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C. I. I.

The Catholic Weekly Review.

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

Reddite quae sunt Caesaris, Caesaris; et quae sunt Dei, Deo.—Matt. 22: 21.

Vol. II. Toronto, Saturday, June 2, 1888 No. 16.

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entitled to be called "the foundress of our new American University." A cablegram was received from the Sovereign Pontiff conveying his congratulations and the Apostolic Benediction.

"There are few of us," says Laclede, "who understand the essence of religion, and hence these vagaries. Every now and then we are treated to a definition. Matthew Arnold has it: 'Morality touched with emotion.' Rather neat, but only half truth, as most of this writer's sayings, that had no clear philosophy. Herbert Spencer has his notion too. According to him religion is 'Propitiation by sacrifice. The origin of all religion is traced to the worship of departed ancestors. Altars are only modified tombs.' It is a cheerful doctrine, to say the least.

The most of us shall rest content with simple faith. We may throw in a dash of sentiment and a little fancy, that is, we may make our religion, which is righteousness, have all our faculties as handmaidens, and thus give our all in all to the Maker of all. Some people will quote the Laureate, with a smile of triumph:—

There lives more faith in honest doubt,
Believe me, than in half the creeds.

Not so, O Bard that art not thyself a sceptic. The mind cannot feed on negatives. Faith is what we want, with our good works, and thus only we get that peace which surpasseth all understanding."

NOTES.

Anthony Comstock, the secretary of the New York Society for the Suppression of Vice, and a noisy defender of public morals, who partially endorsed, it will be remembered, the infamous book "Why Priests should Wed," and stood between its author and his criminal prosecution, has been arrested in New York on a charge of blackmail and conspiracy. The arrest is the outcome of the Philadelphia *Herald's* investigation and exposure of the secretary of the Vice Society's workings. The New York papers agree that if the *Herald* prove its very serious charges it is time that the public should act, and that Comstock be subjected to exemplary punishment. New York Catholic papers have all along regarded him as a low bigot.

The message telegraphed from Rome by Archbishop Walsh to the Corporation of Dublin came as a timely reply to and correction of the clause in the manifesto put forth by the Irish Catholic Members of Parliament, in which they reassert that "Irish Catholics can recognize no right in the Holy See to interfere in the management of their political affairs." In his message the Archbishop of Dublin said: "Assure the Municipal authorities of Dublin that all apprehension of interference by the Holy See in Irish political affairs is groundless. The cause of Ireland has nothing to fear from Leo XIII. Accept my most distinct assurance upon this point. Protest by all means at your command and in the strongest terms against the action of hostile journals, which insult the Holy See by representing the Pontiff as a political partisan, and at the same time make it plain that Irishmen and Catholics you are not to be misled by any such devices of the enemies of the nationality and faith of Ireland."

On Thursday, the 24th ult., Feast of Our Lady Help of Christians, the corner-stone of the first building of the new American Catholic University, to be erected near Washington, was laid by his Eminence Cardinal Gibbons. Among the prelates present were Archbishops Williams, Ryan, Salpointe, Elder, and Ireland; Bishops Spalding, Keane, Ryan, Northrop, Bourke, Gilmour, Machebeuf, Brondel, Janssens, Phelan, Kaid, O'Reilly, O'Sullivan, Moore, Maes, and McGovern. The President and Cabinet were also in attendance. The address of the occasion was delivered by the Rt. Rev. Bishop Spalding. A feature of the exercises was the presentation of the gold medal sent by the Holy Father to Miss Mary Caldwell, who had contributed so liberally towards the foundation of the University. The presentation was made by the Rt. Rev. Bishop Keane, in an address in which he declared that the generous lady was

The Archbishop's meaning is unmistakable, and this assurance of the non-political nature of the recent rescript should allay the uneasiness and remove the misapprehension that followed its issuance. In view of his representations, the violent language of Messrs. O'Brien and Davitt must, we think, appear wholly unjustifiable. It is very unfortunate that these gentlemen, however well-meaning, should so readily lose their heads.

The Church in Canada.

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

REV. MOTHER DELPHINE

FOUNDRRESS AND FIRST SUPERIORESS OF THE ORDER OF THE SISTERS OF ST. JOSEPH IN TORONTO.

The subject of this short memoir, Mary Antoinette Fontbonne, in religion Sister Mary Delphine, was born in France and belonged to a good family in the department of Haute Loire. Trained from her youth in a pious manner, she soon learned to despise the vanities of this world, and at the early age of seventeen years was received into the religious community of the Sisters of St. Joseph, at Lyons, to which order two of her great-grand-aunts, two grand-aunts, and two aunts had belonged. During the French Revolution this community, along with many others, was suppressed. One of her aunts (Mother St. John), together with some other religious, were thrown into prison and condemned to be guillotined for refusing to take the oath prescribed by Robespierre and his party, but a day or two before the execution of the sentence, whilst preparing themselves to appear before God, word came that Robespierre had met with the just reward of his crimes, and their prison doors were thrown open. But the heavenly mission of the Sisters of St. Joseph was not yet fulfilled and much good remained for them to do. No sooner had Napoleon I. placed religion in France on its former footing, than the venerable Mother St. John (aunt of Mother Delphine) was invited to recommence the work which before had been so nobly carried on, and establish once more the pious order. The invitation was accepted and a flourishing community of five thousand religious, which sprang up in a comparatively short space of time, clearly showed that God had blessed the work. It was in this community, sanctified by persecution, that Sister Delphine received the first lessons in a religious life; and here, under the tuition of a saintly and venerable aunt, she learned to make those sacrifices to religion and charity for which she was afterwards so remarkable. In the year 1835, the Right Rev. Doctor Rosati, Bishop of St. Louis, visited France for the purpose of obtaining some religious aid in the administration of the spiritual wants of his immense diocese. The heart-stirring eloquence with which he depicted the spiritual famine which cast a veil of sorrow over the wilds of America, made a deep impression on the young sister Delphine, who, with the consent of her superioress, determined to consecrate herself to the foreign missions. In this noble resolution she was joined by her sister, four other religious of the same order and her brother, Rev. Mr. Fontbonne, then a priest in the diocese of Lyons. There are few who can appreciate the greatness of the sacrifice here made. Surrounded by persons who loved her on account of her many excellent qualities, and in the midst of whom the first years of her religious life had been spent so happily, it must indeed have been a great trial for her to tear herself away from them, in order to go to a country, the language of which was unknown to her, and where she had no comfort, no earthly happiness to hope for. Her venerable aunt, whom the weight of ninety years was sinking into the grave, besought her that she would not go until she had received her last sigh and closed her eyes in the sleep of death; but the call of charity was greater than that of nature.

