square, 4th February.

DEAR SIR,—I very much regret I was unable to attend the meeting held in Phoenix Park yesterday to protest against the petty torments, cruel and outrageous treatment, to which Mr. William O'Brien has been subjected in Clonmel Jail. Every man to whom I have spoken on the subject, be he Unionist or Nationalist, condemns them as unworthy of a civilized nation. It is to me impossible to believe that the framers of the prison rules ever meant them to apply to such a case as that of Mr. O'Brien. If the Government feel bound to carry out these

rules, irrespective of persons, why this new-born energy—why have they only now enforced the cutting of the hair and beard, and the depriving of a near-sighted man of his spectacles? Either they have been negligent of their duty hitherto, or there is some ulterior object in view. When I associate the heaping of indignities on Mr. O'Brien with the assembling of an armed force round the chapel door on the Sabbath day to arrest the beloved priest who was inside conducting the most sacred service of their Church for a large and excitable congregation, who already felt deeply wronged and aggrieved, I can only believe it was done with the malignant design of stirring up violent resistance that would serve as an excuse for an armed attack and slaughter of the people.

The success of the Home Rule movement can only be checked by the Irish people being driven by exasperation into violence and rebellion. All other means have failed. Let us defeat this also by patience and self-control.

GEORGE H. KIDD, M.D.

Great Britain gave voice to an indignation not less intense and profound than that of Ireland. Spontaneous as in Ireland the protest was delivered; and a deep feeling of shame at the disgrace which has been put upon the name of England by the use made of English power by Mr. Balfour and his Orange gang spread throughout the country. The committee of national protest formed contains the names of some of those Englishmen most distinguished in literature, art, and religion—Mr. George Meredith, the novelist; Professor Gardner, of Oxford; Rev. Stopford Brooke, formerly a Chaplain-in-Ordinary to the Queen; Mr. Henry Holiday, the artist, who is acting as secretary to the movement; Mr. Arthur Sidgwick, the celebrated Greek scholar and elocutionist; Mr. Marcus Stone, the Royal Academician; the Deans of Manchester and Winchester; Canon Wilberforce, the famous Temperance advocate; Rev. Dr. Falding, President of the Congregational Union; Rev. Dr. Clifford, President of the Baptist Union; Rev. Dr. Kee, President of the Bible Christians; the Roman Catholic Bishop of Nottingham; these are a few of distinguished and representative men who are setting themselves to the work of giving organized and practical expression to the revulsion of the English conscience.

The Bishop of Nottingham wrote a few days ago :—

I am heartily glad to hear that it is proposed to take prompt and emphatic action in Nottingham to protest against the shameful treatment of Mr. William O'Brien, M.P., in Clonmel Prison. I shall be happy to take whatever part I can in promoting such action. Mr. O'Brien is a statesman of a pure and noble character. His cause is a righteous cause, and has the support of four-fifths of his fellow-countrymen and of the greater part of the inhabitants of Great Britain. To treat such a man for such a cause as a felon, and to do him to death by brutal usage because he will not submit to the degradations of a felon, is a shocking crime, a deadly disgrace to the whole Tory Government, and, unless protested against, a stain upon our nation.

The Earl of Ashburnham telegraphed :—

I join heart and soul in indignant protest against criminal folly of Government in Ireland, especially inhuman treatment of O'Brien, and other political prisoners, unparalleled in any other country, and calculated to disgrace England before the world.

As we have said, the revolt was too much for Mr. Balfour. He yielded to the pressure of English and Irish public opinion, and the torture of Mr. O'Brien has ceased. A weak, delicate man, Mr. O'Brien has nevertheless thus forced a recognition of the distinction which ought never to have been abolished between so-called political offenders and the common criminal; and moreover, by his protest, made aware of his arrest thousands of people who would not otherwise have heard of it. Mr. O'Brien has now a comfortable room and a fire, and his favourite book—a Bible.

FROM ST. MARGARET'S CONVENT, EDINBURGH.

Your Review is an additional link with friends in Canada, besides being interesting in itself.

SISTER MARY BERNARD, Superioress.

THE TEMPORAL POWER.

ENTHUSIASTIC MEETING OF OTTAWA ROMAN CATHOLICS.

