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The Catholic Weekly Review.

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

Reddite qua sunt Casaris, Casari; et qua sunt Dei, Deo.—Matt 22: 21.

Vol. III

Toronto, Saturday, Nov. 23, 1889.

No. 41

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Notes.

We devote a good part of our space again this week to the chronicling of the deliberations of the the Catholic Congress, which, taken with the opening of the Catholic University in Washington, opens a new chapter in the history of the Church in America. To make room for the accounts of the proceedings in Baltimore we have been compelled to omit this week, as last, much ordinary matter.

The Bazaar in aid of the new church of St. Paul's, has been in progress during the past week, and despite the bad weather, has attracted large numbers of visitors. It is confidently hoped that the Catholic people of the city, always generous in assisting every deserving undertaking, will, during the remaining days of the Bazaar, second as far as in their power lie the efforts of Father Morris, and the clergy of St. Paul's, to complete the noble edifice which is to take the place of the old mother church of St. Paul's in this city.

The arrangements for the reception of His Grace Archbishop Walsh, who will arrive in Toronto at 7 o'clock on the evening of Wednesday next, are as announced in our last number. His Grace will be met at the Union Station and escorted to St. Michael's Cathedral, where, after the ceremony of installation is concluded, the addresses of clergy and laity will be presented to, and acknowledged by, the Archbishop. As has already been announced in *The Review*, it is intended that the reception of His Grace shall be of as simple and dignified a character as possible; there will be no flourishing of trumpets, and no attempt made to provide anything in the way of the spectacular. His Grace will receive instead, a simple, but immense, and heartfelt welcome.

We shall be able to refer more at length next week to the interesting article in the current number of the *Nineteenth Century* on "Roman Catholicism in America." The writer, Mr. J. S. C. Bodley is especially happy in the pictures which he presents of the Canadian Church. Cardinal Taschereau is portrayed as a courtly prelate discoursing in the stately French of the last century, which seems in Quebec, to be alive again. "At one moment his talk is of the decadence of the times, the perniciousness of modern literature, but it sounds as if a prelate of old France were deprecating the growing license of the more recent works of the author of "Henriade," or lamenting that Crebillon's dramas were supplanting the masterpieces of Racine." Yet despite his old

fashioned manners, so much is his character admired and so popular has it made him that "it has been seriously suggested in Protestant quarters that for the protection of the minority it would be advantageous if representative institutions in Quebec were abolished and the government of the Province invested in Cardinal Taschereau."

A "Third Party" orator in Montreal said that it was composed of "the better elements of the old parties." A typographical blunder made him say "the bitter elements of the old parties." It was one of those happy blunders, says the *Halifax Chronicle*, which carried a large amount of truth with it. "Having been privileged," it says, "to hear some of the Third Party platform performers in this province, we can testify to the exacerbated bitterness, the bold exaggeration of opponents, and the conspicuous absence of charity which characterizes them."

The writer of the interesting series of articles, "At Dodsloys," which appear at intervals in the *Montreal Gazette*, concludes, in a late number, a close and appreciative review of the late Mr. Matthew Arnold's work as a critic and writer with the profoundly impressive sentences which follow:

"It is noticeable that in all his estimates of culture and progress, Matthew Arnold leaves out religion, as religion is understood by those who accept the 'orthodox' view of things spiritual. This leaves alike the author and the reader in a melancholy mood; and this renders necessary a protest against the tendency of Mr. Arnold's writings. They are not safe reading for uncertain minds, or unformed minds, or minds feeble and illogical. His too famous renunciation of the idea of a personal God is startling and lamentable, a catastrophe of the intellect. That God is only a 'stream of tendency by which all things seek to fulfil the law of their being' was all that he could affirm as a creed, and this was all he had to offer in place of the historic faith of Christendom. After so many centuries of Christian belief and self-sacrifice, and high thought, and profound studies and stern teaching, this was but a melancholy intellectual result for one of culture's most favoured sons. And this it is which makes one necessarily contemplate the life and teaching—a life most pure and high whatever may be said of the teaching—of such a man, not with satisfaction in the end, but with sadness."

The reviewer—a Catholic gentleman—takes some pleasure, if we may judge, in at least thinking of Matthew Arnold in the light of two sentences of Cardinal Newman, which he places at the top of his article, and which, we take it, he desires to apply to the great critic and writer. They are taken from the famous passage in which the Cardinal defines a man of culture and a gentleman: "If he be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or a fanatic in his infidelity. He respects piety and devotion: he even supports institutions as venerable, beautiful or useful, to which he does not assent; he honours the ministers of religion and it contents him to decline its mysteries without assailing or denouncing them."

THE CATHOLIC PERIODICAL PRESS.

A Paper read before the Catholic Congress, Baltimore, Md., Tuesday Nov. 12, 1889, by George D. Wolff, LL.D.

Your Eminences, Most Reverend and Right Reverend Archbishops and Bishops, Very Reverend and Reverend Fathers, Mr. President and Gentlemen.

Your Committee have honoured me with the request to prepare a paper on "The Catholic Periodical Press," to be read before this assembly. I attempt the task willingly, yet with unaffected diffidence for I realize its delicacy and its difficulty, as well as its importance.

In the thoughts which I propose to present, I shall confine myself almost entirely to Catholic newspapers, or, as they might more properly be styled, Catholic journals. For as, with but very few exceptions, they are published only once a week, their reports of current events are anticipated by daily newspapers, and cannot, therefore, have the freshness and novelty usually attached to the word "news."

In thus confining the scope of my intended remarks, two considerations influence me. In the first place, considering the necessarily restricted limits as regards time and space, of this paper, I do not think I have misinterpreted the intention of your committee. Secondly, the number of Catholic periodicals that are published quarterly or monthly, is comparatively small. Moreover, there is reason to believe that they more closely approximate the ideal of a truly Catholic periodical than do Catholic weekly journals, and are, therefore, less open to criticism.

Of the immense power of the press, and more particularly of the newspaper press, in the United States, it is needless to speak. To dilate upon it would only be to repeat acknowledged truisms. The issues of the newspaper press penetrate into every village and hamlet and family in our vast country. Their statements and expressions of opinion are read with avidity, and affect, for good or for evil, almost every one, powerfully influencing his thoughts, feelings and actions. They are made the subject of constant conversation and comment, are quickly communicated to the few who, in this age and country, are unable to read, or to read with facility, and thus they mould the opinion and character even of the illiterate. In short, the press, and particularly the newspaper press, is to-day the mightiest human instrumentality that man can employ. Its power, immense and far reaching, has been recognized and emphatically referred to by Sovereign Pontiffs of the Church, especially by our late Holy Father, Pius IX., and by his successor, Leo XIII. Speaking of how the power of the press has been perverted to wrong ends and employed by the adversaries of true religion to malign the Church, and especially the Holy See, our Sovereign Pontiff, Leo XIII., said to a deputation of Catholic journalists, whom he received on February 23rd, 1879:

"A person would not deviate far from the truth were he to ascribe this deluge of evils and the miserable condition of the times to the wickedness of the press."

But as every instrumentality that men can invent or discover is powerful for evil only when it is misdirected, misused, and perverted, so, too, it is equally or more powerful for good when it is rightly directed or rightly employed. This truth our Holy Father declares in the same address from which the foregoing quotation is made. He says:

"Wherefore, since custom has made newspapers a necessity, Catholic writers for them should labour principally to apply to the salvation of society and the defence of the Church, that which is used by the enemy for the destruction both of the one and the other."

It would be impossible to describe in fewer words and with greater clearness the true mission of the Catholic press, or to show the noble and exalted ends it should strive to subserve — "The salvation of society and the defence of the Church." Of the activities and immense power of the agencies that are working for the destruction of society, and, were it possible, of the Church also, no observing and thoughtful mind can doubt. The general trend of opinion, outside of the Catholic Church in Europe, and it is rapidly becoming so in this country, is in this direction. Hostility to authority both in Church and State. "The majesty of the law" has almost become an obsolete phrase. In the name of liberty false notions are

disseminated, which, carried out to their logical conclusions, are destructive alike of civil order and of religion.

In Europe infidels and atheists, miscalled Liberals, differing among themselves as regards their respective notions and theories, yet united by force of a common hatred of religion and of all true legitimate authority, whether in the Church or the State, under the pretence of concern for human rights and liberty, are seizing and holding the reins of political power, and tyrannize over people of which numerically they form but a small part. In the names of liberty and of popular government they are striving to subvert the fundamental principles of social and civil order, and to establish a socialistic bureaucratic despotism under which the individual would be reduced to an insignificant atom, a mere automaton destitute of all real volition in the aesthetic commune, in which personal rights and true freedom, religious, civil, educational and industrial, would be impossible. In the name of free education it is sought to impose on the public a system of education from which freedom of religious education shall be excluded. In the name of religious freedom it is sought to rob religion of its divine elements and sanctions, to either exclude it entirely from public recognition or else make it a subject that has its foundations in the State or in human opinion [as regulated by the State, and thus to deprive the Church and its membership of all real, true freedom, by making the Church subordinate to the State, in fact, a mere department or bureau of the State.

