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The Catholic Weekly Review.

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

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. III

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Notes.

The Bazaar in aid of the new church of St. Paul's opens on Monday next, the 18th inst., in the premises lately occupied by Messrs. Hughes Bros., on the corner of Yonge and Melinda Streets, in this city. We commend it again to the patronage of our readers. The building will be lit by electricity, and a band will be in attendance each evening. Luncheon will be served daily between the hours of 12 o'clock and 2.

Last week we had the pleasure of presenting to the Review's readers the tolerant and enlightened utterances delivered by Principal Grant at the Caledonian celebration a few days ago. This week it is our privilege to draw attention to the generous and Christian-like utterances of two other Protestant clergymen upon the relations which should exist between men of good will, of whatever creed, in our young Dominion, and upon the unwisdom of the agitation which disturbs the hour.

↘ The first of the deliverances to which we refer is that which was contained in the Thanksgiving Day sermon of the Rev. Mr. Herridge of Ottawa, which, as was appropriate to the circumstances of the hour, took a national and politico-religious tone. The attitude of some Protestants to the Roman Catholics, Mr. Herridge declared to be ill judged. His own attitude on the question, when sometime ago he had ventured to offer an opinion, had been maliciously misrepresented. The political machinations of a few could come to naught. It was to be remembered that we can evangelize only by love not by hate or fear. The gentleness of Christianity was, he said, the best weapon of Protestantism. Mr. Herridge also referred to the foul fellow, Fulton, who lately visited Ottawa, an alien strife-raiser, he said, who cracked vulgar jests at her whom Protestants and Catholics alike revere. He believed in leaving religious differences, he said, with God.

The reverend gentleman addressed a large congregation, which included many people prominent in the public life of the country. Sir John and Lady Macdonald were among his hearers, and his earnest words created, it is said, a great impression.

↘ More pronounced than the Rev. Mr. Herridge's repudiation of the programme of fanaticism were the words of the Rev. Mr. Carson, pastor of the Queen St. Methodist Church in

Kingston, delivered at the close of the Crossley-Hunter revival services recently held in that city. The words of the reverend gentleman created a sensation. He belonged, he said to the Holy Catholic Church. He lived in communion with the saints. He had received forgiveness of sins. He had, through Christ, the hope of life everlasting. After all, there was much they could learn profitably from the great Roman Catholic Church. If they wanted missionaries to undertake difficult fields they could present no more devoted men than the seraphic Jesuits, often condemned in these days. If smallpox broke out in a city they would want some one to care for those patients in hospitals. They would have had better experience than he had in Ottawa if they did not ask the assistance of the Sisters of Charity, who were possessed of a spirit of love as immaculate as the mother of the Nazarene; who, with their lives in their hands, will imperil themselves in waiting upon the afflicted. If they wanted a shaft to pierce into this world's lazaretos they would have to go for a Father Damien. If they wanted to learn absolute respect for authority this lesson will be spelled out for them in places like the Roman Catholic churches. He revered her altars. He read her history with inspiration. Some of her priests were amongst his most loved personal friends. He took it as the greatest favour they could confer upon him to ask him to represent the Roman Catholic Church. If he had doubts of apostolic succession in the Anglican Church, he had no doubt of that the Roman Catholic Church. He asserted there was no religious denomination with broader or more minute theology than the Roman Catholic Church.

It was worth while in us to endure some little abuse and obloquy if only to bring out such generous and noble expressions as are these.

Preparations are in progress for the fitting reception of His Grace the Archbishop elect of Toronto on his arrival in this city. As has already been announced Archbishop Walsh will arrive on the evening of the 27th, and the details of his reception, it is intended, will be of a simple but dignified character. His Grace will be met at the station and escorted to the Cathedral, where, after the ceremony of installation is concluded, he will be presented with two addresses, one from the clergy of the archdiocese, and one from the citizens generally. The several religious and benevolent societies who may desire to present their congratulations to the Archbishop will have an opportunity of doing so a day or two later. Archbishop Walsh has been in Baltimore during the week past attending the Centenary ceremonies.

Canada was well represented at the Centenary and the Congress by the Cardinal Archbishop of Quebec, Mr. Mercier, and the several archbishops and bishops. Mr. Mercier was received with much enthusiasm by the Congress, and his address has been widely commented on. The Congress was one of the American party only, and those Canadians who attended it were present only as visitors. None the less they were accorded a conspicuous and a distinguished place in all the exercises and ceremonies. That the next Congress is to be not an American, but an International, one, is a felicitous testimony to the influence of their presence.

AN ARTIST'S IDYL.

BY THEOPHILE GAUTIER.

"My young friend, modesty is a worthy sentiment, but you need not blush in that way. There is no harm in drawing if one does not neglect other duties. There is a good deal of merit in the picture—the trees are true to life and the shrubs each have the leaves that belong to them. You must have been a close observer before you could have reproduced anything from what you saw—how much more merit to be able to originate anything."

This was the first encouragement Petit Pierre ever had; it gave him the first confidence in his genius that was to be so great. "Go on, my son," continued the good pastor, "perhaps you will be another Giotto. He, like you, was a poor shepherd, but acquired so much skill that one of his pictures was carried in procession by the enthusiastic citizens of Florence."

During the long winter evenings the good priest taught Petit Pierre how to read and write, the two keys of knowledge. The shepherd progressed rapidly, for he learnt with his heart as well as with his head.

Another summer rolled around. Petit Pierre was once more abroad with his sheep, but this summer he had developed wonderfully, physically and mentally. He had eaten of the tree of knowledge under the wise tuition of the priest.

The intoxication of ambition fired his soul—fortunately Petit Pierre had no admiring friends—neither the trees nor the rocks could flatter him. The immensity of nature that he was constantly brought into contact with showed him very soon his own littleness. Furnished by the cure with all the paper and crayons he wanted, he made a great number of studies. But he never saw the beautiful lady again save in his dreams; then she always appeared radiant and encouraging, saying: "That is well, my friend; persevere, and you will have your reward."

An event, very simple in itself, which was destined to affect the whole of Petit Pierre's life, suddenly came to pass. "It is always the unexpected that happens," and nothing could be more so than the advent of a new picture for the little church. The painter, a rising artist, careful of his pictures, attended to the transportation of this one himself, and, after the proper placing of the picture, repaired to the cure's home, where the latter showed the visitor some of Petit Pierre's drawings. The boy, pale as death, leaned heavily against the table, pressing his hand against his heart, for it seemed as though it would burst, then waited in silence for the condemnation of all his dreams. He could not imagine a man so well-dressed, well-gloved, and with a knot of red ribbon in his buttonhole, the author of a picture surrounded with a gold frame, could find any merit in charcoal sketches on gray paper. The painter picked up and threw aside several sketches without saying a word. Then the colour mounted to his cheeks, and he uttered short exclamations in studio phrases.

"This is glorious! And this, how natural! And this, chic. Corot could not do better. This charcoal sketch would craze Delaberg. This sleeping lamb is in Paul Potter's style."

When he had finished he rose, walked over to Petit Pierre and shook him cordially by the hand, saying:

"Pardieu! though it is not considered very honourable among artists to say so, I must tell you, my dear boy, you know more than all my scholars put together. Come to Paris with me; in six months I will teach you the details of manner and style; then you will be able to walk alone. If nothing unforeseen happens, I can predict, without compromising myself, you will be very successful."