The Catholic citizens of Ottawa inaugurated a series of meetings on Sunday night last in support of the restoration of the temporal power of the Pope. A large number of ecclesiastics were on the platform. The administrator of the diocese, Vicar General Routhier, presided. Also on the platform were Senators Scott, O'Donohoe, Sullivan, and Messrs. Curran, M.P., and Lepine, M.P. Every seat in the theatre of the Ottawa College was filled. Most of the speaking was in French.

The Chairman, in opening, said he was pleased to see such a large gathering to protest against the captivity of the Pope.

Father Anger, in an eloquent address, described the past greatness of Rome and the various attempts that had been made to deprive the Popes of their temporal power.

THE PAPAL STATE'S.

Senator Scott felt the question to be of the utmost importance to the civilized world. The whole voice of the Catholic Church would be raised for the restoration of the temporal power of the Pope. The expression of opinion from two hundred millions of people was no small matter. (Applause.) Outside the Catholic Church it was felt that the position held by the Pope was an abnormal one. Mr. Gladstone, writing recently to a friend, had declared that the neutrality of the Papal States was an important matter. The Papal States did not belong to Italy. They belonged to the whole Catholic world. Those grand temples had been built by gifts from all quarters of the globe. They therefore did not belong to any separate people. The Pope had been deprived of his rights by conspiracies fomented by Anarchists and Socialists. The whole world was shocked when in 1870 Victor Emanuel marched on to Rome. The Holy Father being a man of peace did not call to his assistance the Catholic world. No doubt had he acted otherwise another Peter the Hermit would have been found to gather together a sufficient army to protect the Holy Father. (Loud applause.) During the past fifteen hundred years the Popes had been driven from Rome, but they always returned with greater splendour and glory. (Cheers.) He trusted there were many present who would live to see the restoration of the temporal power, which was of the utmost importance to the peace of Europe. In the past the Pope had been the arbiter in disputes between nations, and to act in that capacity required that he should be independent of all States. He believed that the time would come when the spoliation of the Pope would no longer be tolerated.

PROTESTS AGAINST THE POPES CAPTIVITY.

Senator O'Donohoe joined in protest against the captivity of the Pope. Such a large gathering indicated that they were in earnest. In the person of the Pontiff they had something more than a mere ruler of men. They had something beyond a potentate or monarch. They had in him the representative of the Redeemer of mankind. He repeated that the Papal States did not belong to Italy, but by the best title in the world were the Pope's. The previous speaker had referred to two hundred million Catholics. By the latest calculations there were seventy millions more. There was no cause in the world that would raise the Catholic people of the world like the defence of the patrimony of the Pope. If, he said, I am deprived of my liberty by a robber government, I ask you Catholics to come and strike my chains for me, what an army would respond. (Loud cheers.) From two hundred and seventy millions of people it would not be difficult to raise an army that would take the petty power that now holds the Pope and put it where it should be. If our neighbours on the other side of the line got a chance to invite His Holiness, if he wished to take up his residence there, they would cut from their territory States as large as Italy and give them to him, and give him money enough to build another St. Peter's Church for the sake of the impetus and wealth it would give to the country. He hoped that before long the Pope would be restored to his temporal power.

Mr. Curran, M.P., as a public man of Canada, was glad to support the movement. Why, he asked, had the Pope been deprived of his temporal power when he had done so much to sweeten the cup of misery of the oppressed? Everyone who hated Catholicity joined in the removal of the temporal power of the Pope. Just as the gates of hell could not prevail against the Church would the temporal power be restored to the Pope.

After other speeches in a similar strain a series of resolutions were adopted expressive of sympathy for the Sovereign Pontiff, and proclaiming the convictions of the meeting that nothing short of the restitution of his temporal sovereignty can secure to the Holy Father that independence essentially required for the churches good government.

The following is the draft of a petition which will be forwarded to the Pope:

PETITION THE POPE.