Yielding to her young niece, who consented to remain should she desire it, she said: "Go then, my dear child; I dare not keep you, if Heaven has ordained otherwise. Go, and may the Holy Spirit of God direct you in all your undertakings!" It was on the feast of All Saints, 1st November, that these heroic souls left their native land. Before going they went to the Church of *Fourviere* to invoke the blessing of God upon their undertaking, and place themselves under the powerful protection of the Blessed Virgin. They there assisted at the Holy Sacrifice of the Mass offered up by Rev. Mr. Fontbonne. In order to avoid the pain of bidding adieu to the community, they had left the convent early in the morning; but love and affection had kept watch long before that, for in the midst of the Mass they were disturbed by sobs behind them, and looking around they beheld the venerable

aunt and mother bathed in tears and almost heartbroken at the thought of parting with those so dear to her. She had come to take a last long farewell of her beloved nieces and nephew, for she knew that she would never again behold them. They immediately went to Havre, from which place they set sail, and after a voyage of six weeks they arrived in New Orleans. After a short rest they started for St. Louis, where they were most kindly welcomed by the Sisters of St. Vincent de Paul, who were already established in that city. Here commenced those trials of privation which would have discouraged any other but one whose object was the sole glory of God. Shortly after they arrived in St. Louis, Bishop Rosati sent them to Carondolet, a poor village about five miles distant from that city, and appointed Mother Delphine Superioress. Arrived here all their earthly goods consisted of a few cups and saucers, and a loaf of bread and a ham, upon which they supported themselves for a week, and after that were obliged to beg for a sustenance. They thus got what was sufficient for their support for another week, after which time the Rev. Mr. Fontbonne was obliged to sell some of his most costly Church ornaments in order to prevent them from starving. The hut in which they lived did not even afford them protection against the inclemency of the weather; and often during the night they were obliged to hold an umbrella over their heads so as to shelter themselves from the rain which came pouring in torrents through the dilapidated roof. That was not all—privation was not their only cross. They had also to bear up against the ill will of many, even of those who should have been the most zealous of any in their cause. Disheartened by so many and such long trials, M. Delphine's sister and another member of the Order returned to France despairing of being able, destitute of means as they then were, to do good in America. Upon their return they told their tale of sorrow to Mother St. John, who immediately wrote to Mother Delphine, entreating her to return to the Mother house; and sent her money sufficient to defray the expenses of the voyage. But the Spirit of God invoked by that saintly aunt here came to her aid, and she determined to bear patiently with her situation, hoping, though almost against hope, that God would in the end bless her undertaking. And she did not hope in vain. where that log hut once stood there is now established one of the most flourishing religious institutions in Missouri. Having placed the house at Carondolet on a secure basis and seeing that her services might be more useful in some other place, she asked leave to resign her charge of Superioress. Her request was granted and she was removed to St. Louis, where she was placed at the head of a half-orphan asylum. Shortly afterwards she was ordered to Philadelphia, and appointed superioress of the Novitiate which had just been established there. In 1851, Mgr. de Charbonell, Bishop of Toronto passed through that city; he had long felt the want of a religious community in his Episcopal city, the members of which, at the same time that they gave a sound religious instruction to the female portion of the children, would also perform those many works of mercy which the growing population of the city required, and he asked the Rev. Mr. Fontbonne, brother to Mother Delphine, and director of the community, to use his influence in enabling him to establish a branch of the order in Toronto. The project succeeded according to our Rev. Bishop's expectation. In the month of October of the same year, Mother Delphine founded the order of the Sisters of St. Joseph in this city, assisted by three other sisters, namely; Sister M. Martha, Sister M. Alphonsus, Sister M. Bernard. No sooner had they arrived in their new home than they commenced their heavenly mission of charity. Schools were set on foot in different parts of the city and they took charge of the Orphan Asylum on Nelson St. (now Jarvis St.) where 23 orphans were placed in their charge, and in which a novitiate was opened. They were soon joined by many pious young persons, who had long desired an opportunity of consecrating themselves to God, so that in the short space of a few months they were enabled to send some of their number to Hamilton, and not long afterwards another branch institute was founded at Amherstburg. The community in 1856 numbered between professed and novices forty-eight members, and after having established it on a firm foundation in Toronto and Hamilton, and inspired the Sisters with the true religious spirit, it pleased God to crown Mother Delphine's life by the glorious death of a martyr of charity.

(To be continued).

M. M. B.

TRINITY SUNDAY.

The year is progressing and the ecclesiastical year, which commences some weeks before the legal year, has now nearly run its course of feasts commemorating the mysteries and truths of our holy religion. We will just glance at those we have passed, each of which commemorates one of the many acts, as it were, of the great scheme of God's love and man's salvation. From the commencement of Advent, the prelude of Christmas, to the descent of the Holy Ghost, we have had a series of feasts during which we have commemorated Christ's Birth, Forty Days' Fast, Death, Resurrection, and Ascension, whilst lastly we have commemorated the descent of the Holy Ghost on the Apostles and Disciples. All these feasts date from the commencement of the Christian Church, and each one has brought its special grace. At Christmas Christ was born in us; during Passion-tide he allowed us to share in His sufferings and His satisfaction for sin; at Easter, He communicated to us His glorious risen life; at the Ascension, He drew us to heaven by mounting there Himself. The coming of the Holy Ghost then confirmed us in our love of God and gave us stability in our new life.

We now celebrate the mystery of the Trinity, a mystery which well deserves special commemoration, though it so pervades the whole system of our worship that at first sight a special Feast in its honour might seem superfluous. Even the Church herself seemed so to think, for in the primitive ages she did not command any special Feast in honour of the Trinity. In fact, the name of *Trinity* was only applied to the mystery of the Triune Godhead in the second century, being found for the first time in the works of Theophilus of Antioch, who wrote in about A.D. 180. The *Doctrine* of the Trinity, however, is found in the New Testament and has its roots in the Old, for the texts that might be quoted on this subject are numerous and conclusive, and we may particularly mention 1 John 5: 7. Of course the Athanasian Creed contains the fullest possible definition of this great dogma, but the entire comprehension of so profound a mystery surpasses our limited powers and we must accept it through faith. St. Patrick, the glorious Apostle of Ireland, is believed to have made use of the shamrock to explain this mystery, and it was from this circumstance that the shamrock has ever since been so dear to the Irish heart and has been adopted as the national symbol. The old Christian emblem of the Trinity is very beautiful and I only wish I could give its origin. It consists of a circle within a triangle, which circle has a connecting line to each angle. On the circle is written "Deus," on each of the three angles, "Pater," "Filius," and "Sp. Sanctus," respectively. On each line of the triangle is written "non est," on each line connecting "Deus" with the angle is written "est." It reads, therefore, thus: "Deus est Pater, est Filius, est Sp. Sanctus;" whilst the triangle proclaims: "Pater non est Filius, Filius non est Sp. Sanctus, Sp. Sanctus non est Pater."

This then is the mystery we celebrate on the First Sunday after Pentecost. It is a mystery above but not contrary to reason, or in the words of St. Bernard, "a great mystery that we should respect rather than search into curiously."