These ideas, alike false and destructive of religious faith, of the true principles of morality, civil liberty and social order, are rapidly finding expression on this side of the Atlantic as well as in Europe. They pervade much of our popular literature. Some of our most popular magazines and most widely circulated newspapers are constantly putting them forth under every possible form. It is this pernicious literature that forms the daily pabulum of a large part of the people of the United States. It enters into and affects their intellectual and moral development as certainly and vitally as the food they eat enters into their bodies and affects their physical health and strength.

It is of the utmost importance, therefore, to the interests of religion and the welfare of our country that our Catholic literature present, as our Holy Father Leo XIII. has declared it can and should present, the antidote of the pestilential literature to which we have just referred. And in no other form can that antidote be so effectively presented as in that of vigorous, ably conducted newspapers pervaded by a truly Catholic spirit. Whether it be regarded as something to be rejoiced at or to be deprecated, it is nevertheless a fact that the rapidity of movement that characterizes our age in other respects also characterizes it as regards its intellectual and moral ideas and action. Hence, to properly influence the public mind upon subjects in which it is interested, newspapers from a convenience, have become a necessity. Very many of our non-Catholic newspapers which honestly intend to be fair and impartial in their discussions of subjects bearing upon the Catholic religion, nevertheless are unconsciously pervaded by an anti-Catholic animus. To counteract their influence in this respect it is all-important that there should be a vigorously, intelligently and ably conducted Catholic newspaper press.

There is one other reason that we will mention. It is a reason which comes directly home to everyone who wishes to be a faithful, devout, and consistent Catholic and to train his children in like manner. We refer to the obligations of Catholics who value their own souls and the souls of the children God has given them and whose souls He will require at their hands, to guard themselves and to guard their children against the subtle and pernicious influence of reading that will injuriously affect their spiritual welfare.

There are, in fact, few non-Catholic, secular newspapers, which can be read indiscriminately by Catholics without their injuring themselves spiritually and involving themselves in the sin of disobeying the precept to abstain from whatever brings us into companionship with impurity (whether in thought or word or deed), or that tends to weaken faith, devotion, the spirit of filial obedience, or reverence for holy things. Very many Catholics think, or act as if they think, that they are at liberty to read newspapers which notoriously

exert an influence such as we have spoken of, and they permit their children to read them. Catholics have no more right to read such papers, or to permit their children to read them, than they have to associate with, or to permit their children to associate with, irreverent or bad persons, or with those who sneer and scoff at the true faith.

The easiest and most effective safeguard against this is furnished by good Catholic literature, and by that literature in the form of magazines and newspapers. For, as the best way to prevent the ingress of foul air into a house is to provide a constant influx of pure air, so the easiest and best way to keep bad newspapers out of a family, is to furnish it with pure, sound Catholic newspapers.

But here it is necessary to distinguish; and in the distinctions we make we are simply following instructions of our Holy Father, Leo XIII., and of the Third Plenary Council of Baltimore. There are newspapers which in spirit and in contents are truly Catholic, and there are others which are professedly Catholic, but in actual fact are most un-Catholic, and most of them decidedly anti-Catholic. Referring to this the Fathers of the Third Plenary Council of Baltimore, whose Acts and Decrees have been approved by the Holy See, have made the following emphatic declaration:

"Whilst we commend Catholic newspapers, we admonish the faithful that not all newspapers which parade the name Catholic are truly Catholic. Their writers boast that they are Catholic, but by their example and writings they disgrace that holy name and expose it to scorn."

Thus we are confronted with the question: "What is a truly Catholic newspaper?" The answer to this question is plainly given in the decree from which we have just quoted:

"Let that only be held to be a Catholic newspaper which sets forth and defends the doctrines of the Church, narrates the progress of the Church at home and abroad, and is ready to submit in all things to the authority of the Church."

Here three characteristic marks or tests of a newspaper that are truly Catholic are plainly stated.

The first is that it "sets forth and defends the doctrines of the Church."

It may be well, in view of erroneous notions, prevailing in some quarters, to dwell briefly on this.

It is the Doctrine of the Church, not the notions which writers for Catholic newspapers may "evolve out of their own inner consciousness," or pick up and adopt from any and every source, that they are to set forth and defend. Catholic newspapers are not authoritative teacher and expounders of what their editor, or other writers for them, in the exercise of their own individual judgment, may suppose or imagine is, or ought to be, true Christian doctrine. That doctrine it is for them to receive and accept, without hesitation or question, and in a truly docile spirit, as it comes to them through the divinely constituted authorities of the Church, which is its divinely appointed perpetual custodian and infallible teacher. It is the honourable work and duty of editors of and writers for Catholic newspapers to declare that doctrine as thus taught to them, and to defend it against those who assail and misrepresent it.

It is impossible to emphasize this distinction too strongly in this age of almost universal license and so-called "free-thought." Owing to this distinction not being constantly kept in mind, not a few writers for Catholic newspapers have egregiously erred and done great harm whilst sincerely, perhaps, intending to do good. We repeat it, and with emphasis, Catholic newspapers, or their editors or writers, have no mission, no authority to decide—and it is simply the height of arrogance for them to presume to attempt to decide—upon what is Catholic doctrine. Their work is to declare that doctrine as they have received it from the Church, and to defend it against those who assail it, misrepresent it, and who would pervert and corrupt it if they could.

Nor is this minimizing or in the least degree degrading the office of the Catholic newspaper. To take an example from purely human pursuits, a lawyer, however learned and eminent he may be, does not consider himself degraded when he submits to the decisions of the court. To go up still higher and take an example from the holy Apostles, St. Paul expressly says that he taught not his own doctrine but that

which had been taught to him. He emphatically declares that if he or an angel from heaven taught any other doctrine, "Let him be anathema."

The second characteristic of a truly Catholic newspaper is a very plain one. It is that it keep its readers acquainted with the progress of the Church in its own vicinity and in other regions. On the importance of this surely it is not necessary to dilate. We all naturally desire to read of those things which most deeply concern us. A dutiful child is interested in all that concerns its mother. A true patriot reads with intense interest all that pertains to his country's condition, its struggles against adverse circumstances, its success in overcoming them, its prosperity and progress. If his country is engaged in war he notes with profound concern all the movements of its armies and those of its adversaries, its victories and defeats, its successes and reverses. He rejoices over the one and mourns over the other.

In like manner the true children of the Church are deeply concerned in all that pertains to the condition and progress of the Church not only at home but throughout the world. To inform its readers respecting these things is one of the most important parts of the work of a Catholic newspaper.

Obedience to ecclesiastical authority is the third characteristic laid down by the Council of Baltimore. On this it is unnecessary here to dwell. The obligation is imperative and its meaning unmistakable. We shall, however, have something further to say on this subject in a subsequent part of our paper.

Elsewhere, but in the same decree from which we have been quoting, the Council of Baltimore lays down another requisite of a truly Catholic newspaper. It says:

"It is especially necessary that whatever they (Catholics) themselves write, and whatever they insert in their papers, taken from others, shall accord with the laws of Christian charity and moderation. And even when they are defending our most holy religion against the accusations and calumnies of slanderers they should aim to confound them by the weight of their arguments, and not rail at them with bitter words, reproaches and maledictions."

The Council also declares: That when a controversy arises between Catholics honestly differing in opinion the same rule shall be observed. "For among men of good-will," it says, "Christian charity can well exist along with difference of opinion."

These injunctions are supported by an extract from the letter of the Sovereign Pontiff, Leo XIII., of August 3rd, 1881. It is as follows:

"In carrying on controversies care must be taken not to exceed the bounds of moderation which the rules of justice and charity prescribe; nor should persons who are devoted to the doctrines of the Church, and especially not those who in the Church are eminent in dignity and authority, be rashly accused, or otherwise brought under suspicion."

It is well for those of us who are editors or managers of Catholic newspapers to frequently and seriously ponder these declarations and injunctions. They are solemn and express declarations of the Third Plenary Council of Baltimore following out and applying the instructions of the Sovereign Pontiff of the Church. They serve as guide posts to keep us in the right road, they are salutary instructions and warnings to keep us from injuring, in our mistaken earnestness and zeal, the holy cause we are striving to promote, they are tests by which all may measure and determine how closely each of the journals we are connected with approaches to, and how far it falls short of realizing, the ideal of a true Catholic journal; they serve as tests, too, by which true Catholic newspapers can be known and distinguished from pretended Catholic but in reality un-Catholic and anti-Catholic newspapers, and the real spirit and character of the latter be discovered, despite their false pretensions.