Petit Pierre, well warned of the dangers of modern Babylon, left with the painter, taking Fidele with him. The painter, with that goodness of heart that usually accompanies talent, thought a familiar figure would have a beneficial effect on his pupil amid strange surroundings. Fidele would not allow himself to be lifted into the stage, but followed on foot as fast as his astonishment would allow, reassured from time to time by his master's face.

It would be impossible to follow Petit Pierre's progress.

The works of the great masters, of whom he made frequent copies, were of the greatest service to him. He passed from the severe style of Poussin to the languishing of Claude Lorraine; from the bold hardihood of Salvator Rossa to the mosaic-like detail of Ruysdael; but he did not adopt any particular style. Originality was too much a part of himself. He was no studio painter, who took photographs or sketches from nature for six weeks in summer to enlarge or finish them in winter. Petit Pierre's pictures seemed impregnated with the aroma of the woods; one felt looking at them, as if he had passed into the forest through the canvas. The instructions of art had come soon enough to prevent his taking a wrong route in style, but too late to spoil his originality.

After two years of hard study, Petit Pierre had a picture at the salon that had obtained honorable mention, and every day he would linger in the neighbourhood of his picture, and leaning on the railing pretend to attentively consider paintings near his canvas, hearing in this way the criticisms of the spectators.

With the delight of his first success came the thought, "the beautiful lady" would like this, and he prayed that she might see it—as yet his wish to see her had never been gratified; he had sought for her on the promenades, at the churches and the theatres. He did not know her name, he only knew how she looked, and he thought, as she drew herself, it would be only natural she would visit the exhibitions. In fact, one morning before the crowd came Petit Pierre saw a young lady in black coming toward his picture as if attracted irresistibly by the memory of something she hardly remembered. It was the lady of his dream—the lady who at first inspired his waking genius. He recognized her, though in deep mourning, with that unerring *coup d'œil* habitual to artists. But her mourning troubled Petit Pierre. "Whom has she lost? Her father, or mother, or is she free?" he said to himself in the innermost recesses of his heart. The landscape painted by the young artist was an exact representation of the spot drawn by the lady, where he himself, Fidele, and the sheep had posed as models. Petit Pierre, in the simple adoration of his heart for the spot and the inspirer of his genius, had chosen this for his first picture. The exquisite verdure, with the gray rocks arising here and there; the dismantled oak, its trunk torn in twain by the lightning, were all represented with scrupulous exactness. Petit Pierre was leaning on his crook with a dreamy air, Fidele dreaming in reality at his feet.

The young woman gazed a long time at Petit Pierre's picture—examining attentively all the details, advancing and retreating as if not only judging the effect, but as if weighing something in her mind. In a preoccupied way she opened the catalogue and looked for the number of the picture, the subject and the artist's name—but the latter was unknown to her, and the picture had only the title, "A Landscape." Suddenly, as if recollecting something, she said a few words to the companion with her, and looking in an absent fashion at a few other pictures, she left the gallery. Petit Pierre found himself following her, almost without knowing it, fearing to lose this suddenly acquired clue. He saw her enter a carriage, and to throw himself into a cab and tell the driver not to lose sight of a blue carriage with chamois liveries, took but a moment, while the driver whipped up his horse and started in pursuit. The carriage entered the courtyard, and the gates closed behind her. Here, then, the beautiful lady lived. To know the number of the street where one's ideal lived was something.

There remained for him now to know the name of his lady love, to be received at her house, and to make her love him—three trifling formalities that decidedly disturbed the artist. Fortunately chance came to his aid, and the way opened itself for him. One morning a little oblong letter scented with violets was brought to him, containing the following:

SIR,—I saw in the salon a charming picture painted by you. I would be very glad to have it in my little gallery. If I am not too late, if it still belongs to you, be good enough to promise me you will not sell it to any one else, and to send it after the exposition is finished to Rue St. H—, number —. Your price shall be mine.

G. DE L'ESCARS.

The number and the street Petit Pierre remembered was where the carriage entered. He was not mistaken. Madame de l'Escars was the "beautiful lady" of his dreams, the inspirer of his genius, the donor of the golden louis with which he had bought his first drawing materials.

Petit Pierre was not long in going to see Madame de l'Escars, and the most friendly relations were soon established between them. The frank, straightforwardness united to the great good sense of the former, met with great favour in the eyes of the latter, who, though not recognizing in the young artist the little shepherd who had served her as a model, nevertheless could not free herself from the impression that she had seen him elsewhere.

Madame de l'Escars as yet had not told Petit Pierre (as he shall be called to the end of story, not to divulge a name that became afterwards justly celebrated) that she drew, but one evening she confessed what Petit Pierre already knew very well—she had made some studies, some sketches that she would have shown him before if she had thought them worthy. She brought the album to the table, and turned the leaves more or less rapidly, as she thought them worthy or unworthy of examination. When she reached the spot where Petit Pierre and his flock were represented, she said to the young artist;

"This is the same place you depicted in the picture I brought to realize what I wanted to do. You have been at S—, then?"

"Yes, I spent some time there."

"A charming country, and full of beauties that one might seek long for elsewhere and not find. Ah! there is a blank page; will you not draw something?"

Petit Pierre sketched the valley where Madame de l'Escars was thrown from her horse. He represented the Amazon on the ground, held by the young shepherd, who bathed her temples with his handkerchief.

"What a strange coincidence!" cried Madame de l'Escars. "I was really thrown from my horse in that very spot, but there was no witness of my accident but a little shepherd, that I dimly saw in my faint condition, but I have never seen him since. Who could have told you this?"

"I am Petit Pierre, and here is the handkerchief with which I wiped the blood from your temple from a slight wound. I see you have the mark of it yet."

Madame de l'Escars held out her hand to the young artist, who imprinted on her fingers a respectful kiss. Then, in a voice tremulous from emotion, he related to her all his life, his vague aspirations, his dreams, his efforts, and at last his love. Now he read his heart plainly, and it had been the muse he had adored in Madame de l'Escars, now he loved the woman.

There is not much more to say—the end of the tale is not difficult to guess; before many months Madame de l'Escars became Madame D—, the wife of one of the rising artists of the day, and Petit Pierre had the rare good luck to marry his ideal. He loved the country, and he became a great landscapist; he loved a charming woman and he married her. But what will not a pure love and a strong will accomplish?

THE END.

HOUSES AND HOMES.

There is nothing more symbolic of the emptiness of life than the modern parlor of the average house. If you are expected to wait for anybody in the sacred precincts, life, while you wait, becomes a burden. There is such an air of "touch me not" about everything, from the tidies that entangle themselves in the buttons of your coat to the "show volumes" whose gilded edges bear no trace of use, and the worst of it is, there is generally not a book in the room. The unhappy visitor has the choice of looking at pictures which he has seen a dozen times before, or of drumming on the inevitable piano,—an amusement that can give him no pleasure and may give pain to the listeners. If the average parlor is an index of the house, then the average house is bookless. And one recoils from the imagination of a bookless existence,—an existence in which the daily paper, with its vulgarization of all which is vulgar in life, is the highest literary monitor.

The aim of every prudent mother is to keep her children around her in their times of leisure. When they begin to yawn, and to show that the home is tiresome, she would do well not to blame them, but to blame herself for not finding means to attach them to that circle with which nothing on earth can compare. But how can she do this if an almanac, a cook-book, a novel or so picked up in a railway car, or one or two "show-books," bought at Christmas, make up the library?