Humbly prostrate at the feet of your Holiness, we, the Catholics of Ottawa, ardently desire to unite with the faithful of the world in expressing our feelings of love towards your Holiness, and our ever increasing indignation against the enemies of the Holy See. The greater the religious liberty we enjoy, the greater is the bitterness into which we are driven to condemn the blind and unheard of audacity of that so called Catholic State which not only invades the sacred and secular rights of the Church and, contrary to all law, whether human or Divine, retains the head of the Church in its hostile power, but recently, by iniquitous laws, has even totally destroyed his liberty and independence. Wherefore, we have thought it most opportune again our admiration to express for the magnanimous Pontiff, who, with heroic voice ceases not to proclaim our immovable faith in divine providences, which will crush the enemies of the Holy See and soon restore it to its necessary liberty and pristine glory.

May your Holiness deign to accept our humble vows and to impart to us your apostolic benediction.

THE TRANSFIGURATION.

A youthful painter found one day
In the streets of Rome a child at play;
And moved by the beauty that it bore,
The heavenly look that its features wore,
On a canvas radiant and grand
He painted its face with a master hand.

Year after year on his wall it hung;
'Twas ever joyful and always young,
Driving away all thought of gloom
As the painter toiled in his lonely room.

But the painter's locks grew thin and gray
His young ambition had passed away;
He looked for years, in many a place,
To find a contrast to that sweet face.
Through haunts of vice in the night he strayed
To find some ruin that crime had made;
And at last, in a prison cell, he caught
A glimpse of the hideous face he sought.
On a canvas, weird and wild, but grand,
He painted the features with a master hand.

That loathsome wretch in the dungeon low,
With the face of a fiend and the look of woe,
Ruined by revels and stained by sin,
A pitiful wreck of what once had been,
Hated and humned and without a home—
Was the child that played in the streets of Rome!

An entertainment under the auspices of the St. Alphonsus Young Mens' Catholic Association will be held in St. Patrick's Hall, McCaul st., on Monday evening next. We trust it will be well patronized. It is the best, most useful, and most promising young men's society in our midst.

THE CATHOLIC WEEKLY REVIEW

The REVIEW does not often obtrude *itself* upon its readers. It prefers to seek the co-operation and commendation of the Catholics of Canada by the work it does rather than by singing its own praises. But this is its birthday, and casting a glance back upon the two years of its existence and looking forward hopefully to a long career of usefulness and prosperity, which it not unreasonably believes itself entitled to, it may be permitted to give some substantial evidence of the hold it has secured on the highest ecclesiastical authority and the best thought of the country. The letters which follow, it will be observed, come from no one class. They represent every section of the Catholics of Canada, and as such should be read with interest by the REVIEW's already large number of readers, and by the still larger number who, in the near future, will, we trust, be ranked as such.

A declaration of principles from us at the present time would be superfluous. They are already well-known, and may be summed up in the one word, CATHOLIC. We can but repeat what we said on a former occasion, that, where a Catholic principle or a Catholic interest is at stake, THE REVIEW will be found to be the medium of expression of true Catholic opinion. It will be subject to no influence, political or of any kind, and its efforts will be directed solely towards rendering itself an efficient auxiliary to the Church in Canada. This being so, we think we are not seeking more than our due in earnestly requesting the co-operation of all who have at heart the diffusion of Catholic literature and the propagation of sound Catholic thought in this country. They can do this in no better way than by aiding in the work of extending the REVIEW's influence and usefulness. Let every one of its present readers send us with their own, the name of one additional subscriber and they will have done the cause a real service.

FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

St. Michael's Palace, Toronto, 29th Dec., 1888.

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.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—I have been very much pleased with the matter and form of THE CATHOLIC WEEKLY REVIEW. The high moral Catholic tone, the fine literary taste displayed, make your paper a model of Catholic journalism. May it prosper much so long as it keeps to its present line.

Yours very truly, †C. O'BRIEN,
Archbishop of Halifax.

FROM THE BISHOP OF LONDON.

St. Peter's Palace, London, Dec. 6th, 1888.

DEAR MR. FITZGERALD,—Enclosed please find Bishop Walsh's subscription to your valuable journal. He requested me to say to you that he is particularly well pleased with THE CATHOLIC WEEKLY REVIEW, and that, judging from its simple, lucid and touching articles it is fully carrying out the meritorious end of devoting its energies to the interests of the Catholic Church in Canada. He therefore looks forward to the great future of THE CATHOLIC WEEKLY REVIEW in this new and prosperous country of ours.