After dwelling at length upon points of editorial policy and management the paper conclude as follows;

But that Catholic newspapers may even approach the realization of what we have been urging, it is necessary that a support far greater than that which any of them now receive be accorded them. Until this is done, and it is not done

now, much that we have written will be entirely impracticable, purely visionary. Editors of Catholic newspapers and their assistants are notoriously overworked and underpaid. There are, among the editors and writers for Catholic newspapers men of eminent ability, sincerely desirous to do their full duty in their respective positions, men who in other pursuits or who on non-Catholic journals might win their way to fortune and to fame, yet who receive a meagre compensation. They are *overworked*, for no one or two or three men can properly and thoroughly do the work that is comprehended in an *ideal* Catholic newspaper as we have sketched it. Yet the ideal is not, emphatically *not*, a visionary or impractical one.

Were it necessary to give sharper point to what we have written, we might easily do it. We could name at least ten or twelve Protestant journals, which, as respects numerical strength of editorial staff, number of regular contributors and correspondents, scholarly work, careful thought, and painstaking, discriminating labor, employed on them, contrast most forcibly and favorably with even the very best of our Catholic newspapers. In the respects mentioned they are incomparably superior to almost every, if not to every, Catholic newspaper in our country. It is unpleasant to say this; it is unpleasant to you to hear it; but, unhappily, it is true.

Whose fault is all this? Is it that of the owners or business managers of Catholic newspapers? To the latter question we answer, no. There are exceptions, but, as a rule, we believe that the current supposition is entirely false. The fault lies at the door of the *Catholic public*. And we believe that our intelligent educated Catholics are *most to blame* as regards this. They expend for themselves and their families ten, twenty, fifty dollars on non-Catholic publications for every two or five dollars that they expend on Catholic periodicals or newspapers. Converse with one of these intelligent, educated Catholics. He tells you he is deeply interested in some special subject which directly concerns the interest of the Church or some movement in favor of or against the Church. Hand to him a Catholic newspaper, or monthly, or quarterly, which contains an interesting article from a Catholic writer of distinguished ability on that very subject—say from Cardinal Manning or Cardinal Newman. He thanks you warmly; he will read it with great pleasure, not now; he has not time; but soon. The article could be read in five minutes. It is placed on his table; perhaps it speedily finds its way, unread, into his waste basket, or it is labelled carefully, placed where it may be easily found; and then it is forgotten. Meanwhile he and his family consume hours every day in reading non-Catholic newspapers and periodicals, some of which contain things which every Catholic should conscientiously abstain from reading. This is no fancy sketch. Every observing Catholic writer knows that it is true.

As regards Catholic young men and young women, and Catholics of the less educated class, it is notorious that they spend dollars for sensational, trashy "story papers" and novels, where they spend five cents for a Catholic newspaper.

There is still another class; Catholics who attend to their religious duties, and take a daily or weekly non-Catholic paper for the sake of reading the "news," but who take no Catholic newspaper, no Catholic journal or periodical of any description; who are content to be as ignorant as "a heathen" of all that is going on in the Catholic Church, outside of their own parish, who hear and know nothing whatever of what is going on even in their own Diocese, who know nothing whatever about what the Church is doing throughout our country, or in Europe, Asia or Africa; nothing whatever about the movements of its enemies, nothing about what it is doing in defence of the truth and for the welfare of society, nothing whatever about its great charitable and missionary operations. The Holy Father might be tortured or murdered or driven from Rome, and they would remain ignorant of it until told of it by some better informed fellow-Catholic, or by some sneering, scoffing non-Catholic acquaintance.

The Catholic newspaper press *cannot* be what it ought to be, and what it might be, until it is much more generally and generously sustained. This we state emphatically as a self-evident fact.

To obtain these, the owner, managers and editors of Catholic newspapers must, as a necessary prerequisite and despite their limited resources, strenuously strive to make their respective

journals more worthy of support, than very many of them now are.

Where are we to look for a remedy? We reply, unhesitatingly, *to the Catholic Clergy*. Without their *active, practical* assistance, owners managers and editors of Catholic newspapers will labor in vain to secure for their publications the support they ought to have, and which, for the proper promotion of Catholic interests it is necessary for them to have. We have the good will of the Catholic Clergy so far as general approval and desire for our success go, but these are not enough. We need, we require their earnest, active efforts to increase the circulation of Catholic newspapers in every one of their respective parishes.

Our Holy Father has blessed Catholic writers and their work, and especially Catholic journalists, The Fathers of the Third Plenary Council of Baltimore have repeated that blessing. They declare that those of them who give themselves faithfully to the work are worthy of all praise, and that their memory will be held in benediction. They desire that their numbers and their strength shall daily increase. They desire that the circulation of Catholic journals shall be greatly enlarged. But these same Fathers also declare in their Pastoral Address:

"But all this will be only words in the air, unless it can be brought home to each parent and made practical in each household. If the head of each Catholic family will recognize it as his privilege and his duty to contribute towards supporting the Catholic press by subscribing for one or more Catholic periodicals and keeping himself well acquainted with the information they impart, then the Catholic press will be sure to attain its rightful development and to accomplish its destined mission."

Who can reach the heads of Catholic families—reach them effectively. The Catholic press using its best efforts, employing the most successful canvassers, *cannot*. We mean cannot without the active assistance of our Prelates and Clergy. Even with their assistance it will be a difficult work. We have the testimony of worthy, zealous Priests who have energetically labored to increase the circulation of Catholic newspapers in their respective parishes, that their efforts were attended with but little success. Yet, difficult as the work is, it must be undertaken, continued, and persevered in, until success crowns it, if it be thus carried on. For until this work is accomplished the Catholic press of our country, to a great extent, will fail to fulfil its high mission, but when it shall have been accomplished, then will our Catholic periodical press become, as our Holy Father, Leo XIII., urges it should strive to become—a most efficient and potent instrumentality for advancing the highest interests of society and defending the Church.

THE WORK OF THE CONGRESS.

The following Resolutions are the outcome of the deliberations of the Catholic Congress. The Report of the Committee on Resolutions, was read by Judge Morgan J. O'Brien, of New York, and is as follows:—

The meeting [of the first Congress of Catholic laymen in the United States, to celebrate the hundredth anniversary of the establishment of the American hierarchy, is an event of the greatest importance to our church and country. It would seem eminently proper that we, the laymen of the church, should meet and renew our allegiance to the doctrines we profess; that we should show to our fellow-countrymen the true relations that exist between the church that we obey and love and the government; that we should proclaim that unity of sentiment upon all subjects presented to us, which has ever been the source of Catholic strength, and that in a spirit of perfect charity towards every denomination, we should freely exchange our views in relation to all matters which affect us as members of the Catholic church.

In the first place, then, we rejoice at the marvellous development of our country, and regard with just pride the part taken by Catholics in such development. In the words of the pastoral issued by the archbishops and bishops of the United States, assembled in the Third Plenary Council of Baltimore: "We claim to be acquainted both with the laws, institutions,

and spirit of the Catholic church, and with the laws, institutions and spirit of our country, and we emphatically declare that there is no antagonism between them."

We repudiate with equal earnestness the assertion that we need to lay aside any of our devotedness to our church to be true Americans; the insinuation that we need to abate any of our love for our country's principles and institutions to be faithful Catholics.

We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom; to both the Almighty and to His instruments in the work we look with grateful reverence, and to maintain the inheritance of freedom which they have left us, should it ever, which, God forbid—be imperiled, our Catholic citizens will be bound to stand forward as one man ready to pledge anew their lives, their fortunes, and their sacred honour.

We cannot, however, shut our eyes to the many dangers that threaten the destruction of that social fabric upon which depend our peace, our liberty, and our free institutions. Although our wealth has increased and prosperity abounds, our cities have multiplied and our States increased, we find, under the shadow of this system, incipient pauperism, discontented men, women, and children without the benefits of education, without the advantages of religion; deprived of any share in that abundance or participation in those blessings which, through our free institution, God Almighty designed for the people of our land.

As to the heed to be paid to the rights of the individual, we favour those means, measures and systems by which these are to be secured.

We recognize next in importance to religion itself education as one of the chief factors in forming the character of the individual, the virtue of the citizen and promoting the advance of a true civilization. Therefore, we are committed to a sound, popular education which demands not only physical and intellectual, but also the moral and religious training, of our youth.

As in the State schools, provision is made for teaching religion, we must continue to support our schools, multiply and perfect colleges and universities already established and other, so that the benefits of a Christian education may be brought within the reach of every Catholic child in the United States.

We also recognize among the three great educational agencies, besides the church and school, the Christian home. "The root of the commonwealth is in the homes of the people." Whatever imperils its permanency, security, and peace is a blow aimed not only at individual rights, but is an attempt to subvert civil society and Christian civilization.

Therefore, we denounce the existence and development of Mormonism and the tendency to multiply causes of divorce *a vinculo* as plague spots on our civilization, a discredit to our government, a degradation of the female sex and a standing menace to the sanctity of the marriage bond.

We likewise hold that it is not sufficient for individual Catholics to shun bad or dangerous societies, but they ought to take part in good and useful ones. The importances of Catholic societies, the necessity of union, and concert of action to accomplish aught, are manifest.