Young people are confronted by so many "can notes" from their directors—most of which are unhappily disregarded,—that it is a distinct gain when we can so guide their lives that a "can" or two may be added. The multiplication of innocent pleasures is the sweetener and the safeguard of life. The man who finds a new way of entertaining a group of young people, and at the same time strengthening their love for home, is greater than Sir Henry de Bracten or Blackstone or Coke, or all the analysts of what can not be done who ever lived.

A bookless home is sure to be a home of which the young grow weary. It is important that the right books should be at home, and that a taste for them should be cultivated. Give a young man good religious principles and a taste for the study and the careful reading of good books, and you have taken the fangs out of many rattlesnakes that beset his path.

It may be said that the average father or mother has little time to consider systematically how to make home pleasant. It may be said that money is necessary, and not always forthcoming, to make one's home as attractive as one's neighbor's. It may be said, too, that parents have not always the cultivation themselves to train their children's literary taste.

In the first place, if a father or mother can find no time for his children's amusement, that father or mother has no conception of his duties, and should learn them at once, lest disgrace befall his gray hairs. In the second place, it is a vulgar error, and very much a new-fashioned American error, to hold that furniture and decorations make the home, when these are only the frame of the home. A "home," in the American language, has come to mean a "house,"—as if there were not something deeper, more angelic, more beautiful in a "home" than chairs or tables or paint or wall-paper or the four walls! The New Englanders of the past had not this opinion: that money is necessary to make homes, or that no home can be complete unless it be as well-appointed as one's neighbor's. The Germans who come here seem to know what home-life is and to cherish it; therein lies their strength; for they know the value of simplicity. In the third place, if parents are so incapable of guiding their children, what has become of our boasted progress? If the average parent of '89 is no cleverer than the parent of '12, of what use are all the modern improvements in education, the newspapers, the public schools, the other things which are supposed to make us so perfect that we should be ashamed to speak to our grandfathers if we should meet them in public? Well, if this third objection is valid in some cases, the parents can at least seek advice in the choosing of a small library, without which no house can be a home.

So far as we can see, there is no reason on earth why the living place of industrious and pious people should not be a home,—should not draw the children to it "with hooks of steel." There are two requisites for making any place which is water-tight and weather-proof, in which there are the ordinary appliances for ordinary comfort,—the cultivation of cheerfulness as an art and a library of good books.

If a great abundance of money were the best thing in life, and the attainment of it the main object of life, why is it that the children of the rich do not invariably take their places among the greatest doers or thinkers? Why is it that luxury in early life generally cankers the "infants of the spring"? And why is it that the men who do the best work in life—at least in this country—have worn the yoke of comparative poverty in their youth? If riches do not help to produce good men, then riches are not worth the preoccupied days, the neglect of precious young hearts and souls, the feverish nights, the homeless lives, which too many Americans waste in their pursuit.

The question with us ought to be to make homes, not to build houses. And a home without good books, without cheerfulness, is not a real home. When a mother has to resort to threats and tears and entreaties to keep her children within precincts that should be a heaven of rest, let her look

in her conscience and the reason there. If these children have been led to consider the clothing of the body more than the mind,—if every resource has been strained for the buying of fine clothes,—if idle envious and fretful gossip has been the mental food of these children,—if they have no mental resources in the evenings, whose fault is it? That is a question whose answer may show why there are many houses and few homes. — *M. F. Egan in Ave Maria.*

THE CATHOLIC CENTENARY.

With fitting grandeur the most important group of events in the history of the Roman Catholic Church in America began in Baltimore last Sunday morning. It was the commencement of a triple celebration, the hundredth anniversary of the appointment of the first American Catholic bishop, the inauguration of the first Congress of Catholic laymen held in the United States, and the dedication of the new National University for Roman Catholics. Fully 10,000 strangers were in Baltimore to witness the promised spectacles; four times as many people, not counting local Catholics, as could possibly be accommodated in the cathedral where the initial scenes were to be witnessed. So great was the pressure for seats that persons who travelled from California expressly to be present were among those unable to secure admission.

Promptly at the time appointed the priests, seminarians, and theological students were marshalled in Calvert hall. Curious throngs were already in the neighbouring streets taking note of the decorations. The hall in which the priests assembled was elaborately decorated. Above the doors were the papal colours, yellow and white, and stretching upward to the eaves were great streamers of red, white, and blue. When all was ready, 600 clergy, walking two and two, emerged, clad in white surplices and black cassocks and berettas. Their fine-looking, strongly marked faces and unaffected bearing attracted general attention as they marched down the street a few squares to the residence of Cardinal Gibbons, unaccompanied by music. One of the features of the whole Sunday proceedings was the absence of any band playing in the streets. At the doorway of the Cardinal's house, and leading up the broad steps, with sabres and polished helmets glittering in the bright morning sunlight, were two double lines of guards. Here again the papal colours and the stars and stripes were intermingled.

In all directions the streets seemed filled with people, and the open windows of surrounding dwellings each had their quota. Presently, while the white surpliced priests were opening ranks, a mass of purple enveloped figures were seen in the Cardinal's doorway. It was the gathering of nearly all the bishops and archbishops in the United States, with representatives from Mexico, Canada, England, and Rome itself. The prelates now came forth from the big portico in pairs, and as each two stepped into the street their costly robes were caught up by diminutive altar boys in waiting, who then walked behind taking care that the brilliant fabrics were kept stainless for the ceremonies to come. Here and there among the silken purple vestments of the bishops could be seen the coarse brown or white garb of a boarded abbot. Through the long lines of priests the prelates trod their way all around the square to the main entrance of the cathedral, the rear of the procession being brought up by the tall ascetic figure of Archbishop Feohan, of Chicago, who immediately preceded a golden vested cross bearer, followed by two spare, slight-looking men almost hidden in dazzling scarlet. The two men were Cardinals Gibbons, of Baltimore, and Taschereau, of Quebec. Eight acolytes upheld their long vestments, and surrounding them wore their monsignors with the papal delegates O'Connell and Satolli, of Rome.

Within the cathedral ten minutes later the scene was simply magnificent. The pews throughout the church were crowded to the utmost with the laity. In striking contrast with the dark-clothed aggregation thus formed, were the aisles, centre and front and sides, packed with the snowy surpliced priests. Against both laity and priests shone the serried purple ranks of prelates inside the sanctuary. On either side was the dais for the Cardinals. At the high altar stood the mitred col-

brant of the Mass, Archbishop Williams, of Boston, and over all was the great white and gold dome of the cathedral. A dreamy *largo* lulled the ear, while the eye was delighted with the myriad candles shining out on the altar from among the rustful green leaves and white blossoms of lillies. Now was heard a Gregorian "*asperges*" sung by perfectly attuned male voices, and the Mass proper began with the chanting of the "*Kyrie*." A subdued reverential feeling was manifest throughout the church as the ceremonial proceeded in majestic beauty. The effect was heightened momentarily by the wavelike genuflections in the pews, and at each pronouncement by the choir of the name of Jesus, berettas were doffed in unison from the cardinals and archbishops in the sanctuary to the students in the farthest vestibule.