In the seventh century the learned Alcuin composed a votive Mass in honour of the Trinity, and it is supposed that St. Boniface, the illustrious German apostle, incited him to do so. This Mass was accepted by a council of the Church in A.D. 1022, but so far back as A.D. 920 pious Belgium had already inaugurated a Feast in honour of the Holy Trinity, and Stephen, Bishop of Leige, had caused a suitable office to be prepared. This custom of commemorating the Holy Trinity spread rapidly, and Pope John XXII. (early part of fourteenth century) established the Feast permanently throughout the Catholic Church.

In England our glorious martyr St. Thomas of Canterbury established this Feast in A.D. 1162 in remembrance of his own episcopal consecration, which had taken place on the First Sunday after Pentecost that year. There is a most curious fact concerning the belief in this dogma which formerly existed in England: up to A.D. 1813, any persons "denying the doctrine of the Trinity" were liable to the infliction of penalties. An act was however passed in the above mentioned year annulling the power of inflicting these penalties.

Our separated brethren of the Church of England, and some others, have retained the Feast of Trinity and number the succeeding Sundays from it in the same way as we now number

them from the Feast of Pentecost. This latter custom has become universal in the Church, but of old we read of "the Weeks after St. Lawrence," "the Weeks of September," "the Weeks of St. Michael," which latter continued until Advent.

The number of weeks elapsing between Pentecost and Advent vary from twenty-three to twenty-eight according to the date of Easter.

Although the onward, almost dramatic, movement of the Church's cycle of feasts is now coming to an end (we have still Corpus Christi and the Feast of the Sacred Heart to celebrate) yet the Liturgy will offer us nearly a continual succession of various episodes, each one of which will afford its own lesson either as regards dogma or progress in the Christian life.

This year of grace gives us the Feast of Trinity during that month which is specially dedicated to our dear Lady. She was the Daughter of the Father, the Mother of the Son, the Spouse of the Holy Ghost, so she too should have a share in our pious devotions on the great Feast of the Holy Trinity.

G. M. WARD.

MONTREAL GOSSIP.

The celebration of the Queen's Birthday furnished the chief excitement of the week. Fortunately, the weather was delicious, and the programmes provided for the various pleasure-seekers in different localities were carried out in their entirety. In spite of the attractions of the St. Lawrence yacht club races at Valois, and the lacrosse match at the exhibition grounds, the cricket, quoits, and baseball games, the inviting shade of St. Helen's Island, and the reduced rates to Ottawa, an immense crowd of persons gathered on the Champ de Mars to witness the beautiful ceremony of "trooping the colours," in which the Governor-General's Foot Guards from Ottawa took a prominent part. After the close of the military manoeuvres, the members of the Montreal Brigade entertained the visiting officers at luncheon in the St. Lawrence Hall, and the men were tendered a dinner at the Richeheu Hotel.

On the 24th the students of St. Mary's College celebrated their Rector's feast, and also commemorated the fifth anniversary of the Association of "Anciens Elèves." The church of the Gesu was richly decorated in honour of the occasion, and was well filled at the low mass which was offered by Rev. Father Turgeon at nine o'clock.

In the afternoon a sumptuous dinner was served in the college refectory. Among the guests were Hon. Mr. Mercier, R. Prefontaine, E. q., M. P., Dr. Hingston, Hon. Senator Trudel, Rev. Canon LeBlanc, Messrs. Hurtebise, Desbarats, N. Beaudry, A. Dorrion, Jules Tessier, Charles Doherty, H. Kavanagh, and many other leading professional men of the city. After the dinner the convention of the "Old Scholars' Association" met in the Academic Hall. The Rector, Rev. Father Turgeon, opened the proceedings with an address to the president, the Hon. Honore Mercier, and presented him on behalf of the former students with a life-size portrait of himself, painted by Eugene Hamel. After a suitable reply from Mr. Mercier the convention proceeded with the election of officers for the ensuing year, Mr. Mercier being re-elected president and Dr. W. Prendergast vice-president. In the evening a grand dramatic and musical entertainment was given by the students of St. Mary's College in the Academic Hall.

The opening address to the Father Rector was read by Mr. Telesphore Parizeau, that to the "Old Students" by Mr. Hubert Desjardins. Then followed the presentation of a gold medal by Hon. Mr. Mercier, to be competed for by the students during the coming year, and then the representation of Racine's masterpiece, "Athalie," the rendering of which has been pronounced by competent judges the most brilliant and complete success in the annals of the college. The boys of St. Mary's have a fine reputation to sustain. For years their *œuvres* have been highly lauded, and they work hard to keep up their *prestige*. In "Athalie" they surpassed all former efforts, both as regards their rendition of the music and their conception of the characters of the play. That the stage appointments were perfect and the piece well mounted goes without saying. Then the audience. The Academic Hall is large, but it was fairly crammed with people, who stood in every available niche of room. The price of admission was seventy-five cents, but apparently had it been twice that sum

the seats would have all been taken. The audience comprised the *élite* of Montreal Catholic society, with a large sprinkling of secular clergy, in fact, there were over three hundred clergymen present, and some of the country curés scrambled like school boys to obtain good seats, or, indeed, a resting-place of any sort.

At the close of the performance, the young gentlemen who had sustained the principal parts appeared before the curtain, carrying magnificent bouquets, which they presented to the Rev. Father Rector, who thanked them in one of those happily worded speeches for which he is so justly famed. The following little extract from Father Turgeon's speech I quote from the *Etandard* of the 25th May:—

"'You have alluded to a matter,' said the Rev. Father to the pupils, 'of which I cannot speak to you, as the question is not yet entirely settled, but, to tell the truth, the honorable gentlemen of the Legislative Council and the members, without any distinction of party, have manifested so much sympathy that I cannot but allow myself to hope that perhaps we may be successful. And, joking aside, I am happy that Providence has still preserved to us the First Minister. Mr. Mercier is the president of the Association of Former Pupils, and he could not have shewn himself more devoted to his own mother than he has been to his *Alma Mater*.' The Rev. Father Rector concluded by thanking the numerous audience that had taken part in this family festival."

Mr. Mercier then rose to address the pupils, and began by saying that he had come up from Quebec in the double capacity of a father and a son, which was prettily put, as his daughter was to be married on the following day, the sonship, of course, referring to his dear *Alma Mater*. After complimenting the boys, their masters and their Rector, Mr. Mercier touched on the question of the day. Again I give the report of *l'Etandard*. He said:—

"I do not wish to be less discreet than the Father Rector, and if he cannot say anything, much less can I. However, I hope before long to announce officially in the House that which we propose to do, in order to render, at least in part, justice to the Jesuits.

"I thank Providence, who often makes use of very humble and unworthy instruments, for having given me an opportunity to be of some service to the Society of Jesus. The numerous audience that I see here to-night, composed of distinguished priests and of the *élite* of the population of Montreal, proves that the Jesuits are not quite so unpopular as has been represented across the ocean. In Europe governments are taught to persecute religious orders, but here we teach them to respect them, to appreciate them, to love them, and to do them justice."