I am, dear sir, yours respectfully,
JOS. KENNEDY, Secretary.

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. CARBERY,
Bishop of Hamilton.

FROM VERY REV. FATHER DOWD, MONTREAL.

St. Patrick's, Montreal, Jan'y 25th, 1887.

DEAR SIR,—I have just read the prospectus of THE CATHOLIC WEEKLY REVIEW, and as a mark of my approval of the principles announced, I send you my subscription for two years. In rigidly excluding partisan politics, you meet the prevailing evil of the day in Canada and elsewhere. In the reputed Catholic journals of this country politics seem to have assumed the first rank: the Church and its interests must be

content to occupy the second place. This infatuation of the day, by mixing up good Catholic reading with virulent abuse of our best public Catholic men, has done much injury to religion by discrediting its most faithful and able defenders, thus diminishing their influence for good, and, what is worse, vitiating the Catholic taste and judgment of the country. I therefore accept your REVIEW as a boon of great value to religion in our Canada.

I have no fear that in your efforts to provide intellectual food for the educated you will forget the wants of the great mass of our good Catholics. This can be done by copious extracts from the best Catholic Journals of Europe and America. A careful and brief analysis of the political events that are passing at home would perhaps make your REVIEW more acceptable to a large number of your readers, without infringing upon your wise resolution to exclude all partizan politics. I make no excuse for offering these suggestions as they came from my anxiety for the complete success of your most important enterprise.

With best wishes, I remain,
Your obedient servant, P. Dowd, Priest.

FROM LAVAL UNIVERSITY.

We greatly appreciate your excellent publication.
MGR. HAMEL, Editor *Canada Francais*.

FROM VERY REV. DEAN O'CONNOR.

PERTH, 22nd Jan'y 1889.

DEAR SIR,—I believe I have allowed a few days to go by beyond the correct period for sending you my yearly subscription to your excellent REVIEW, which is truly a credit to Canada and to all connected with its publication, and therefore my sincere hope is that you are receiving that share of patronage which your enterprise and labours are so eminently entitled to.

Yours sincerely,
Ed. C. W. Rev. J. S. O'CONNOR, Dean.

FROM FATHER MINEHAN.

PENETANGUISHEB Feb. 8, 1889.

SIR,—Enclosed you will find \$2, my annual subscription to THE REVIEW. I am glad to learn from a recent issue that it has, to use your own words, grown to vigorous and progressive youth. That it has progressed in matter I can say with pleasure from my reading of its contents. With best wishes for your success.

I remain, etc., L. MINEHAN.

FROM A JESUIT FATHER.

YOUR REVIEW is most interesting. The need of the hour is Catholic education, whether by the press or by the school, and we must strive against immense odds. You have begun well and you must succeed.

REV. D. LYNCH, S.J.

DEAR SIR,—I know of no better special paper than your REVIEW. . . . I like your principles your style, and your "make up," and I trust that you will become a power in the Church and the land.

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NOTICE is hereby given that application
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with power to buy, sell and guarantee, and
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Administrator's Notice.

Notice is hereby given pursuant to the
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the late MICHAEL LARKINS, of the city
of Toronto, Police Constable, who died on or
about the 29th day of January last are hereby
notified to send in their claims to the undesignated
solicitors, at their offices, corner of
Bay and Richmond Sts., Toronto, on or before
the 15th day of April 1889, with their full
names and particulars of their claims and
the amount thereof.

And notice is hereby further given that on
and after the said 15th day of April the ad-
ministrator will distribute among the per-
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estate, having regard only to the claims of
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S. E. LEFEBVRE, Secretary

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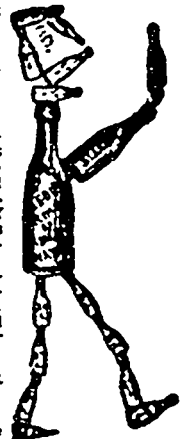
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A. P. BRADLEY, Secretary.
Department of Railways and Canals.
Ottawa, 7th February, 1889

- Church Pews -

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