These societies should be organized on a religious, and not on a race or national basis. We must always remember that the Catholic Church knows no North or South, no East or West—no race, no color. National societies, as such, have no place in the church in this country; but, like this congress itself, they should be Catholic and American.

We commend the plan and form of the St. Vincent de Paul Society as a typical Catholic society. It is impossible to enumerate all the societies whose labors have done so much in the past to succor the poor and alleviate human misery; and it must, therefore, be left to individual action to select the field in which each shall aid in religious and charitable work.

As our young men, however, are the hope of the future, we especially commend them to the support and encouragement of Catholics.

As these are commended in a special manner by the Plenary Council, we recommend the establishment of these societies

throughout the land, and urge upon the laity the importance of supporting them by every means within their power.

We recommend the extension of societies designed to assist the widows and children of deceased members; societies for the relief of the poor and distressed, not forgetting measures tending to improve the condition of inmates of our penal institutions.

Another danger which menaces our republic is the constant conflict between capital and labor.

We, therefore, at all times must view with feelings of regret and alarm any antagonism existing between them, because thereby society itself is imperiled.

With the church, we condemn nihilism, socialism and communism, and we equally condemn the heartless greed of capital. The remedy must be sought in the mediation of the Church, through her action on the individual conscience, and thereby on society, teaching each its respective duties, as well as rights, and in such civil enactments as have been rendered necessary by these altered conditions. As stated by His Eminence Cardinal Gibbons: "Labor has its sacred rights, as well as its dignity. Paramount among the rights of the laboring classes is their privilege to organize or to form themselves into societies for their mutual protection and benefit. In honoring and upholding labor, the nation is strengthening its own hands, as well as paying a tribute to worth; for a contented and happy working class is the best safeguard of the republic."

We disapprove of the employment of very young minors, whether male or female, in factories, as tending to dwarf and retard the true development of the wage-earners of the future.

We pledge ourselves to co-operate with the clergy in discussing and in solving those great economic and social questions which affect the interests and well-being of the Church, the country, and society at large.

We respectfully protest against any change in the policy of the government in the matter of the education of the Indians by which they will be deprived of Christian teaching.

That the amelioration and promotion of the physical and moral culture of the negro race is a subject of the utmost concern, and we pledge ourselves to assist our clergy in all ways tending to effect any improvement in their condition.

We are in favor of Catholics taking greater part than they have hitherto taken in general philanthropic and reformatory movements. The obligation to help the needy, and to instruct the ignorant, is not limited to the needy and ignorant of our own communion; but we are concerned, both as Catholics and as Americans, in the reformation of all the criminals and the support of all the poor in the country. By mingling more in such works of natural virtue, as our non-Catholic citizens are engaged in, and taking our proper share in the management of prisons and hospitals, we might exert a Catholic influence outside of our own body, make ourselves better known, and infuse into those good works something of supernatural charity, at the same time that we are solacing the unfortunate and reforming the erring; and we should be able to insist on Catholic inmates being freely ministered to by their own clergy. We must assert and secure the right of conscience of Catholics in all institutions under public control.

There are many Christian issues in which Catholics could come together with non-Catholics and shape evil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath, we can bring the masses over to the moderation of the Christian Sunday.

To effect this we must set our faces sternly against the sale of intoxicating beverages on Sunday. The corrupting influence of saloons in politics, the crime and pauperism resulting from excessive drinking, require legislative restriction, which we can aid in procuring by joining our influence with that of the other enemies of intemperance.

Let us resolve that drunkenness shall be made odious, and give practical encouragement and support to Catholic temperance societies.

We favour the passage and enforcement of laws rigidly closing saloons on Sunday, and forbidding the sale of liquors to minors and intoxicated persons.

Efforts should be made to promote Catholic reading. It is our duty to support liberally good Catholic journals and books and acquaint ourselves with Catholic doctrine and opinion on the important questions constantly coming to the front demanding right answers and just, practical solutions. There are comparatively few Catholics who cannot afford the cost of a Catholic journal, or do not spend more for a story paper or novel than the price of one.

We not only recommend Catholics to subscribe more generally for Catholic periodicals, quarterly, monthly, or weekly, but look with eagerness for the establishment of daily Catholic newspapers in our large cities and a Catholic Associated Press Agency. If our Catholic literature is not equal to the standard by which we measure it, this is due, at least in part, to the slight encouragement now given to Catholic writers of the better type. If the best Catholic books are extensively purchased and read more would be written which we should be proud of. We recommend, therefore, the work of Catholic circulating libraries and reading circles, and also efforts to have the best Catholic books and periodicals introduced into public libraries. But we do not call all books Catholic that are written by Catholics, nor a journal which is Catholic on one page and infidel or immoral on another.

As fast as practicable, we hope for the introduction of proper church music in all our churches where other music is now heard. The music should help devotion at the divine service, and not be such as tends to divert the mind from heavenly thoughts. Efforts should be made to have the congregation join in the singing—a Catholic custom formerly, but practiced in only a few churches nowadays.

We cannot conclude without recording our solemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the church and the welfare of mankind.

We demand in the name of humanity and justice, that this freedom be scrupulously respected by all secular governments.

We protest against the assumption by any such government of a right to affect the interests or control the action of our Holy Father by any form of legislation or other public act to which his full approbation has not been previously given, and we pledge to Leo XIII, the worthy Pontiff to whose hands Almighty God has committed the helm of Peter's bark amid the tempests of this stormy age, the loyal sympathy and unstinted aid of all his spiritual children in vindicating that perfect liberty which he justly claims as his sacred and inalienable right.

THE SPEECH OF THE HON. MR. MERCIER AT THE CATHOLIC CONGRESS.

The speech of the Quebec Premier, Mr. Mercier, at the Baltimore Congress, some misleading reports of which were telegraphed to the press of this country, has been widely commented upon. We think it well to present a correct report of his speech on the occasion, as we find it in the Baltimore papers.

"I consider myself particularly honored in being called upon to speak on an occasion which has brought together so many illustrious men. We have assembled in this historic city to do honor to a great prelate—men distinguished in every walk of life, whose names are honored throughout the civilized world, great churchmen and great statesmen, whose wisdom in governing a mighty people is unequalled. That I should be so honored as to be invited to say a few words in such a concourse, I regard as an honor paid not to myself, but to the neighboring country from which I came, and especially to the Province of Quebec, which I represent. It will not, therefore, seem strange to you that I should regard the career of Archbishop Carroll in his relations to the Church. Archbishop Carroll was indeed a great churchman and a great statesman. The church which he erected on the free soil of America is one of the greatest in the world, counting its members by millions. Freedom and authority, love and order, were the lessons that your forefathers taught you, and sealed with their blood. Had Washington, Franklin, Carroll and their illustrious brethren failed in this work, which God had laid

out for them, it would have been a dire calamity to America, even to humanity itself.

"In no cause was Archbishop Carroll more zealous than in the cause of education. True, knowledge in itself will not elevate mankind above the frailties and passions of humanity, but knowledge will tend to make him more refined, more intelligent, more capable of knowing his duties and rights, as well as the duties and rights of others. If to knowledge be joined virtue and religion, we will have quite a perfect man—a man in whom all the faculties, moral and intellectual, have been cultivated. In him will we find the good citizen, the brave soldier, the honest statesman. Under no form of government are virtue and intelligence more necessary than under the republican.

"No grander service could be rendered to your country than that which the Roman Catholic Church is rendering to the United States on this auspicious occasion, in laying broad and deep the foundations of a grand Catholic University; no greater monument could be erected to the memory of Archbishop Carroll; no more splendid celebration of his centenary could be imagined. In a city hallowed by the name of Washington, the Roman Catholic Church, in this year of grace, makes to your country the magnificent gift of the great University, where science and art, where religion and morality will ever find a home, and where your people will learn the grand lesson that loyalty to God means loyalty to the State.

"We, on our part, in our Province of Quebec, are determined to be guided in public matters by justice. We believe in justice, pure and undefiled; justice on all occasions and under all conditions; justice, with all its responsibilities and all its consequences; justice not simply for the present and the future, but justice for the past, and where its precepts have been overlooked or forgotten; we believe in going back and repairing injuries done and discharging debts unpaid. We understand justice as St. Thomas understood it: 'A moral virtue disposing the will always to render to others their rights according to equity.' Thus, when the Protestant minority of Lower Canada naturally demanded the right of educating their children in their own schools, according to their methods and religious ideas, and with their own taxes, the French Canadians and Roman Catholic people—my own countrymen, I am proud to say—hesitated not one moment, but fully and freely granted unto the Protestant minority their separate schools and their absolute right of governing them as in their opinion it might seem best to them, for the moral and religious welfare of the Protestant population of the country.