Great regret is felt here at the sudden departure of the Rev. Father John Allister Macdonald, S.J., who has been for some years attached to the church of the Immaculate Conception in the *faubourg* St. Jean Baptiste, and whose valuable services have been recently loaned to Archbishop Taché for the mission of Brandon in the North-west.

Jubilee bells, and wedding bells, and festal bells are sounding in the air on these sunny days, but high over all on the morning of the 24th boomed out a deep peal from the tower of the Carmelite convent as Mademoiselle Louise Defoy lay prostrate under the sable pall that, figuratively, covers her for ever from the eyes of this curious world. The ceremony of a *prise d'habit* at Carniel is imposing and awe-inspiring to a degree, the chant of the *Miserere* by the choir of veiled forms clustered behind the sombre grating is a sound not easily forgotten, while the faint glimpse into the life of the austere *religieuses* that one gets on such an occasion convinces one very forcibly that what is a home for one woman would be a prison for many another. The ceremony on Thursday was presided over by Mgr. Z. Moreau, of St. Hyacinthe, and the sermon was preached by the Abbé Hamon, of St. Sulpice. Sister Louise has a sister a novice in the Carmelite convent, and a brother in the community of Trappists at Oka, hence it would appear that strong vocations run in families.

The venerated superioress of the Carmelites, Mother Seraphine, who died last January, has been replaced by the Rev. Mother Raphael, a native of the parish of St. Denis, in the diocese of St. Hyacinthe, the first Canadian prioress of the Montreal Carmelites.

Montreal, May 26th, 1888.

OLD MORTALITY.

THE HARP—ITS ANTIQUITY.

There is but one instrument that is older,—the human voice. To sing in moments of joy is a natural expression of joy. Plaintively to mourn in song in moments of sorrow is a natural expression of lamentation, and the harp is confessedly the best accompaniment to the human voice. Its origin must have been coeval with our own. It soothed the soul of David, the poet king of Israel, and the very sight of it consoled the Hebrews in their exile, when they sat down by the waters of Babylon and wept. It is the instrument of home—nay, of nature itself. It was the recognized official instrument of Irish monarchy, indeed it may be said to have been the instrument of sages, poets, and warriors. It has come down to us with the Christian religion, and should be regarded with more than ordinary respect and affection. The sweet music of the harp is peculiarly distinctive, inasmuch as its soft sweet strains remind us of Paradise and the Heavenly choirs, throwing a hallowed joy over the Christian soul, uniting us, through the medium of its sanctifying influence on our hearts and intellects, with Heavenly bliss. In a word, if there is Heavenly communion with this terrestrial sphere, it is through the sweet and exhilarating strains of the harp.

To find that the use of this kingly and ancient instrument is now cultivated in America gives us great pleasure. That it has been neglected is true, but the interest which, as we notice, is being attracted to the cultivation of the music of this sacred emblem, gives us hope for its ultimate universal supremacy.

F.

THE CONVERT.

He has embraced a higher grade of faith, has been brought into closer and holier communion with the unseen world, and has adopted a more just and charitable estimate of human veracity. He has taken a step towards the Celestial City, from the low murky valleys of discord, where the fogs of error do love to dwell. He shakes hands with the brethren of every kind, name and tongue. He worships with the people of every nation. He joins his prayers with those who speak the varied languages of earth. On every shore, in every land, beneath every sky, and in every city he meets brethren of the universal Church. He is at home everywhere, and bows down with the millions who have worshipped and still worship at the same altar, and hold the same faith. This is not all. He traverses the records of all history, and goes back, link after link, by an indubitable chain, to the apostolic day. He has no chasms to leap, no deserts to cross. At every step in this progress he finds the same old Church—the same faith—the same worship still pre-eminent in the Christian world. He sees the rise and fall of empires and sects; but the same old Church always pre-eminent. The records of the past are with him. He has the sanction of antiquity. Time tells for him a glorious story. He meets with myriads of brethren all along the slumbering ages. The old martyrs and saints are his brethren. He claims companionship with them. Their memories are beloved by him.

And Blandina, the poor slave but noblest of martyrs, was his sister. And Ignatius and Polycarp, and Justin and Irenaeus, are also his brethren. And she, the humblest of the humble, the purest of the pure—the stainless Virgin Mother of his Lord whom all generations call "blessed," is revered by him as the noblest of creatures. And the apostles—the noble and the true—the holy and the just—the despised and persecuted—they, too, are his brethren. In short, the saints and martyrs of the olden time held the same faith, worshipped at the same altar, and used the same form of worship as he does. He loves and venerates their memory, admires their virtues, calls them brethren, and asks their prayers in heaven. He has no accusations to bring against them, no crimes to lay to their charge.

Besides all this, his faith is sustained by a logical power, and a scriptural proof, that cannot be fairly met and confuted. It is sustained by every plain and luminous principle upon which society and government are founded. His

reason, his common sense, the best feelings of his nature, the holiest impulses of his heart, all satisfy him beyond doubt that he is right.

"When all the blandishments of life are gone,
When tired dissimulation drops her mask,
And real and apparent are the same ;"

when eternity, with all its mighty consequences, rolls up its endless proportions before the dying vision—then no Catholic asks to change his faith. Oh! give me the last sacraments of the Church! Let me die in her holy communion! Let me be buried in consecrated ground! Let my brethren pray for me! HON. P. H. BURNETT.

CATHOLIC IRELAND.

Before England was born into the family of nations, Ireland was an autonomy, recognized as such by contemporary races. When Albion was inhabited by a barbarous and savage people, Ireland was in the height of prosperity. When the Anglo-Saxons were tearing each other to pieces, Ireland was possessed of a settled government, and was administered by wise laws, so ancient, that no one knows precisely the period of their first promulgation. When this country was remarkable for its ignorance and brutality, Ireland was celebrated for her culture and civilization. When St. Augustine was preaching to the heathen, when Ethelbert was receiving baptism, when Alfred was a wanderer, Ireland was sending forth her missionaries all over the world, spreading everywhere the Gospel and civilization. When the foundations of the Universities of Oxford and Cambridge were laid, the colleges of Ireland had long been flourishing seats of learning, imparting to all who came to her schools knowledge and truth. Ireland can assert, what no other existing kingdom or state can say, that her history is lost in the mazes of antiquity, and that her era of barbarism belongs to prehistoric times.

About the eighth century the troubles of Ireland began, by the invasion of the Danes, and the subsequent wars that raged within the Island. Taking advantage of this state of things, the Norman English invaded Ireland under Henry II. and annexed it as part of his dominions.

It would appear that after so much early prosperity Ireland was to enter the school of suffering in order that, by severe trial, she might become again the great witness for Truth, when darkness should once more cover the earth.