At the consecration of the Host the Cardinals advanced from the sides with the monsignors, and bowing low, knelt at the *pre deux*, facing the altar. Back of them was a row of richly arrayed acolytes, bearing lighted bronze torches. The effect at this moment was noble. As the sacred Host was held high aloft by the celebrant, amid the deepest silence all through the cathedral, every head bent low in prayer, the tinkle of a tiny bell at the altar broke the spell. With each movement of the priest for a moment or two the little bell sounded, and each time at the instant was heard outside the church the heavy intonation of the cathedral chimes. As Cardinal Gibbons retired to his dais the reporters in the improvised press gallery noticed for the first time, not six feet away from him, in the sanctuary, among the abbots and other special dignitaries, the black face of Father Tolton, of Chicago, the first coloured Catholic priest ordained in America.

Probably the most important part of the Mass next to the consecration was the conferring of the papal blessing. The venerable Archbishop at the altar seemed to feel it a doubly solemn moment, when, turning to the congregation, he paused for an instant, then, while the people in the church bent low, he raised his hand and slowly made the sign of the cross. The Mass ended with a special intercession for the Pope, chanted by all the clergy.

The first oration of the centenary followed. It was delivered by Archbishop Ryan, of Philadelphia, whose fine presence and magnetic eloquence, in spite of the long ceremonial preceding, held his hearers for another hour and a half. The patriotic spirit of the Archbishop's address, and his tribute to Miss Drexel, who is to devote her life to the welfare of the coloured people and Indians, seemed to awaken general enthusiasm: but the most telling effect was aroused when he vindicated the right of Catholic editors, if need be, to freely comment on the failings of the clergy.

A ringing *Te Deum* by the choir and orchestra brought the memorable service to a close.

THE OPENING OF THE CONGRESS.

BALTIMORE, Nov. 11.—Daniel Dougherty, in his speech to-day opening the Catholic congress, said: "Catholics have silently submitted to wrongs and injustices in manifold shapes, and from time immemorial away back in colonial years, Catholics suffered the direst cruelties. The only religious martyrs who ever stained our fair land with life blood were Roman Catholics. Spurned with suspicion, disfranchised, persecuted for opinion's sake, hunted as criminals and punished with death by infamous laws, we have from time to time been slandered, vilified and maligned even in the Congress of the United States. The time has come when we, the Roman Catholic laity of the United States, can vindicate ourselves, not by harsh words, heated retorts, nor defiant threats, but calmly, yet firmly. We are pre-eminently Americans. But for us there would be no America, the continent would be to-day unknown had it not been for Roman Catholics and the Roman Catholic Church. That liberty which is the essence of all liberty—freedom to worship God—was first established in America by Roman Catholics and Roman Catholics alone. Among the signers of the Declaration of Independence the name of Archbishop Carroll is forever linked with Benjamin Franklin. Marvellous as has been the growth of population, Catholics have outstripped all. From 40,000 they have become 10,000,000, from a despised people

they are a mighty power. The broad seal of the Catholic Church is stamped on the four corners of the continent. Therefore, let us in mind, heart and soul rejoice at the triumph of our country and glory in our creed. The one gives us constitutional freedom on earth, the other, if faithful to its teachings, ensures eternity in heaven."

Charles J. Bonaparte eloquently discussed the Independence of the Holy See, the necessity for which he enthusiastically upheld.

John Gilmory Shea of New York read a paper on the beneficial results to be derived from the meetings of Catholic congresses.

Major H. J. Brownson of Detroit read a paper entitled "Lay Action in the Church." Major Brownson took the ground that in this country there were no embarrassing entanglements of church and state thwarting the right aspirations of laymen, and he believed in the fullest, freest discussion and action here on the part of the laity. They knew their duties and their rights and knew the moral penalties of overstepping the bounds. It was better that men should sometimes fall into involuntary error than that they should stagnate in silence and imbecility. Catholic voters should hold their suffrage as a sacred trust and vote honestly, neither buying or selling their own or another's vote. It would do much, if not all, to bring our elections to their pristine purity and go far to solve the question of temperance.

The congress adjourned until the day following.

At night a great reception was tendered to the visiting prelates and other distinguished persons at the hall occupied by the Catholic Congress to-day. The city was beautifully illuminated during the reception. The address of welcome to the guests was delivered by Ex-Congressman Roberts of Maryland. While he was speaking two Indian chiefs in full panoply of gayest feathers and embroidered many-colored blankets made their way through the crimson vested prelates to where stood Cardinal Gibbons. With solemn mien the Indians reached for the hand of the noted ecclesiastic and bending low silently kissed his archiepiscopal ring, while the spectators stood in wonder, finally breaking into cheers. The Indians were both Catholics, Chief Joseph of the Flatheads of Montana, and Chief Whitebird of the Sioux of Dakota. They were given seats of honor close beside the Cardinal, with their travelling companion, Father Van Gorp, S. J., of the Rocky Mountain mission. Following the address of welcome came the reply on behalf of the prelates by Archbishop Elder.

The resolutions which the committee of the Congress of laymen approved late to-night to be submitted to the convention to-morrow are understood to be strictly confined to topics pertinent to the announced objects of the Congress as follows: Devotion of Catholics to the constitution and laws of the land; necessity of the independence of the Holy See; Catholic education for Catholics; Christian schools for a Christian people; duty of supporting Catholic journals and encouraging in every way the wider diffusion of Catholic literature; rights of Catholics to liberty of conscience and freedom of religious worship in the army and navy and in all public and quasi-public institutions; the wisdom of encouraging emigration to the land and the settlement by Catholics in proximity to church and school or to settle in sufficient numbers together so as to provide the one and the other; importance of Catholic societies being organized on a religious and not on a race or national basis; sympathy with the cause of temperance and decent observance of Sunday, and finally the rights of labor and duties of capital.

THE CLOSE OF THE CONGRESS.

Baltimore, Nov 12.

The concluding sessions at the great congress of Catholic laymen were held to-day with all the enthusiasm and crush of spectators that characterized the opening meeting. Hon. Honore Mercier made an address. He said that he regarded the special invitation extended to him to speak, as an honor to himself and to the neighboring country from which he came. His reference to "the recently repaired despoilment of the Jesuits by the same George III. who had despoiled the American revolutionary fathers of their liberties and rights," was cheered again and again. The Restitution Act by the

Canadian Government, he said, will long stand an honorable act before mankind. As to the status of Catholics, whether in Canada or the United States, the world should know that loyalty to God means loyalty to the state. To the American poet Longfellow and his pathetic allusions to Catholics and Canadians Mr. Mercier paid a tribute of noble eloquence, concluding with a quotation from the poet's "Ship of State," which the Premier so used as to imply that it expressed the feelings of Quebec to the American Union.

Delegate Fagin of New York offered a resolution, which was adopted with a rush, tendering on behalf of the Congress the most cordial greetings to the people of Canada and acknowledging their warm sentiments of regard as expressed by Premier Mercier.

Monsignor Gadd of England, the special representative of Cardinal Manning, briefly congratulated the congress on its success, and following him came a long paper on "Philanthropy," by Peter L. Foy of St. Louis.

"Religion in Education," was treated at length by the paper of William L. Kelly of St. Paul. He took the ground that the reasons why questions relating to this subject had yet no solution absolutely satisfactory to the people of the country as a whole, and one tending to the good of the nation, were the absence of fairness on each side in this discussion, the prejudices against the Catholic Church still honestly entertained by many Protestants, and the activity of infidels in using that prejudice to create division among the great Christian church, Catholic and Protestant.