"In the same spirit, with no intention of undue favoritism, but for justice's sake, and justice alone, we gave back to the Roman Catholic Church, through the order of the Jesuits, the property of which they had been despoiled by the same George III, who would have despoiled your fathers of their liberties and rights. We in Canada have done much for education; we are proud of our colleges and our universities. When in years gone by you had not the facilities which you now possess, how many of your young men sought in Canada the blessings of a Christian education? How many priests and laymen have been sent forth among you by the Seminaire St. Sulpice? How many have left the halls of St. Mary's College, at Montreal, to spread among your people the blessed knowledge which they had acquired in my Canadian home? We can boast that many years ago, as far back as 1852, our bishops and our statesmen had built in the grand old city of Quebec the Laval University, which has done and is doing in our midst a work by which we all profit, and of which we are all proud."

The speaker concluded amid deafening applause, and on motion of Edward F. Fagan, of New York, the congress passed a resolution tendering its cordial greetings to the neighboring government of Canada, and offering its grateful obligations and congratulations for the warm sentiments of friendship as expressed by Premier Mercier.

Rev. Father O Connor, President of Assumption College, Sandwich, has been appointed administrator of the diocese of London until a new Bishop is appointed.

FATHER DRUMMOND, S. J., ON LIBERTY.

St. Patrick's church was crowded to the doors last night, says the *Ottawa Citizen* of the 3rd inst., on the occasion of Father Drummond's lecture on "Liberty." The lecturer said the subject had a special fitness now as this year was the hundredth anniversary of two great movements in the name of liberty, the French Revolution and the inauguration of the first President of the United States. Though the word liberty is in every one's mouth it is not every one who knows what liberty is, a schoolboy might say it was the power to do as one pleased.

But a little consideration would show that liberty implies limitation; it must be limited by the rights of others; a second and most important characteristic consists in law and order. He considered the subject under four heads: political, religious, social and moral. It was wrong to say that there was no political liberty where the people are not the rulers. He admired the free institutions of the British Empire but would not say that what suits us is the only thing that would suit others. We are prepared for liberty and others may not be. We must not thrust upon them more than they can bear.

In the French Revolution the advice of the prudent was unheeded and the result was the reign of terror when liberty was changed to license. The reign of terror, every one knows, lasted long, but not every one knows how much of it is still felt. There is a great deal of tyranny yet in France and exercised against helpless priests and nuns. There must be something radically wrong in the application of liberty if after a century the results are so miserable. France, though by nature rich and fruitful, is now near to bankruptcy as a result of a century of liberty.

Generally, free government is suited to law-abiding people, but an example to the contrary is seen in Mexico. Before popular government was thrust upon them in 1821, treasure could be transported from one country to another without the slightest danger, but since then soldiers had to accompany these convoys and even then they were not safe from attack. A man is not a political heretic if he asserts that popular government is not absolutely necessary. A ruler firmly established is more likely to listen to representations of grievances than the one there for a short time only.

No one more than the lecturer admired the character of Washington and Americans and their ways, but he must say the result of American institutions in the government of the country is not so satisfactory as might be expected. He instanced political corruption at Washington, trusts, combines, Western usages, etc.

There is no freer country than that over which floats the Union Jack. We ought to be thankful for the liberty we enjoy.

Speaking of religious liberty he asked how could a man call himself a champion of civil and religious liberty if he would not allow another the free practice of his religion. The lecturer came from Quebec where the utmost liberty was granted to the minority and he could not help contrasting it with his experience in Manitoba recently. He was invited to lecture at Plum Creek on the Society of Jesus, but a gang of rowdies broke up the meeting and prevented the lecture. This was an instance of religious liberty misapplied.

Social liberty is that liberty established in society which gives every man his due. In order to have it, certain usages must be respected. An example of the most perfect liberty is seen in the manners of a true gentleman. Ruskin has said the more laws any one creature observes the more perfect that man is. A beautiful painting is not dashed off in a few minutes but is the result of years of study and the observance of all the rules of the art. Public opinion is not necessarily a sure guide to liberty. He had no respect for public opinion, except that of honest, respectable, God-fearing men. There must be a guide to show where true liberty is to be found. Natural law will guide a certain distance, but there are many cases only found out by revelation from above. All Christians admit revelation to be found in the Scriptures, but many interpret the Scriptures in different ways.

He believed the only way to insure true liberty was to have an infallible guide. It is only because men do not apply to

religion the same reasoning they apply to business that they do not see the soundness of the view. The infallible guidance of the Church and Pope is the palladium of liberty. He would not stop to consider if divorce might not be right, for his infallible guide has declared divorce to be contrary to the Word of God. Nations that permit divorce are taking a backward step towards savagery. He would not concern himself about the mysteries of the Rosminian philosophy for it had been examined at Rome by an infallible authority and pronounced unsound.

Moral liberty is the power existing in the soul concomitant with the power of choosing one out of several objects. Power to do wrong is not liberty but the doing of wrong is an abuse of liberty. The lecturer closed with an eloquent enumeration of the different kinds of moral liberty, the highest and most perfect being found in God.

THE PERPETUAL OBLATION.

FROM THE RISING OF THE SUN TO THE GOING DOWN THEREOF.

Have our young Catholics ever thought that the holy sacrifice of the mass is being said in some part of the world every hour of their lives? When it is midnight in New York, mass is beginning in the churches of Rome. Three ancient altars, at which saints and martyrs knelt, are lit up with tapers, and thousands of bishops and priests raise their holy hands to heaven.

A little later and the bells of a thousand towers in France begin to sprinkle the air with holy sounds, and in every city, town and hamlet, kneeling crowds adore the chastening hand of God, and pray for sinners who despise His ordinances.

Chivalric and religious Spain catches the echoes, and, when it is 1 o'clock in New York, offers a great sacrifice in countless splendid churches.

And then Catholic Ireland, the Island of Saints, which has, during the many centuries, suffered for the faith, rallies anew around the altars it would never forsake.

At 2 o'clock and after, the priests of the Atlantic—perhaps the Cape Verde—white robed and stoled, and wearing the great cross on their shoulders, bend before the tabernacle.

An hour later, a courageous missionary lifts up the chalice of salvation on the ice-bound coast of Greenland.

At half-past 4 the sacred lamps twinkle through the fogs of Newfoundland; and at 5 Nova Scotia's industrious population begins the day by attending mass.

And now all the Canadian churches and chapels glow radiant, as the faithful people—the habitant of the country, the devoted citizen, the consecrated nun, and the innocent hasten to unite their prayers around the sanctuary where the priest is awaiting them.

At 6 how many souls are flocking to the churches of New York, eager to begin the day of labor with the holiest act of religion! Many young people, too, gather around the altar there at a late hour, like the fresh flowers which open with the morning and offer their dewy fragrance to heaven.

An hour later the bells of Missouri and Louisiana are ringing, and at 8 Mexico, true to the faith, bends before its glittering altars.

At 9 the devoted tribes of Oregon follow their beloved blackdown to their gay chapels, and California awhile loosens its grasp on its gold, to think of the treasure that rust doth not corrupt.

And when the Angelus bell is ringing at noon in New York the unbloody sacrifice is being offered in the islands of the Pacific, and there are generous souls laboring for our dear Lord.

And so the bells are ringing on, on over the waters, and one taper after another lights up as one soul after another catches the light of faith, making glad all the isles of the sea.

At 2 the zealous missionaries of Australia are murmuring with haste, eager for the coming of our Lord, Introibo ad altare Dei. And all the spicy islands of the East catch up the sweet sounds, one after another till, at 4 in the afternoon, China proves that there are many souls worthy of the name of celestial by their rapt devotion at an early rite. Then in the Thibet there is many a modest chapel, where the

Continued on page 650,

The Catholic Weekly Review.

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IN CANADA.

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

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 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 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. CARBERRY,
Bishop of Hamilton.

TORONTO, SATURDAY, NOV. 28, 1889.

A PECKSNIFFIAN PROFESSION.

"This is a Christian journal" says the *Irish Canadian*, in a pitiful attempt to palliate its perfidious endeavour to influence the recent election in Lambton by appeals to race and religion, "and its highest ambition is to see Catholic educational rights maintained and respected." Mr. Pecksniff himself could not have penned anything more hypocritical. With respect to this precious profession we venture to make just two observations in passing. The first is that if the *Irish Canadian* be "a Christian journal," it is perhaps not a bad thing for the Christian name that it is not generally so recognized; the second, that the deep and tender interest which it now takes in the Catholic educational question, must, as will recur to the average reader, be a growth of comparatively modern origin. It is certain that it was never accredited with any such high regard during the life of the late Archbishop Lynch. That venerable prelate died on the 12th of May, 1888. Two months before that the Archbishop issued a circular to the clergy and laity (dated March 1st, 1888) on the subject of the *Separate School troubles*. It was one of the very last he addressed to his people, and in it there appears the following paragraph:

A few years ago we were wrongfully and wickedly accused in the columns of the *Irish Canadian* of having applied the school monies to the building of churches. This odious lie still lives, and some of these articles (which we still preserve) were read in a Legislature in Australia when the bishops and priests were endeavouring to get a Separate School Law passed, such as we have in Canada; and I have been informed by one of the bishops that the reading of those lying articles prevented the Separate School Law passing. See what terrible mischief can be done the Catholic Church by false brethren. The Australian calamity may cause the loss of many souls who will hereafter curse the men who wrought their ruin by depriving them of a Catholic education.