The dark hour is approaching, the twilight of civilization is long passed. The boasted civilization of this latter half of the nineteenth century is a delusion; it is barbarism veiled by a cloud illuminated by a light the source of which is neither in heaven nor in the Church. When men care no longer for truth for its own sake, then a shadow has fallen upon the soul. When people in high places regard the truth and untruth as a matter of indifference, darkness has enveloped the soul, so that it can no longer distinguish between right and wrong. When scepticism and infidelity have taken hold of the mind, then indeed has the light become darkness.

Let England look to herself and reform her ways before it is too late. The cloud is upon her now, it is even ready to burst. In England faith is gone, morality at a very low point, and crime in the ascendant. Of all the nations constituting the British Empire there is one, and only one, wherein the Luminary of Faith and Truth, notwithstanding all the suffering inflicted on that poor oppressed land, still shines resplendent, and wherein the silver light of personal and domestic purity still glitters with unsullied excellence and glory.

In Ireland you see a people true to their faith, holy in their lives, and virtuous in their conduct. From whence these fruits? Not from the Reformation, not from the late Established Church, not from the Dissenters, but from the Catholic Church, to which, notwithstanding the iron policy of England, she has remained true and faithful unto death. Ireland, renowned in her ancient history, glorious during centuries of suffering, has, without doubt, a splendid future. She has not been decayed by time nor has she been demoralized by suffering; she is like the Church,

still young and vigorous, possessing within her a soul which no human power can break. Even now she has a vast moral empire, for her people are spreading everywhere, carrying with them their religion, their morality, and their virtues.

She is furnishing witnesses of the truth of God in every city in England and Scotland, in America and Australia, and even on the Continent she is not unrepresented.

It seems then that in the last days Ireland and the Irish are the people chosen by God to fight the good fight of Faith against the powers of hell. Let them take courage with the thought that their fidelity to the Faith is a pledge of their future glory, and that their patience in the school of suffering, through which they have now nearly passed, has been their earthly purgatory, to fit them for the work for which they seem destined by Almighty God.

HON. COLIN LINDSAY, *De Ecclesia et Cathedra.*

"EX-MONK" WIDDOWS.

The Stratford *Beacon* has this to say about the "ex monk" whose career closed so suddenly in England the other day,—

"The notorious hypocrite and scoundrel "Ex monk" Widdows has got his deserts at last. At the Central Criminal Court, London, England, on the 2nd inst., he and a chum, apparently as great a ruffian as himself, named Burleigh, described as a clerk in holy orders, were convicted of acts of gross indecency with certain pupils in Christ's Hospital. Widdows was sentenced to ten years penal servitude and Burleigh for life. When the "ex-monk" was mouthing his disgusting tirades under the guise of "religion," the *Beacon* was besieged with letters and appeals to help him on, and because it refused to publish them or allow the rascal to be puffed in its columns it was roundly abused by certain people claiming to be "Christians," accused of being under the influence of Catholics, etc. Time does bring its revenges!

This impostor who now wears a convict's garb made a triumphal tour through Ontario a few years ago. Methodist churches were thrown open for him and Presbyterians left their own churches in crowds to hear him. To have said a word against the scamp at that time would have cost any minister his ecclesiastical life. It would be interesting to know what the Presbyterian members and office bearers who flocked after the filthy fellow think of him now. It cannot be very pleasant for them to remember that they left the worship of God in their own churches and ran after this foul impostor. As the *Beacon* rather caustically observes, it would be too much to hope that this warning will have any effect. The next oily-tongued, brazen-faced blackguard that comes around professing to be an ex-monk or converted priest can have almost any Methodist Church for Sabbath evening, provided he draws a crowd, and, with shame we say it, a certain number of Presbyterians will leave their own church and run to hear him.—*Canada Presbyterian.*

SILK RIBBONS.

Those of our lady readers who would like to have an elegant, large package of extra fine, Assorted Ribbons, (by mail), in different widths and all the latest fashionable shades, adapted for Bonnet Strings, Neckwear, Scarfs, Trimming for Hats and Dresses, Bows, Fancy Work, &c., can get an astonishing big bargain, owing to the recent failure of a wholesale Ribbon Manufacturing Co., by sending only 25 cents (stamps) to the address we give below.

As a special offer, this house will give double the amount of any other firm in America if you will send the names and P.O. address of ten newly married ladies when ordering and mention the name of this paper. No piece less than one yard in length. Satisfaction is guaranteed, or money cheerfully refunded. Three packages for 60 cents. Address, LONDON RIBBON AGENCY, JERSEY CITY, N. J.

The best Catholic periodical circulating in Canada is the CATHOLIC WEEKLY REVIEW published at Toronto. It was approved by the late Archbishop Lynch, and is bright and neat, and contains an excellent class of reading.—*Summerside (P. E. I.) Journal.*

The Catholic Weekly Review.

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Remittances by P.O. Order or draft should be made payable to the Editor.

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. Michael's Palace, Toronto, 29th Dec., 1886.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887

MY DEAR MR. FITZGERALD,—

You have not kept your word as to the matter of style, form and quality of the REVIEW, and I do hope it will become a splendid success.

Believe me, yours faithfully,

JAMES J. CANNERY
Bishop of Hamilton.

TORONTO, SATURDAY, JUNE 2, 1888.

The Month's Mind for the repose of the soul of the late Archbishop Lynch will be held at St. Michael's Cathedral on the 20th of June. His Lordship Bishop Dowling of Peterborough will preach the sermon.

A forcible reflection, and one that must have occurred to many of our readers on Sunday last, that being Trinity Sunday, is this: What an utter absence of devotion is manifested, outside of the Church, in honour of the Holy Trinity. The making of the sign of the Cross, and the invocation at the same time of the Three Persons of the Blessed Trinity, by which Catholics manifest their belief in this great mystery of the Christian Faith, is a practice altogether tabooed among Protestants. In the subjoined verses, written when a Protestant, Cardinal Newman has expressed the virtue and the sense of affection and reverence with which every Christian should make the ancient and venerable sign of the Cross:

Whene'er across this sinful flesh of mine
I draw the Holy Sign,
All good thoughts stir within me, and renew
Their slumbering strength divine.
Till there springs up a courage high and true
To suffer and to do.

And who shall say but hateful spirits around,
For one brief hour unbound,
Shudder to see, and wail their overthrow?
While on far heathen ground
Some lonely saint hails the fresh odor, though
Its source he cannot know.

It is not a little singular that Protestants not only fail to observe this custom, common among Christians from the earliest periods,—the custom of making upon the forehead and breast the sign of the Cross,—but go so far as to banish from any place in their worship, as from any recognition in their daily lives, the emblem of man's Redemption. Not alone from their churches is it absent; it is not even seen in their cemeteries. Here, if anywhere, it might be supposed, some cross would be found marking some Christian's hope in a resurrection purchased by the death of the Victim of the Cross upon Calvary; but not so; there may be seen open Bibles in great number, and clasped hands, and various Masonic symbols, but no cross, nothing to remind those who remain of the Redemption. Anything, too, but a cross is deemed a preferable object to surmount a Protestant church steeple—a weather vane or a golden rooster. The former, it must be confessed, though, has in it something of fitness, in so far as it intimates how helpless and unsteady are those who worship beneath it, and how hopelessly they are blown about by the winds of false doctrines.