The paper of H. J. Spannhorst of St. Louis dealt with the subject of "Societies." The bulk of the paper was devoted to organizations, charitable and benevolent.

Edmund L. Dunne of Florida treated extemporaneously his subject "The Right of the State in Education." His humorous asides and digressions, the first laughter-provoking element introduced in the proceedings, so caught the delegates that his time was extended by general consent. Recent events in Boston were particularly the target of his sarcasm. Mr. Dunne was heartily applauded.

After recess a committee on future congresses was appointed.

Mayor Lathrobe tendered the delegates a reception Thursday at the City Hall. The tender was accepted.

Father Tolton, the coloured priest, who was sitting in the body of the hall, was asked by Governor Carroll to a seat on the platform. The dark visaged cleric received a roar of applause as he mounted to the place of honour.

The committee on platform reported: Owing to the late hour and the desire of the delegates to witness the great torch-light procession, the further reading of papers was suspended, with orders that the remaining ones be printed with the proceedings.

The platform unanimously adopted concludes as follows: "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."

Mr. Onahan, of Chicago, moved that an International Catholic Congress be held not later than 1892 in Chicago. Mr. Campbell, of Philadelphia, moved an amendment that the convention be held wherever the world's fair is located. Mr. Onahan accepted the amendment and the resolution as amended was adopted.

As Archbishop Ireland, of St. Paul, had opened the Congress it was the desire that he close it. He said with fiery emphasis; "Go to your homes filled with the enthusiasm of this Convention and spread it through the Union that there is a new departure for Catholic in this country a mission for Catholic laymen. The day has come, thank God, when all Catholics will rise up and say, we are worthy of our religion. The country to be conquered is heaven. Don't go home to sleep but to work. Go back true Catholics."

The Congress adjourned

Forty thousand torches were carried through the streets by Catholic marchers that night. Swooping past the Cardinal's house they formed a magnificent spectacle for the solid masses of humanity packing streets and sidewalks and windows as far as the eye could reach.

THE JESUITS AWARD PAID.

The Government offices on St. Gabriel street Montreal, were on Tuesday the 6th inst, the scene of a most notable gathering to witness an historical event. It was the payment of the grant of \$400,000 voted to the Society of Jesus as compensation for their estates. The event was surrounded with all the dignity that the presence of ministers of state and leading members of the clergy could give, and November 6th, 1889, will pass down into history as a date memorable in the history of the province. Just as the city clocks were tolling the hour before noon, the Premier entered the room, accompanied by his two young sons, and Hon. Messrs. Gagnon, Rhodes and Turcotte, his colleagues in the ministry. They were followed by Rev. Father Labelle, robed in purple; Monsignor Tetu, representing Cardinal Taschereau; Rev. Father Turgeon, S. J., Rev. Mr. Cacicot, representing Archbishop Fabre; Rev. Fathers Vignon, Hudon, Lecompte and Jones (four Jesuit priests) Rev. Mr. Gagnon, representing Laval University; Mayor Grenier, Hon. Messrs. Prevost, Marcell, Henry Starnes, J. K. Ward, and F. G. Marchand; Messrs. James McShane, Robidoux, Rocheleau, Lafontaine, Lussier, Champagne, Bourbonnais, Goyette and Bazinet, M.P.P.'s; Mr. O. Beausoleil, M. P., and Messrs. Gustave Lamothe, Alfred Perry, Cyrille Tessier, notary, of Quebec; Machin, assistant provincial treasurer; Coroner Jones; Boivin and others.

So soon as all were seated, who could be, Mr. Lussier, M. P., read the deed of agreement between the Government and the Society of Jesus, in which were recited the different clauses of the Jesuits' act and the stipulations by which for the consideration of \$400,000, Father Turgeon abandons all claim to the Jesuits' estates, in the name of the order, both ancient and present, and in the name of the Pope, the Propaganda and the church.

Assistant Provincial Treasurer Machin then produced thirteen cheques on the Bank of Montreal, payable to the order of Rev. Father Turgeon, in the following order:—

One hundred and sixty thousand dollars for the Jesuits.

One hundred thousand dollars for the Laval university, Quebec.

Forty thousand dollars for Laval university, Montreal.

Twenty thousand dollars for the Apostolic Prefecture of the Gulf of St. Lawrence.

Ten thousand dollars for the Quebec archdiocese.

Ten thousand dollars for the Montreal archdiocese.

Ten thousand dollars for the Chicoutimi diocese.

Ten thousand dollars for the diocese of Rimouski.

Ten thousand dollars for the diocese of Nicolet.

Ten thousand dollars for the diocese of Three Rivers.

Ten thousand dollars for the diocese of St. Hyacinthe.

Ten thousand dollars for the diocese of Sherbrooke

Five thousand two hundred and sixty dollars and fifteen cents—the interest due to the Jesuit Fathers.

Hon. Mr. Mercier, then, before the deed was signed, spoke in the following terms:—

MY LORDS AND GENTLEMEN,—Before putting my signature at the bottom of this important deed, I wish to say a few words. I will be short in my speech, but I trust that my words will be appropriate. This deed, which will stand as a monument contains two important clauses: first a cession of all the rights in the Jesuits' estates to the province of Quebec, and secondly the payment of \$400,000 by the province. This cession is the result of a compromise between Father Turgeon and myself, sanctioned by the Legislature; a compromise made in the name of several important parties: 1st, the Pope, representing the Catholic church; 2nd, the Jesuit fathers, both ancient and present; 3rd, the province of Quebec. A cession is made of all the rights which the church could claim, of all the rights which the ancient Jesuits could claim, and of all the rights which the body of the Jesuits, newly incorporated in 1887,

might claim to those estates. For this, the province of Quebec pays \$400,000, a considerable sum in appearance, but in reality a very small one. If the real value of the estates be compared to this sum, the amount becomes insignificant. Moreover, if we take into consideration the fact that we are purchasing peace at this price, and causing a disappearance of difficulties between civil and religious authorities—that we are bequeathing to our children a legacy of peace, which will enable them to proclaim on high that men were found in these days sufficiently imbued with religious and national sentiments to settle this important and difficult question. If all these things are taken into consideration, we are certainly entitled to credit for having worked for the public good. (Applause.) The amount is paid by separate cheques for each item of distribution. This may seem strange to those who are not acquainted with Father Turgeon's delicacy. He was to receive the whole amount for distribution. The whole could, and perhaps should, have been given to his order. However, he thought better (and for that I thank him) that separate cheque should be made out, so that each one might be considered as receiving direct the amount granted them by the Holy Father. This distribution is simply on account, for \$60,000 more will shortly be given to the Protestants. I say \$60,000, because the statute mentions that amount, but I believe there is an error which will have to be corrected, for according to the last census (1881) they appear to be entitled to \$84,000 and a few hundreds more. The \$4,000 cannot be paid before the Legislature has sanctioned it, but the Protestants can have the \$60,000 whenever they deem it advisable,—and I hope they will soon make known to me their intention to accept it. The Protestant council meet to-morrow to discuss the question, and judging from the tone of the discussion lately, my conditions will be accepted. As God is my witness, I make the most fervent vows that peace may reign everywhere, not only among Catholics, but among Protestants also, and that all may unite in proclaiming the advent of civil and religious peace and express satisfaction at the law made to settle this important question. There is no doubt but this is the feeling of the great majority; and as regards the agitation which has been raised, and which, it appears, still exists in certain quarters, I have nothing to say. I continue in my role of pacificator, making no charge against those who may think differently. Having rendered justice to the religious authorities, I must say nothing to disturb the peace of this great day. We believe we did right; if others think otherwise let them take the responsibility of their acts. History will relate in its pages, when passion has calmed down, who were right and who were wrong. However, above us all stands a most impartial judge before whom all must appear, Catholic and Protestant, French and English. He will judge us all with more equity than men may sometimes have done. (Applause.) Before closing, gentlemen, I must inform you that I invited here my only two sons, whom I wish to sign this deed which I consider the most important document in my whole life; and I trust you will allow them to put down their names as witnesses thereto.