THE CATHOLIC CONGRESS.

On another page will be found the Report of the Committee on Resolutions, the important document which contains the sum of the deliberations of the Catholic Congress. The platform adopted will be seen to have been a comprehensive and strong one; not often, indeed, in the history of the American people, has a pronouncement of greater importance, or of happier promise for the preservation and continued well-being of the Republic—in its enunciation of Christian principles and in its advocacy of their application to the needs and evils of society—ever emanated from any deliberative body. The Resolutions, representative of the intelligence and of the opinion of the ten millions of Catholics in the American Union, are the evidence of the existence within the nation of a great conserving force and moral power, upon the growth and continuance of which, more than upon any other influence, depends whether the Republic is to be kept from decadence and dissolution.

So far as we can judge the Congress does not appear to have left untouched any of the more important social and moral questions which are pressing forward for solution. Some of the questions engaging the attention of American Catholics, for example, that of Catholic education, have been happily solved by us in Canada; and the recommendations of the Congress upon this subject, and upon such subjects also as Mormonism, Sunday saloons, and the evils of Divorce, serve to bring home to us incidentally, how much farther advanced than our American neighbours we in Canada are, after all, in a few respects, and in one or two of the conditions which go to make up a healthful and wholesome civilization.

The Resolutions of the Congress are premised, as was befitting, with a repudiation of the assertion so unfairly urged in Protestant countries against Catholics, namely, that a loyal adherence to their Faith is incompatible with the full discharge of the civil duties of citizenship. "We repudiate," the report reads, "with equal earnestness the assertion that we need to lay aside any of our devotedness to our Church to be true Americans; the insinuation that we need to abate any of our love for our country's principles and institutions to be faithful Catholics." In this connection the Congress adopts the words of the archbishops and bishops of the United States assembled in the Third Plenary Council of Baltimore: "We claim to be acquainted both with the laws, institutions, and spirit of the Catholic Church, and with the laws, institutions, and spirit of our country, and we emphatically declare that there is no antagonism between them." The Congress has felt it to be its duty, however not to shut its eyes to the many dangers that threaten the peace of the land, and the existence of its institutions. "Although our wealth has increased and prosperity abounds, cities have multiplied and our States increased, we find under the shadow of the system incipient pauperism, discontented men, women, and children, without the benefits of our education, without the advantages of religion, deprived of any share in that abundance or participation in those blessings which through our free institutions, God Almighty designed for the people of our land."

Upon the question of education the Congress while endorsing the principle of popular education, holds that popular education demands, along with the physical and intellectual, the moral and religious training, of the youth. And as in the State schools no provision is made for the imparting of religious training, there is no alternative course open to American Catholics but to continue to support parochial schools, and to establish their own universities.

On the question of labour, the Congress adopts the views

of His Eminence Cardinal Gibbons: "Labour has its sacred rights, as well as its dignity. Paramount among the rights of the labouring classes is their privilege to organize or form themselves into societies for their mutual protection and benefit. In honouring and upholding labour the nation is strengthening its own hands, as well as paying a tribute to worth; for a contented and happy working class is the best safeguard of the Republic."

Regarding Mormonism and Divorce, the Congress also speaks strongly. "We denounce the existence and development of Mormonism and the tendency to multiply causes of divorce a *vinculo*, as plague spots in our civilization, a discredit to our Government, a degradation to the female sex, and a standing menace to the sanctity of the marriage bond."

The resolutions further urge that every effort be made to support and promote Catholic journals, and the diffusion of Catholic literature, it advocates the co-operation of Catholics in philanthropic and moral movements; and the prevention of the sale of liquor to minors and drunkards; and concludes with a demand "in the name of humanity and justice," that the absolute freedom of the Holy See be scrupulously respected by all secular governments.

These are the more important points touched upon in the Report of the Congress. There is only one upon which it might have been a little more radical, and that is the question of Temperance. The Congress recommends for correction some of the minor evils of the liquor traffic, but it does not seem to have entered at all upon the larger aspects of the question which have a unique and especial concern for Catholics. One looks in vain for any such outspoken, and sadly needed condemnation of the liquor business, in root and branch, as that contained in the Pastoral of the Bishops of the late Plenary Council of Baltimore. Having said this, we have said the only thing in the way of criticism afforded, as we think, by the Resolutions.

The proceedings and deliverances of the Congress cannot fail to profoundly impress the public mind of America. They must tend to wipe away many false notions and prejudices, and to show Catholics in their true light, as a patriotic, progressive and enlightened element, a power, and a power peculiarly for good, in the life of the Republic. Again, the effect of the Congress must be to infuse a fresh current of life into the church in America. The event is perhaps mainly remarkable as marking the advent, as the *New York Freeman's Journal* has said, of the laity in the action of Catholicity in America. "We do not mean to say" says that journal "that Catholic laymen have not done a great part in the progress of the Church; but it has been a silent part. Their voice has been heard hitherto only in our press, and until very recently in very few channels of this kind. When meetings have been held to forward Catholic measures, laymen have been conspicuous by their silence or their absence. We are aware that the charge of 'priest-ridden,' because of this fact, made against us by Protestants is untrue. The abstinence of laymen in such public action has hitherto arisen from the most natural causes. Catholic laymen have been among the foremost in the business of raising the fabric of America's material prosperity. Considering the disadvantages under which they labored they have done wonders. And now they are getting into a position to do more."

What laymen can do for the advancement of the Church is to be seen, not to go beyond our own day, in the work of Herr Windthorst in Germany, the Count de Mun in France, the Marquis of Ripon in England; and in America, not less

than in the countries of the Old World, there are questions coming up in which the rights of Catholics will need defence and concerning which, says the *Freeman's Journal*, "a number of bold and vigilant Catholic laymen taking interest therein, on watch everywhere, and ready to dare anything in order to obtain justice, would be of exceeding use to the Church."

One other and a certain effect of the Congress, has been pointed out in a few excellent words, by ex-Mayor Graco of New York, in an article written by him to the centennial number of the *Catholic Review* of that city, and that is, that men will go home from it, and from their contact with their brother Catholics, with a feeling of pride in the fact that in every State in the Union, and in every walk of life, there are to be found distinguished men who have been among the best citizens of the nation and at the same time among the best servants of the Church. Mr. Graco's words on this subject are so wise and so admirable, and not less applicable to us in Canada than to our brethren in America, that we can do nothing better than quote them here in conclusion; "It is to be hoped that in emulating the records and the lives of our most distinguished Catholics, young men will grow up with the conviction that after their duty to God, their first obligation in this world as citizens, is the maintenance of purity of government and devotion to the Constitution and to the laws of the country which has been to them and to their forefathers a real haven of refuge from the persecution and injustice from which they suffered in the past. It is good that Catholics should not, as a body, belong to any one political party in this country; but that they should seek to make themselves the leaven to raise the mass of political bodies to a higher standard and a broader and wider conception of their duties to the State and to the nation."

The Right Rev. Bishop Chatard of Indiana contributes to the current number of the *Catholic World* an article on the subject of the sovereign Pontiff's position. In the course of it he says:—

"Of all events which have occurred to show the hatred and fear of the Pope, not only as a claimant of the temporal power, but as the head of the Catholic Church, the late apotheosis of the Pantheist Giordano Bruno in Rome, as a counter demonstration against the Pope's Jubilee, and against revealed religion, towers above all for the manner in which the whole infidel world was invited to take part in it, and by the way it did so by subscriptions to pay for the statue, and by the actual presence of representatives. It finds its parallel only in the so-called Feast of Reason in the French Revolution, when a courtesan, as Goddess of Reason, was installed in the Cathedral of Notre Dame in Paris. This public worship of Giordano Bruno has served to arouse the attention of Catholics the world over and make them realize the battle going on in Rome is between Freemasonry and the Religion of Christ, and see that the time has come to raise their voice against this state of things, and claim for the Pope his temporal power, of which he has been wrongfully despoiled, and which alone can save him and the Church of Rome from the present deplorable state of things."