"While unreservedly acknowledging the spiritual jurisdiction of the Holy See" resolved the Irish members at the late Mansion house meeting, "we, guardians of those civil liberties which our Catholic forefathers defended, feel bound to reassert that Irish Catholics can recognize no right of the Holy See to interfere with the Irish people in the management of their political affairs." And as the St. Louis *Watchman* observes, "Leo XIII. just as solemnly asserts that the Irish people, in the management of their political affairs, have no right to invade the Ten Commandments."

Lord Lansdowne marred, in his farewell speech at the banquet given in his honour at Ottawa a few nights ago, by one unhappy and undignified reference, what otherwise would have been as unobjectionable a speech in its expression and sentiment, as it was, in its matter, an able and comprehensive pronouncement on the public questions of the day. He closed his remarks with what he called a "confession." It was to the effect that he had at first regarded his appointment to the Governor-Generalship of the Dominion as a sentence of expatriation, a feeling which, according to some extracts he read from what purported to be a diary, speedily decreased until it became changed into one of thorough enjoyment of his position. "Then comes, sir," he continued, "in 1887 an entry occasioned evidently by some event which exercised a very great effect on the mind of the writer: 'These Canadians are splendid fellows, and have stood by us nobly.'" The event referred to was the visit of Mr. O'Brien last year to Canada, and in attesting, thus openly, his gratitude to the "splendid fellows," mobs of murderous Orangemen, who made three desperate attempts upon the life of a Catholic Irishman, Lord Lansdowne, we venture to think, paid a very poor compliment to Canadians.

The condemnation by the Sacred Congregation of the Inquisition, with the approval of the Holy Father, of the political methods known in Ireland as the Plan of Campaign and boycotting, to which we were able to make only a brief reference a fortnight ago, remains uppermost among the various subjects of the hour. That a document of its nature should give rise to some strange misconceptions, and the action of the Holy See be subjected to grave misrepresentation, was of course to be expected. Protestants

and Tories, anxious to make political capital out of the Decree, have discovered, with that profound knowledge of Catholic affairs for which they are distinguished, that it is an *ex cathedra* pronouncement; and a denunciation of the Irish national movement. Liberal journals, in their turn, treat it as the result of an alliance between Leo XIII. and the Conservative party, going so far as to assert that it has been promulgated on the express understanding that a concession is to be made to the Church, by way of compensation, in the endowment, presumably, of a Catholic University for Ireland; while, what is still more amazing, a portion of the Irish Nationalist party, and not by any means the most prudent portion, construe the Papal circular as an unwarrantable interference on the part of the Holy See in a purely civil, not spiritual, concern of the Irish people, and as an ungrateful attack upon their political liberties. And this latter is by all odds the most serious side of the subject.

The letter addressed by Archbishop Walsh from the Irish College, Rome, to the *Freeman's Journal* of Dublin, and the manifesto of the Irish Catholic members of Parliament, the latter a respectful reply to the rescript and a forcible presentation of the case of the tenants, put into clear view the attitudes assumed by the Irish bishops and Parnellites towards the circular. "While unreservedly acknowledging the spiritual jurisdiction of the Holy See," the members conclude their manifesto, "we, as guardians of those civil liberties which our Catholic forefathers resolutely defended, feel bound to solemnly reassert that Irish Catholics can recognize no right of the Holy See to interfere with the Irish people in the management of their political affairs," a clause, we are of opinion, which loses some show of justification when read along with this passage from the Archbishop of Dublin's letter:

"It is well," his Grace says, "to have three things most distinctly understood in Ireland: First, that a most determined effort has been made, or rather that for a considerable time past a series of such efforts have been made, to bring under the unfavourable judgment of the Holy See, the Irish Nationalist movement, or at least the Irish National League; secondly, that the tactics relied upon for the accomplishment of this design were skilfully chosen, and consisted, in fact, in an effort to identify the League, and the movement generally, with methods of action which undoubtedly had in many instances been used in furtherance of the work of the League in particular localities; and thirdly, that the persistent efforts thus made for months, and, as regards one point, for years, have ended in the most absolute and signal failure as regards the only object that was really aimed at, or substantially cared for, by their originators.

"The methods of action in question, that is to say, the 'Plan of Campaign' and 'Boycotting,' involving, as they do, many grave questions of morality,—were submitted by the Holy Father himself to a tribunal where they were to be considered on their own merits, and without any reference whatever to political considerations, with which, in fact, that tribunal has nothing whatever to do. The decision came to, after prolonged consideration, was an adverse one; and at once, and not perhaps unnaturally in the circumstances, the conclusion was rashly drawn in certain quarters that the National League, if not, indeed, the Nationalist movement in Ireland, was thereby condemned.

"This pleasing delusion, however, had soon to be abandoned. But since then no effort has been spared by the

discomfited intriguers to make it appear that the Nationalist organization has somehow or other fallen under a ban; that the step already taken by the Holy See is indeed only the first of a series of such steps which will be taken, no doubt deliberately, but with the utmost determination; that the formal condemnation of the National League is thus only a matter of time; and that, as a natural consequence, all good Catholics, who are to be found among its members, will take the first opportunity of severing their connection with it.

"Now, for all this, there is not even a particle of foundation. The decision of the Holy See, which has already been published in your columns, is clear and definite in its terms. It is a decision on a question, not of politics, but of morals. If doubts or controversies should arise as to its meaning or extent, these will speedily be solved by the Bishops of Ireland, or, if it should be necessary by the Holy See itself. But the question of morality being thus decided, the operation of the recent action of the Holy See is at an end.

"The Irish people, whether at home or abroad, will, I trust, accept my assurance that neither the Nationalist movement nor the National League is in the smallest degree injuriously affected by the recent Decree."