The Premier having then authorized Mr. Machin to hand the cheques to Rev. Father Turgeon, the representative of the Jesuits replied as follows:—

Monsignors, Mr. Premier, and gentlemen,—I did not expect to be called upon to speak on this occasion. However, I cannot refuse the request of the Hon. Mr. Mercier, who has rendered me so many valuable services on different occasions. To say that I am thankful to the Legislature is a statement astonishing no one. Appointed to a special mission by the Propaganda and my superiors, I wish to say how grateful I am to the Hon. Premier and his colleagues for their proceedings towards me. Mr. Mercier referred to my delicacy, and in that case I must say that there was a conflict of delicacy between us and the palm remaining with him. He had many difficulties to overcome and got over them victoriously. I have at times been charged with meddling in politics. Now, why should I not have the right to say a thing is right when I find it right and to thank the Hon. Mr. Mercier and his colleagues for what they have done for the Catholic Church. I thank them, then, in the name of the Propaganda and of the Society of Jesus. It does not become me to praise the Jesuit order, but I may be allowed to state that from the very beginning of the

colony they were always found to be most loyal subjects. From east to west, and from the very beginning up to the present date, Jesuits though they be, more loyal subjects than they could not be found. The early history of the country shows us important missions and posts entrusted to them. Let me simply mention here the names of Fathers Journey, Potior and Germain, who defended the British flag. I also thank Mr. Mercier as a Canadian. Thanks to God first, then to him and the Legislature we are now recognized as citizens. In becoming a Jesuit I still remained a Canadian. Ancient Rome, I must say, conferred the title of citizenship for less than has been done by our Fathers. Our order has glorious pages in the history of the country. Our Fathers have shed their blood for the country, and they surely deserve the name of Canadians. I thank the Premier, his colleagues, the members of the Legislative council, and the whole Legislature, for the delicacy of their proceedings towards us. I may add that I was a witness to the good impression produced among the high dignitaries at Rome by this important act of the Legislature. You can tell the public that we are loyal to the Crown of England, as our history proves; and that the last drop of blood which shall be shed in this country may yet be shed by a Jesuit."

The deed was then signed by the Premier and Father Turgeon, the other ministers present, Mayor Grenier, the members of the clergy, the M.P.P.'s and Legislative councillors in attendance, and nearly everybody in the room, and the proceedings terminated.

LETTER FROM FATHER EGAN.

The Rev. Father Egan of Thornhill, has written to the *Richmond Hill Liberal* a letter, reviewing at length the lecture recently delivered there, by the itinerant Chiniquy. We quote the concluding part of Father Egan's letter, which is as follows:

"Of all the nauseating cant of modern times the most sickening is the charge that the Catholic Church is opposed to the Bible. Who collected the different books of holy writ? Who decided their integrity and authenticity? Who stamped them with that authority without which they could not vouch for themselves? Who proved their inspiration? and who preserved them amidst the wreck of the Roman Empire, the convulsions of ages, and the changes of dynasties, races, creeds and tongues? Will any reader of history risk his reputation as a reader and a scholar by saying it was Calvin, Knox, or any of their disciples? Chiniquy makes his assertions before audiences whom he looks upon as ignorant dupes, who know no better. He insults their intolligence by thus presuming on their ignorance, or he supposes they will swallow anything, no matter how improbable, that is uttered against the Catholic Church.

Mr. Chiniquy gave his *alleged* reasons for leaving Rome. He did not give his real reasons. In the archives of the diocese of Montreal are kept records of the true reasons which obliged the Bishops to suspend and expel him from the ministry of the Catholic Church. He never tells that though; it would not take, but he knows what will take, and that's what he tells.

Chiniquy has left, and to take the opinion of any sensible Presbyterian, what good has he done? He is not even thankful, for he complained that the collections were far too small, and he did not consider them in any degree proportionate to his services in the cause of gospel truth.

It is really astonishing how ready some people are to be gulled by any tramp or adventurer who comes along in the garb of an ex-priest, ex-monk, or ex-anything-at-all, provided he can give a discourse on the abominations of Romanism. Will this obscenity in the name of religion make Presbyterians more charitable, more liberal, more pure minded, more pious and more virtuous, and if so, is slander a proper means of obtaining a result so desirable? In the discourses delivered by Mr. Chiniquy there is nothing new, nothing but what has been repeated *ad nauseum*, nothing calculated to make any one better or wiser, unless hatred of Catholic institutions, every element necessary to that end. It is really humiliating for Catholics to be from time to time subjected to the scorn which these vagrants elicit before audiences of their Protestant

neighbors, whose esteem and good-will they would wish to cultivate and cherish. Why then, I would ask, are these itinerants encouraged to pour out on us the turbid torrent of their abuse? How is it that our respectable neighbors permit this perpetual stirring up of bitter strife? What have we done, or what are we doing to merit all this, and if we have not by want of due consideration for the feeling of our Protestant fellow citizens, merited it, why thus wantonly insult us by ridiculing and lampooning what we venerate and hold sacred?

How are not the minds of our Protestant fellow citizens prejudiced against us in this way, without the slightest provocation or reason on our part? The poisonous error and calumny speed with the velocity of lightning to the remotest ends of the land on the wings of an untiring press, and when the truth comes limping after it, its progress is checked. How many think you of the hundreds of thousands who swallowed with avidity the poison of Maria Monk's obscene imposture known now by all to be such, were allowed to receive the antidote? How many of the religious press published the contradiction of that wicked book? How many millions are there not even now, of the ignorant haters of the Pope, who still devoutly believe every syllable written in that infamous book?

How many are there who believe the statements in the obscene book written by Chiniquy, and now to be found in almost every Presbyterian family? The book is replete with obscenity, and even if true, would be unfit reading for any pure minded person. How any parent could tolerate in his house such a book, open to the perusal of his family, is a marvel. Is it not a burning shame that such things should be done in a christian land, in the light of the 19th century? And when this course is still persisted in, in spite of our just denunciation of its unchristian spirit and glaring injustice, when even rev. preachers, and men of standing in the community, are the active instruments in encouraging this impure bigotry, and in pouring over this virgin hemisphere this foul torrent of impurity, can soft language be employed in rebuking a spirit so unclean? What is religion without justice or charity, but the lowest form of bigotry in conduct like this. I think that parties who had any share in it have reason to be ashamed of themselves.