The Holy Father has himself related with great force and earnestness, the meaning of this infidel demonstration. In his allocution pronounced to the Cardinals on the 30th of June last he said:—

"During those days Rome saw within her walls a multitude of no mean proportions, called hither from everywhere;

banners most hostile to religion impudently carried about; and what is especially revolting, there were not wanting some with figures of the evil one who refused to be subject to the Most High in heaven, the prince of the seditions and the instigator of all rebellions. To this wicked crime was added the insolence of the speeches delivered and of the articles in the press in which the holiness of what is most sacred is made a jest of, without shame and without measure, while lawless freedom of thought was vehemently extolled, which is the fertile source of evil opinions and which shakes the foundation of discipline and civil order while striking at Christian morality. This sad work was allowed to be prepared long before, and perfected, those who are in authority not only knowing it, but continually and openly giving it favour and incitement. It is a sad thing to say and like unto a portent, that the praise of reason rebelling against God should be heralded from this fostering city of the faith, in which God has placed His Vicar to dwell. and, whence the whole world is wont to seek the uncorrupted precepts of the Gospel and counsels of salvation, there, by an evil change, foul errors and heresy itself are consecrated with monuments. To this have the times led that we should see the *abomination of desolation in the holy place.*"

The *Glengarran*, reprinting in full the article in a recent number of this Review on the "Catholic Vote," and our strictures upon the conduct of the demagogues who would make that vote a corporate and a marketable article which they could peddle about at every polling booth in the country, says of the publication which is now ranting for the formation of a Catholic party in politics, that it is accomplishing, in its particular sphere, the same end as the *Mail* is working for, in its wider way. Both journals, it says, though pulling on different strings, are doing the same work; the one urging that Protestants are suffering injustice at the hands of Catholics, the other that Catholics are suffering injustice at the hands of Protestants. The canvassers, it adds, of one of the political parties, "were circulating in this county by cart loads the *Mail* and the *True Witness* at the last elections; we expect at the coming election it will be the *Mail* and the *Irish Canadian*—an unholy alliance truly"

"A Protestant" having in one of the Sevenoaks papers accused Catholics, on the authority of Mr. Gladstone's pamphlets on the Vatican Decrees, of having no loyalty left for the Queen after supplying the Pope, Mr. Gladstone has written as follows to a Catholic gentleman in the town, who drew his attention to the matter:—

NOVEMBER 1, 1889.

DEAR SIR,

Your note is most considerate. There were two pamphlets. In the first I called upon my Roman Catholic fellow subjects to declare their loyalty. In the second, having read their replies, I declared that they had placed it beyond question.

Your faithful and obliged,

W. E. GLADSTONE.

"If some opposition dynamiter," says the *Montreal Gazette*, "would apply some of O'Donovan Rossa's own medicine to that blatherskite it would be a good thing for the Irish cause in the United States. To revive his dynamite schemes at this junction when the Crown murder and the Clan na-Gael revelations have more than half killed the league movement, is a good thing only for the enemies of Ireland."

Continued from page 647.

missionary distributes the bread of life to a crowd of hungry souls.

At 6, the altars of Hindostan, where St. Francis ministered, are arrayed with their flowers and lamps and the sacred vessels, and unwearied priests are hastening to fortify their souls before Him who is their life and their strength.

At 9, in Siberia, where many a poor Catholic exile from Poland has no other solace for his woes than the foot of the altar and the bread of heaven—God help him!

During the hours when New York is gay with parties and balls and theatrical amusements, the holiest of rites is going on in the Indian Ocean and among the sable tribes of Africa, whose souls are so dear to the Saviour who once died for all.

At 11, in Jerusalem, the Holy City over which Jesus wept, where He wrought so many miracles, where He suffered and offered Himself a sacrifice for the whole world.

When midnight sounds again in New York, the silver bells, are tinkling in every chancel in Rome. And so it goes on, the Divine Host is certainly rising, like the sun in its course around the earth. Thus are fulfilled the words of the Prophet Malachi: "From the rising of the sun even to the going down thereof, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of Hosts."

Every hour we can and should unite ourselves to the masses going on in some parts of the world, thus adding new brightness to God's glory, atoning for the neglect of others and promoting our satisfaction.

"DON'T LIKE THEM JESITES."

How many of us in Manitoba are like the member of the old Parliament of Canada whose religious creed was summed up in the declaration that he "didn't like them there Jesites?" We are afraid the number is greater than would appear creditable to us, if known.

The fact is that much of this suddenly developed opposition to Separate Schools is owing to hatred of Roman Catholicism. There is far more bigotry, intolerance, "fleshly antagonism," still remaining in the minds of Protestants than they are willing to admit. We hear on all sides of us the remark made that there is no enmity to the Catholics or Catholic religion intended in the crusade against Separate Schools; it is out of pure love for them that they are to be compelled to accept the broad, Christian, Protestant system of schools, to the great edification, and glory, and future advantage of their children. There are men among us large-minded enough to be perfectly sincere in their professions; but deep down in the hearts of most of those who are determined to impose secular or "godless" schools on the Roman Catholics of this Province, there is no higher or better motive than hatred of their religion. This will not be openly confessed, of course; but let those who hastily doubt it seriously examine their own hearts and see how many of them are innocent of such a feeling.

In this respect we are neither better nor worse than our neighbours in Ontario. There, too, the crusade, although ostensibly on the higher ground of constitutional freedom and equality, is really waged against the Roman Catholic religion. The rank and file of the crusaders are bigots, fighting for intolerance. They know nothing about the merits of the larger question raised by the leaders of the movement; they only know that "they don't like them there Jesites," and with a dimly defined notion that the agitation is aimed against Catholics generally, they readily join in it. This is the purpose of the political leaders, otherwise they would not lose time over it.

If we are to go on in the agitation let us be honest enough to admit that it is a propaganda of Protestantism in which we are engaged; that we are jealous of the privileges enjoyed by Roman Catholics and determined to deprive them of such, in the interest of our own faith and especially to the gratification of our own prejudices. Let us have the courage to say that we "don't like them there Jesites," and our action then will be understandable. Neither the Roman Catholics nor their Separate Schools have been doing any harm in Manitoba: neither have given cause, intentionally or other-

wise, for interference, much less persecution. Their schools are what our Legislature has made them, and on the Legislature, therefore, must the responsibility be placed for anything that is offensive or inharmonious. That they are privileged to give religious instruction in them is in accordance with the Christian spirit which, it is hoped, pervades all Canadians. It need not necessarily interfere with the efficiency of the schools of educational institutions, nor is it in any sense a menace to Protestantism. Take away that privilege, and their children will be no less Catholic than they are now. Then why interfere with them? What good is to be served by it? We have shown over and over again that the efficiency of the schools can be secured without taking from them the privilege of giving religious instruction. No one will claim that the religious instruction makes the children more Catholic than they otherwise would be, or that they would be less Catholic if they were abolished. For will any one dare claim, in this free colony of the British Empire, that their religious convictions are to be tampered with under any pretext whatever. If, then, the schools can be made to conform to the recognized standard in the Province, and no injustice to any other class of the population is being done by, or through, or in consequence of them, why this onslaught? We all know well why the one or two prime movers in the agitation have taken it up! but why, throughout the country, are there so many who have suddenly given it their adhesion? They cannot think the public interest is imperiled, for there have been Separate Schools during the past nineteen years. If there was danger, we would have heard of it before this. Then why is it? We are afraid that there is but the one true answer—too many of our people express the beginning and end of their creed in saying that they "don't like them there Jesuits."—*Free Press, Winnipeg.*

ADDRESS TO IRELAND.

A long address from James F. Boland and P. Aherens, respectively chairman and secretary of the Cronin committee has been published. The address is to the "People of Ireland," and in substance is as follows:

Kinsmen and Friends:

For over fifty years or more a goodly portion of the wealth produced from this free and fertile land has been willingly sent across the Atlantic to relieve suffering Erin—until it can be counted up into the hundreds of millions of dollars.

By a strange coincidence it now becomes imperative on us as representatives of the law abiding Irish-Americans of the city of Chicago to appeal to our people at home. In this appeal we seek not financial aid; we ask only that you let the clear current of your judgement flow down the pure stream of justice and righteousness in favor of American law now as it always has in the past. In asking you for this favor we beg to remind you that with all our love for Ireland, with all the generosity shown by the Irish-Americans toward Ireland and her cause, we are to-day and have been in the past citizens of this glorious land, recognizing all the responsibility that word implies, the preservation and honor of which are our first and highest obligation. With the above preface permit us to state our case.

The article then goes on to tell how Dr. Cronin was lured to his death and branded as a traitor—"an assertion which is as false as hell." It says: Knowing well the utter detestation that the Irish people as well as all honest men have for that outlaw of all nations, a "spy," you will agree with us that no more masterly method could be adopted by the murderers of Dr. Cronin to lull mankind into indifference and thus escape their just punishment than by staining his reputation by associating his name with other agents of the British Government. This in itself implies a more brainy mind than that of the dupes and agents now on trial for his murder. In the presence of this outrageous crime against American law, against the Irish race, against a distinguished citizen, we are reliably informed that some of the same influence is at work in Ireland preventing the Irish press from placing the American side of this question before the people, with a view of still further injuring the race by preventing those unfortunate dupes in Ireland and America who have a

knowledge of this crime from performing their duty and giving the authorities information that will aid in bringing the guilty parties to justice. Think you, countrymen, that American law is such a puny creature as to be balked by a few murderers and their sympathizers? Think you, that because the American people are patient, that they are incapable of anger?