Putting aside for the time the question of the correctness and application of the facts put forth in the circular, we must repeat what in a former paper we said, that the present decree does not differ in any important respect from the instructions issued by the Holy See to the Irish bishops in 1882 and 1883. It condemns simply certain political methods on the ground of their being opposed to natural justice and charity, and it does no more than this. In his circular to the Irish bishops dated May 10th, 1883, known as the "Parnelly circular," prohibiting the priesthood from having further connection with the movement for raising the testimonial to Mr. Parnell, the Holy Father declared:—"Whatever may be the case as regards Mr. Parnell himself and his object, it is at all events proved that many of his followers have on many occasions adopted a line of conduct in open contradiction to the rules laid down in the instructions sent to the Irish bishops by the Sacred Congregation. It is true that according to these instructions it is lawful for the Irish to seek redress for their grievances and to strive for their rights, but always at the same time observing the Divine maxim to seek first the Kingdom of God and His justice, and remembering also that it is wicked to further any cause, no matter how just, by illegal means." Again in his letter to Cardinal McCabe, dated the 5th of August, 1882, we find the Sovereign Pontiff said:—"Since the Irish are proud, and deservedly, to be called Catholics—which is, as St. Augustine explains, guardians of integrity, and followers of what is right—let them bear out to the full their name, and even when they are asserting their rights let them strive to be what they are called. Let them remember that the first of all liberties is to be free from crime. In this way, and by these means, we believe that Ireland will, without any violence, attain that prosperity which she deserves. We meanwhile with this hope do not cease to help the Irish people with the authority of our advice and to offer to God our prayers, inspired by solicitude and love, that He would look down upon a people so distinguished by many noble virtues, and, calming the storm, bless it with the longed for peace and prosperity."

Commenting on the then Irish situation, a much more critical period than the present, the *Aurora*, of Rome, which

was then supposed to reflect the views of the Vatican, denied that the Irish bishops were pursuing a policy displeasing at heart to the Pope. It said: "The Pope and bishops have never thought of preventing peoples from aiming at the legitimate satisfaction of their ends and securing of their rights, provided they do not deviate from justice and rectitude in the choice of means. . . . The Church, loving her children, wishes just reason for complaint to be removed, and rights to be acknowledged, but it does not therefore descend from the lofty region of principles to mix in the details of the movement."

Such, therefore, being the consistent attitude of the Holy See, it only remains to be seen to what extent "Boycotting" and the Plan of Campaign, the methods condemned as unjust and uncharitable, are essential to or bound up with the national movement. The consideration of these, and one or two other matters having a bearing on the subject, particularly the standing and representation of the Irish Church in Rome, we are forced, however, to defer until our next issue.

CANADIAN CHURCH NEWS.

Archbishop Fabre will make a visit *ad limina* to Rome in August. He will spend several days in Paris where he will be the guest of the cure of the Madeleine.

The Roman Catholic children of Notre Dame Parish, Ottawa, make their first communion on Sunday next in the Basilica. Confirmation will be held in the afternoon.

The Rev. Father Saché, S. J., celebrated his "Golden Jubilee" in the Priesthood in Quebec on Sunday. The reverend gentleman has almost come to be looked upon as a "Quebecker," as he first came to that city in, 1849, and has been a resident, with some intervals, ever since.

During the past week daily pilgrimages have been made to the shrine of "Our Lady of Victories"—the second oldest church structure in Canada—the bicentenary of which was celebrated with great pomp, on the 23rd May, by His Eminence Cardinal Taschereau and a large retinue of clergy.

Amongst a number of ordinations which took place at the Grand Seminary, Montreal, on Sunday last, under the direction of Archbishop Fabre, was that of Rev. M. Morrill, a Protestant minister of Providence, R. I., who recently joined the Catholic Church, and has been pursuing his theological studies in that city.

Archbishop Fabre's decree erecting the new St. Louis parish, formed from the northern portions of the parishes of Notre Dame and St. James, was read in the churches on Sunday. A church will at once be built on the new territory, in the vicinity of St. Denis street, between Sherbrooke and Roy streets. In reading the decree in Notre Dame church Rev. Cure Sentenne said the day was the 231st anniversary of the erection of Notre Dame into a parish.

His Eminence Cardinal Taschereau concluded his tour of confirmation in Quebec city last week. The numbers confirmed in the various parishes and institutions were: Basilique, 61; Bellevue, 9; Saint-Joseph de la Délivrance, 6; Reforme, 22; Convent de Sillery, 19; St. Patrik, 150; Ursulines, 38; Sœurs de la charité, 146; Saint-Roch,

396; Saint-Sauveur, 418; Patranage, 46; Saint-Jean-Baptiste, 195. In all a total of 1540, and an increase of 140 over last year.

On Sunday last, May 27, the St. Louis Sanctuary Society of St. Michael's Cathedral held their Semi-Annual election of officers in their meeting room, at the De La Salle Institute. The following were returned: Rev. Bro. Sulpicus, President and Director; Joseph Redmond, Vice-President; William Winterberry, Secretary; Jas. Nolan, Treasurer; Francis Kane, Librarian. On Sunday morning the Sanctuary boys received Holy Communion in a body, for the repose of the soul of the late lamented Archbishop. His Grace was the founder of the St. Louis Altar-boys' Society, and always retained a lively interest in the Society.

In the Basilica, Ottawa, last Sunday morning, Archbishop Duhamel ordained twenty-nine candidates, five of whom were raised to the priesthood. Following are their names and places of residence: Priests: M. P. Bedard and M. C. Proulx, Quebec; P. H. Constantineau, Boston; P. G. Lemoine and G. Charlebois, Montreal. Deacons: M. D. Richer and F. X. Portelance, Ottawa. Subdeacons: C. Poulin, Ottawa; F. B. Trembley, Chicoutimi; H. Gervais, Three Rivers; T. Dacey, Boston; F. X. Brule, Three Rivers; L. Favreau, Montreal. Minor orders: T. Dunn, Ottawa; A. Gratton, Montreal; T. Clouthier, Three Rivers; T. Maloney, Ireland; C. Desrochers, C. Lafebvre, B. Campeau, T. Allaire, T. Tranchmontague, H. Brunnette, R. Roy, and T. Dozois, Montreal; A. Naesseeur, Belgium; Tonsure, T. Drascon, A. Montard, Ottawa; F. Quinn, Boston.

CATHOLIC AND LITERARY NOTES.

John Boyle O'Reilly wrote the poem "The School-House Clock," while a prisoner in Arbor Hill Prison, Dublin. The verses were written on a piece of brown paper, and were called forth by a clock standing in a corridor of the prison, which was the fac-simile of the one that ticked in the old school-house in a little village near Drogheda when he was a boy.

Mr. W. J. Wharton Glasson, M.A., St. John's College, Oxford, has been received into the Church by the Rev. Father Dover, S.J.

In the recent reception of the Franciscan Tertiaries, the Sovereign Pontiff spoke to them with enthusiasm of their Order. "Let us spread it, let us spread it, let us spread it," said His Holiness, opening his arms. "I want a million Tertiaries, I want two million, I want every one to be a Tertiary. But it is the Franciscan spirit above all that I desire."

We receive from an authentic source the following incident, stranger though it be than fiction itself. A community of Anglican Sisters had been led by their chaplain up to a very high pitch of Catholic belief. They had an altar, a tabernacle, "reservation," and convictions beseeching these arrangements. Suddenly, the chaplain, who was at that moment at a distance, learns that the Bishop is coming to pay the community a visit, perhaps in every sense a visitation. He at once telegraphs "Bishop coming—consume elements." We are happy to add that the announcement, together with the reflections to which the incident inevitably gave rise, was far from being unfavourable to the Catholic future of the nuns. And yet we are supposed to be unfriendly and sarcastic when we venture to question the honesty of the system that can lead to such things being done.