It would appear that what persons of the Chiniquy and Percival type are trying to inculcate is not so much a love for their own creed, if they have any, which may not be set aside for some fresh one before a year, as hatred of Catholics. That's their hobby. They are following the precept of their quondam apostle, who said, "Lie, and lie boldly about the Papists, throw all the mud at them you can—some of it will stick." They do not say hate them, it is not put in that way, that would not be ingenious, it would exhibit too glaringly an unchristian spirit. They put in their fine work, and obtain the desired result all the same. As Mr. Chiniquy put it, one must pity these poor benighted Catholics, and draw them from the errors of their way. Look at what they are taught. They are not allowed to read the Bible. They are taught it is no harm to kill Protestants, and that the Pope, Bishops and Priests, who teach these doctrines, are infinitely above God. These Catholics are a real menace to our institutions, and would kill every one of us if they could. After all thus the preachers look up to heaven, in pious gratitude that they are not like the rest of men, and then go snivelling and whining about equal rights.

It is time to bring this letter to a close, but I am not through.

J. J. EGAN.

Sister Jane Frances Cotter died at St. Joseph's Convent on Tuesday morning last. The deceased was for 28 years a member of the Community. She was in the 58th year of her age. Sister Cotter was the widow of the late Dr. G. C. Cotter, for many years a physician in this city, and who died over 80 years ago. She had been ailing for about two years and her death was sudden. She received the Holy Viaticum at 8 o'clock in the morning, when perfectly conscious, her relatives and Sisters attending. Very Rev. Father Rooney and Rev. Father Teefy administered the last sacraments and were with her in her last moments. The funeral took place on Thursday morning to St. Michael's cemetery. R. I. P.

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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., 1889.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1889.

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. CARRERY,
Bishop of Hamilton.

Toronto, Saturday, Nov. 16, 1889.

The New York *Independent*, certainly the ablest and fairest exponent of Protestantism in America, had this to say in a late issue:

"We purposely exclude from our columns any article which contains the word *Romish*, or the contemptuous thought which that word implies."

"We commend this example of good breeding and Christian feeling," says the Boston *Pilot* in comment, "to some secular contemporaries which do not scruple to insult their Catholic readers by the use of the vulgar and offensive word. They cannot plead ignorance of Catholic sentiment on the question, and ignorance of good manners is no excuse in such matters."

The Cronin inquiry is bringing to the surface some queer phases of Chicago Irishism, which those who condemned the *Century* stories would do well to study. Another species—a Mr. Spelman—appeared on the witness stand a few days ago.

"Spelman," we read, "held the dual position of officer in the Whiskey trust and head official of the Clan-na-Gael; Coughlin that of a Chicago detective working upon a case in which the trust was more or less interested, while he was also an active member of the Clan."

The following is an extract from Mr. Spelman's testimony:

"At one time I thought Dan Coughlin said what I testified to before the Grand Jury (viz: that Cronin ought to be killed) but after reflection, consideration, and consultations with friends, I have decided that he did not."

"A man who testifies one way before a grand jury," says a contemporary, "and precisely the opposite way before the trial jury, is fit for—the presidency of a whiskey 'trust.'"

THE MASONIC CONSPIRACY.

It is quite probably true, as its members are accustomed to claim for it, that the Masonic Society in the United States and Great Britain at least, is a benevolent organization, and that its activities, so far as they know, are eleemosynary only. It may be true enough indeed that, so far as they are concerned, they cannot be accused of complicity in the extreme designs of their Continental brethren; yet the fact remains that they are members of a society which in every country where it has been able to unfold itself in its true character, has developed into a conspiracy against the Christian religion. The real nature and aims of Continental Freemasonry have time and again been made public. But within the past few weeks they have been in a remarkable way exposed to the light. An address recently issued by the leaders of the Freemasons of Italy has been published in its entirety in a Palermo journal. It was intended for private circulation only, but a copy fell into hands other than those for which it was intended. The Paris *Univers* commenting upon the address styles it a "horrible document;" the *Irish Catholic* of Dublin thinks the words too mild: "The advice and instructions contained in it," says that journal, "are satanic." It certainly makes clear the aims of the chiefs of the secret societies; and that these societies, no matter what their name or professed object, have in reality and in practice one and the same object, are employed as instruments for the same purpose, namely, the separation of man from God, and his emancipation from the restraints of religion.

The authenticity of the document to which we refer is beyond question. It has been issued under the seal of the Grand Orient Lodge of the Freemason Body, and is signed and countersigned by its chief officers. As has been said, it was meant for circulation among Free Masons only, for whom it appears to have been designed as a *monita secreta*, and as a standing guide to them in their political and social conduct. The circular calls upon Freemasons throughout the world to unite for the more rapid and certain destruction of "*le mal-faisant instinct des theocraties*"—the mischievous belief in the power of God over mankind; to combine against "supernatural religions, and in especial against the most powerful of all—the Catholic." It proceeds to point out that what Freemasonry has already achieved in Italy gives the members of the craft good reason to hope that it can do even greater things in the future. It relates that it has done much for the "strengthening in Italy of the worship of Humanitarianism notably by the suppression of religious orders, by the confiscation of the property of ecclesiastics, and by the destruction of the Temporal Power." These triumphs, it says, form a "granitic base" for the Masonic movement in Italy. In the same way it commends what is being done in the schools, in the press, and at the meetings and demonstrations of the "anti-clerical" clubs of that country, all this, however, the address continues, is not enough, nor is the good will of the Italian Government towards those who are engaged in diffusing the theories of naturalism in opposition to the truths of revelation, sufficient to secure "practical efficiency." It deplores the fact that internal and external political exigencies hamper the efforts of those who, in every country, labor for the destruction of Catholic Powers and Catholicity.

The promulgators of the document are careful to warn those whom they address that "the general welfare of Italian Freemasonry throughout Europe necessitates their proceeding with prudence;" that they must endeavour to influence the actions of statesmen privately; and must be prepared to aid with all their power, anything and every-

thing which can be made to secure "the triumph of Humanitarianism purified from superstition." The plan upon which they should proceed, as laid down by the Grand Orient, is as follows: That they, the Freemasons, are to lose no opportunity of inculcating in the people that their objects are not political but "the well-being, the peace, the liberty, and the redemption of souls aggrieved by the dogmas and precepts of Religion." In this connection the brethren are, moreover, warned that the better to succeed in their purpose, they must pretend everywhere that their war is not against Catholicity, but only against "clericalism." They are to repudiate any desire to assail religion, at the same time that they make war upon the priesthood and the episcopacy. They are even instructed to "mystify the clergy," by professing devotion to the interests of the Pontiff and of the Church, that thus they may be able in time to persuade the people that they should have a voice in the selection of priests to rule parishes, and bishops to govern dioceses, and so "smooth the way for the secularization of religion, for the destruction of the ecclesiastical hierarchy, and for the institution of that civil legislation which will give all power to the State."

Again the Masons are told that with a view to "the propagation of these salutatory ideas," they should endeavour to gain influence over the public journals, over the mutual friendly societies, and over the various friendly and co-operative societies and labour associations. Finally, the address concludes by pointing out that the instructions contained in it require development as regards details, but that a general adherence to the principles enunciated in it will hasten the coming of the day when "Naturalism will chant its hymn of redemption on the ruins of revealed religion, when men and humanity will advance without restraint on a course of illimitable progress, and will employ themselves in producing and enjoying that happiness on earth which is now dreamt of as belonging to a future life." The attainment of this triumph of Atheism will be hastened, it is further added, if the brethren will endeavour, wherever possible, to advocate cremation of the dead instead of Christian burial, civil instead of religious marriages and funerals, by preventing—again, it adds, "as far as possible"—the baptism of infants, and, lastly, by doing all in their power "for the discredit of everything of a religious character, particularly of the Catholic Press."