What is the history of the members of the triangle? One served his entire youth and graduated through nearly all the rewards so liberally dealt out by Her Majesty's Government to the Royal Irish constabulary for his able service in despoiling Ireland and robbing the Irish of life and liberty. Another tried all the methods known to the unprincipled, to gain filthy lucre, going so far as to trade the faith of his father in his piratical foray to fill his purse. Another of these gentlemen thieves first saw light in a royal British Barrack, his father during his whole life has been a British soldier and is now a British pensioner. In his own life-time he has been before the American courts charged with incendiarism, embezzlement and murder, and if you will investigate the facts you will find that crime, not innocence, gave him his freedom. You will ask, probably, how the triangle got prominence in this country. Come into our city and see their associates, investigate their audacious methods, examine the dishonorable system employed and the disreputable characters brought by them into Irish organizations, put forward as representative men and utilized through the agencies of the lowest political methods to get control of patriotic societies. Mixing American politics and Irish affairs is not popular with the honest people of this country, and bear in mind that the American people feel deeply the attitude of that portion of the Irish people who are silent in the presence of this infamous crime. If you wish or hope for a continuance of American sympathy for the cause of Ireland, without which it would indeed be a gloomy outlook, show, that you are worthy of that sympathy by giving voice to your law-abiding spirit and your utter detestation of this crime that has outraged American law. You have had American sympathy in all the dark hours of Ireland's misfortune, now give your hearty sympathy to America during this passing cloud that darkens the fair fame of our adopted country.

(Signed.) In behalf of the law-abiding Irish-American citizens of Chicago.

JAMES F. BOLAND, Chairman.
DAVID P. AHERENS, Secretary.

CATHOLIC AND LITERARY NOTES.

Work on the new Cathedral of St. Peter's, in Montreal, is progressing most satisfactorily. Now that the granite work on the great front is being done one can get a better conception of the magnitude of this grand structure. It is built after the model of St. Peter's, in Rome, and is colossal in size, being 333 feet in length, by 220 feet in breadth. It has been nineteen years in course of construction, and has already cost half a million dollars. The great dome in the centre of the building is 200 feet in circumference, and can be seen from all parts of the city. The altar will be in the centre of the Cathedral beneath the great dome.

Archbishop Ryan, of Philadelphia, recently received Miss Kate Drexel, daughter of F. A. Drexel, the millionaire banker of Philadelphia, into the new convent of St. Mary of Mercy, Pittsburg. A large number of relatives and friends from Philadelphia were present. Miss Drexel's spiritual adviser, Right Rev. James O'Connor, Bishop of Omaha, made the journey from Nebraska to be present at the ceremony. Although Miss Drexel at first refused to wear the white gown and orange blossoms of the bride, she finally consented to attire herself in a beautiful white satin dress. There was no display at the reception. The ceremonies were conducted as quietly and unostentatiously as possible. The novice made a special request that all pomp and splendor be dispensed with. Her first assignment will probably be as nurse in Mercy hospital on Stevenson street. She will be known as Sister Catherine.

The Bazaar in aid of the St. Patrick's Orphan Asylum in Ottawa last week, was closed by a banquet in honor of the Hon. John Costigan, Minister of Inland Revenue, who, ever since coming to Ottawa has taken an active part in all charitable work, and thus won for himself general esteem in the community. Mr. C. H. Mackintosh, presided, Mr. Costigan replying to the toast of his health, thanked those present for the honor they had done him. He had tried to be a friend of all classes. As a representative of the Irish, he had always tried to be a consistent Irishman, and a staunch supporter of his party, although he might not have the eloquence of a McGee. He referred to the Equal Rights agitation, and declared his confidence that the sense of the country was against such methods. In the interests of peace and good will he hoped that the agitation would speedily pass away, and he trusted too, that the day was far distant when Canadians should have cause to complain, that equal rights in the true sense of that term were not enjoyed by all.

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An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent, of amount of tender must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
A. GOBELL,
Secretary.

Department of Public Works,
Ottawa, 14th Nov., 1889.

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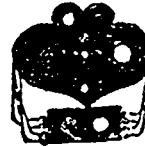
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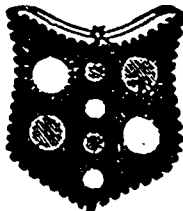
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Tenders to be addressed to the Minister of Militia and Defence, at Ottawa and marked "TENDERS."

For particulars and form of Tenders apply to Lt. Col. Otter, at the New Fort, Toronto.

Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to 5 per cent of the total value of the contract. This cheque will be forfeited if the party making the tender declines to sign a contract when called upon to do so, or if he fails to complete the service contracted for. If the tender be not accepted, the cheque will be returned.

A. BENOIT, Secretary.

Department of Militia and Defence, Ottawa, 5th Nov., 1889.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Southampton Work," will be received until Saturday, the 23rd day of November instant, inclusively, for Works in the Harbour of Southampton, Bruce County, Ontario, according to a plan and specification to be seen at the office of the Village Clerk, Southampton, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent of amount of tender must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, A. GOBEIL, Secretary.

Department of Public Works, Ottawa, 2nd Nov., 1889

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Capital prize—One Real Estate worth \$5,000.00

LIST OF PRIZES		
1 Real Estate worth.....	\$5,000	5,000
1 do	2,000	2,000
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	a.m. p.m.	a.m. p.m.
G. T. R. East	6.00 7.30	7.45 10.30
O. and Q. Railway..	7.30 7.45	8.00 9.00
G. T. R. West.....	7.00 3.20	12.40 7.40
N. and N. W.....	7.00 4.40	10.00 8.10
T. G. and B.....	7.00 3.45	11.00 9.30
Midland.....	6.30 3.30	12.30 9.30
C. V. R.....	7.00 3.20	9.00 9.20
	a.m. p.m.	a.m. p.m.
		12.50
G. W. R.....	2.00	9.00 2.00
	6.00 4.00	10.30 4.00
	11.30 9.30	8.20
	a.m. p.m.	a.m. p.m.
U. S. N. Y.....	6.00 4.00	9.00
	11.30 9.30	11.30 5.45
U. S. West States	6.00 9.30	9.00 3.45
	12.00	7.20

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On Thursdays a supplementary mail for London, Liverpool and Glasgow, will be closed here at 9 p.m., for the Cunard steamer sailing on Saturday, but to insure catching the steamer the 4 p.m. mail is recommended.

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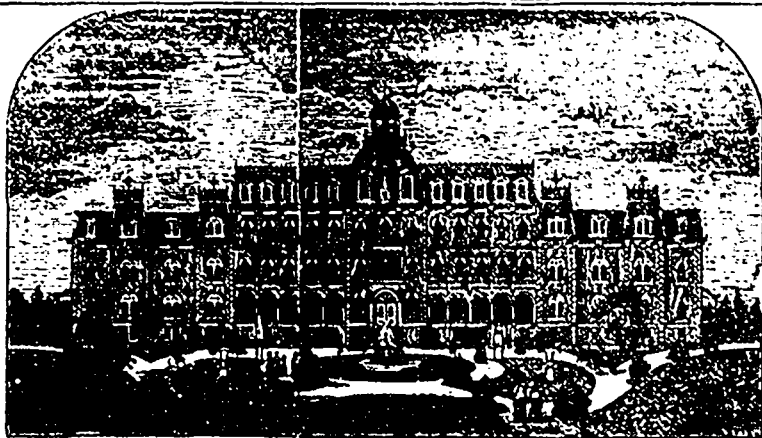
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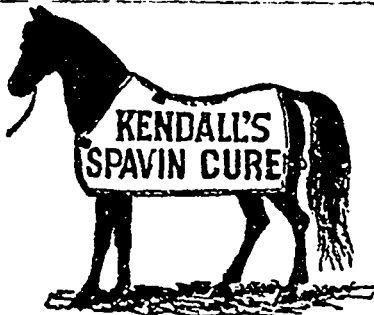
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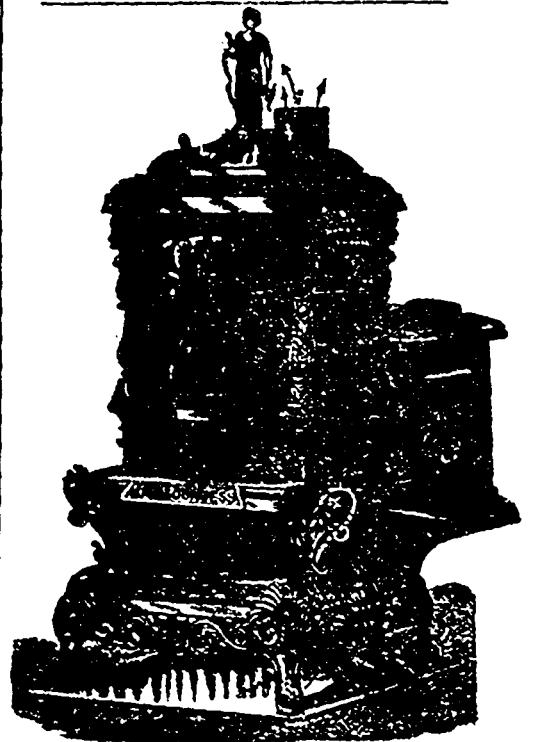
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