USEFUL BAKING POWDER FACTS.

The following hints may prevent some housekeeper from being imposed upon:

If, when two samples of baking powder are tested by mixing with cold water, one of them boils up quickly, effervescing like scidnitz powder, and the other rises more slowly, foaming like yeast, and perhaps standing over the top of the glass, it is an evidence of the purity of the former and the adulteration of the latter. The different action of the second is caused by the addition of flour or lime, or both. Put a little flour in the other and mix it thoroughly, then stir into the water and the same result is produced, the action being more or less slow according to the amount of flour added.

Current Catholic Thought.

REVERENCE.

This estimable quality has not departed from the modern world. There is as much of it as ever; only it is differently distributed. We still admire and esteem greatness, goodness, purity, and worth in position.

The world of other days revered a king, apart from his character. The modern world reverences a good king, but despises a bad king. That is the difference. We do not altogether think of the place or the function; we think also of the man who fills it, and the character he bears. This disposition to make reverence a matter of reason improves the quality of the reverence, as well as the breed of kings. We are obtaining a better class of kings than those of other centuries. If the king is not nature's nobleman—a gentleman—we do not care to number him among our acquaintances. But if his character is exalted as well as his station, and his life as pure as his function is grand, then there is more reverence in our quiet esteem and confidence in him than in all the obsequious bowing and plaudits of a half superstitious and half ignorant multitude.

Reverence departed? Not at all. It is only those, who in high station have failed to deserve reverence, that fancy the modern world has no reverence. 'Tis a way they have of flattering themselves. If reverence were given out of mere respect for place and function it would be no better than a timeserver and a parasite. I think more of the friendship and manliness of him who gives to an ordinary baronet high esteem than he would ever give to a mean king than I do of the hypocrite who pretends to honor the miserable king out of respect to his office but deliberately forgets the worthy baronet's name.—*Catholic Citizen*.

MISSIONARIES TO THE METHODISTS.

We do not, of course, believe that Methodism leads to murder, or to any other crime, for that matter. But the majority do not reason logically. The argument *post hoc ergo, propter hoc*, is a very great favorite with them, and whispers are beginning to be heard that if a newer and sounder kind of Protestantism prevailed in the West Virginia and Kentucky mountains, these people would stop murdering one another. They reason, unconsciously, somewhat after this fashion: There were no murders in these regions before Methodism was the prevailing creed in them.

But Methodism is the prevailing creed there now. Therefore, Methodism leads to murder.

It would be easy to point out that this syllogism is defective, but still it is of a kind to content the average mind.

Therefore, we would call on our good Methodist friends to bestir themselves, and restrain, for a time, their laudible intention of proselytizing the Roman world. Their work is nearer at hand. There are men of their own blood and race to be rescued. It was said of a

Catholic Bishop once, who had converted a tribe of very low-grade Indians: "Well, I think I have made them Catholics of a sort, but as to making them men—ah!" These people are already Methodists. Try and make them men! Your missionary funds could not be better employed. It takes at least \$10,000 to make an indifferent Mexican Methodist out of an indifferent Mexican Catholic. About \$25,000 will convert an Italian. As to the Spaniard, we have no statistics, but the tariff is probably much higher. What an amount of good might be done amongst the blood-thirsty population of Tennessee and Kentucky by the judicious expenditure of such sums! We trust, now that we have brought the subject to the distinguished and representative Methodist divines at present congregated in our city, immediate steps will be taken to send missionaries to these States.—*Freeman's Journal*.

ENGLISH EXOTICS.—The real beauties of the English language are to be met with only on the Continent. Here are a few specimens from an Italian *Guide to the English Language*, which will make clear our meaning:—"Tell me whom thou frequent, I will tell you which you are." "He is beggar as a Church rat." "Take the occasion for the hairs." "It want to beat the iron during it is hot." "To good appetite it not want any sauce." "A Protestant minister, very choleric, was explained to the children the Pentateuch; but, arriving at the article Balaam, a young boy commenced to laugh. The minister, with indignation, chide, threaten, and endeavour once to prove that an ass can speak especially when he saws before him an angel armed with a sword. The little boy continue to laugh more strong. The minister had fled into passion, and give a kick the child, which told him weeping, 'Oh! I admit that the ass of Balaam did spoken, but he did not kicks.'"

The ridiculous extent to which politics affect social relations in high circles in England is instanced in a very marked manner by the revocation of an invitation to dinner by the Duke of Westminster to Mr. Robert Spencer, because the latter was discovered to have dined with Mr. Parnell. The Duke sent word that he could not receive at Grosvenor House any one [who had been guilty of putting his legs under the same mahogany with the Irish leader. The Duke of Westminster distinguished himself in somewhat the same manner a year or more ago, by ostentatiously selling the portrait of Mr. Gladstone on account of the ex-Premier's attitude on Home Rule. And yet it was Mr. Gladstone who made him a Duke.

Mr. Parnell has returned to London for the re-opening of Parliament. His health has improved.

A dispatch from Dublin dated May 31st says:—The Irish Catholic Archbishops and Bishops have issued an address declaring that the Pope's decree relative to Irish affairs affects morals only and does not interfere with politics. They warn the people and the League leaders against speaking with irreverence of the Pope, who has assured them that he does not intend to injure the Irish National movement; but desires to move the obstacles in the way. *United Ireland* praises the declaration.

May 31, being the holiday of Corpus Christi, was observed here as a statutory holiday. The banks and courts were closed, business generally was suspended, and so was all work by the ship labourers on board vessels taking in cargo in the port.

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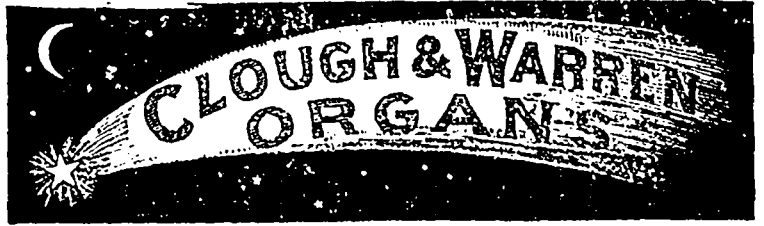
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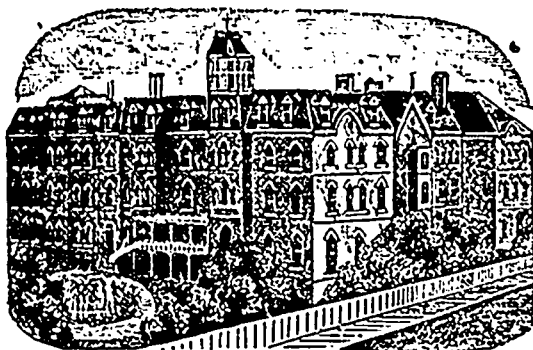
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