Such are the objects of the Continental Freemasons as explained by themselves. They have not often been stated so fully or so bluntly, and it is the duty of the people of every Christian land to be vigilant against them,

* * *

Looking back over this address it must strike even the most careless reader, we think, that, in the Canadian field, the *Mail* is carrying out the programme with conspicuous fidelity. We should probably deceive ourselves greatly were we to imagine that the same, or similar, forces were not at work in our own midst, and that the anti-Christian propaganda of the Old World had not its offspring and its agents in the New. All the signs are against it. For example, it is not as well known as it ought to be—we have before drawn attention to it, but it will bear repetition—that the origin of the American public school system was the work of a secret, but extensive and organized, infidel movement, which sought to eliminate the supernatural idea from the mind of the nation; and that in America, as in Europe, the banishment of religious teaching from the schools, that is, their complete secularization, was meant merely as a preliminary to the overthrow of all Christian teaching. We have it on the authority of Brown-

son, who was for a brief time in her confidence and one of those selected to carry into execution her plans, that it was Frances Wright and her friends who were the great movers in the scheme of Godless education since so popular in that country. This remarkable woman was known to Brownson well. She was the favourite pupil of Jeremy Bentham, the famous infidel writer and lecturer. Their great object was to get rid of Christianity and to convert the churches into halls of science, and their plan, as Brownson describes it, was not to make open attacks upon religion, although they might labour the clergy and bring them into contempt where they could, but to establish a system of State schools from which all religion was to be excluded, in which nothing was to be taught but such knowledge as is verifiable by the senses, and to which all parents would be compelled to send their children. The first thing to be done was to get this system of schools established, and the method upon which they proceeded, Brownson, in one of his works, has recounted in these words:

"For this purpose a secret society was formed and the whole country was to be organized somewhat on the plan of the carbonari of Italy, or as were the revolutionists throughout Europe by Bazard preparatory to the revolutions of 1820 and 1830. This organization was commenced in 1829, in the city of New York, and to my own knowledge was effected throughout a considerable part of New York State. How far it was extended in other States, or whether it is still kept up I know not, for I abandoned it in the year 1830 and had no confidential relations with any engaged in it; but this much I can say, the plan has been successfully pursued, the views we put forth have obtained great popularity, and the whole action of the country on the subject has taken the direction we sought to give it. I have observed, too, that many who were associated with us and relied upon to carry out the plan have taken the lead in what has been done on the subject. One of the principal movers of the scheme had no mean share in organizing the Smithsonian Institute, and is now, I believe, one of the representatives of our Government at an Italian Court. It would be worth inquiring, if there were any means of ascertaining, how large a part this secret infidel society, with its members all through the country, unsuspected by the public, and unknown to each other, yet all known to a central committee, and moved by it, have had in giving the extraordinary impulse to Godless education which all must have remarked since 1830, an impulse which seems too strong for any human power to resist."

It may be merely a coincidence that the views put forth by this organization in 1830 are being propagated so vigorously in Canada, as in America, in our own day. The attack upon the Church is led by certain journals—the *Mail* of Toronto, the *Mail and Express* of New York, the *Tribune* and *Times* of Chicago, and *America*, a paper recently called into being by anti-Catholic bigotry, in the same city. These journals pursue a precisely similar policy; they regard the Pope as a "foreign potentate;" they maintain that the Church is a menace to free institutions. They have as the main purpose of their work the furtherance of purely secular methods of education. They explain away as superstitions and fetishes all belief in the miraculous and supernatural. They affect—as the Freemasons' circular urges—that they are not inimical to Religion; and they proclaim that it is "clericalism" that is the enemy. Under the cloak of excluding sectarianism, and clothing the question in euphemisms, they aim to effect the destruction of religious teaching, and the extrusion of the Christian idea from the minds of the young. That they do so, we repeat, may be only a coincidence. With the secret Masonic and other occult conspiracies at work in our midst one can surmise with no approach even to certainty. But, as Brownson puts it in a sentence above quoted, "it would be

worth inquiring, if there were any means of ascertaining, how large a part this secret infidel society, with its members all through the country, unsuspected by the public, yet all known to a central committee, and moved by it, have had in giving the extraordinary impulse to godless education which all must have remarked since 1830, an impulse which seems too strong for any human power to resist."

ARCHBISHOP CLEARY AND DIVORCE.

The daily newspapers have made known the circumstances in connection with the solemn excommunication of a divorced woman, by the Archbishop of Kingston at Westport a few days ago. We have no wish to comment upon the painful incident further than to say that His Grace will be sustained and commended in his course by all Christians who are earnest in their desire that the holiness and indissolubility of the marriage tie should remain inviolate. We could conceive of no greater disaster that could happen our country than that the homely and wholesome Christian notions of home and the family which, happily, have so far obtained, should give way to the reeking immorality which follows, as shown in such great measure in the social life of the United States to-day, the recognition of Divorce. It is a cause, too, we think, for thankfulness, that at a time when so many of the ministers of the various Protestant sects in our own country show a disposition to coquette with so elementary a Christian question, that the prelates and priests of the Catholic Church temporize nothing, and that the Church of God, like the Word of God, remains for all men and for all time *semper eadem*.

Excommunication, for whatever cause, is not lightly hurled. Even in this case, it is to be remembered, that four times the Archbishop formally admonished the woman, and all, it appears, to no purpose. She offered as a pretext of justification a bill of divorce from her husband, procured in some United States Court, and a certificate of a second marriage undergone by herself and her partner at the hands of a Protestant minister in a Protestant church in a neighbouring town. Now, there is nothing clearer than that there is no such a thing as divorce under the Christian law. The Son of God, the Supreme Law-giver, and the Founder of Christian Society, has peremptorily laid it down that Christian marriages can exist only between "one man and one woman," and He excludes all right and power of any State or government on this earth to dissolve the matrimonial bond on any pretence whatsoever. "Whom God has joined together," He said, "let no man put asunder;" and this unchangeable law, which is the very foundation of Christian society, has been so taught to the nations of the earth in the clear and distinct words of St. Paul's inspired message: "The woman that hath an husband, whilst her husband liveth is bound to the law, but if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, she shall be called an adulteress if she be with another man, but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress if she be with another man."

It is worth while to bear in mind the precise words with which the Archbishop prefaced the judgment of excommunication. "It follows," he said, "that not all the judges and juries in the United States, nor all the Senates and courts and Parliaments and Governments and crowned monarchs in the universal world, were they all to combine together, have the power to sever the bond of wedlock between this woman and her husband any more than they have the power to pull

down the sun, moon and stars from the firmament. No; nor all the angels and archangels in Heaven, nor the Pope, the Vicar of Christ on earth, although he holds the keys of the kingdom, could separate this unfortunate woman from her lawful husband with liberty to live with another man."

"There is no lack of leniency," says the Milwaukee *Catholic Citizen*, speaking of the break in the Murat-Caldwell arrangement, "in saying that the affair detracts somewhat from the grandeur of the great gift that founds our Catholic University. The generous giver can no longer be idealized." The event is not without its lesson. "With the highest reputation for piety," adds the *Citizen*, "there are flaws of disposition and character which bring pride below the moral level of any humility. Let Miss Caldwell—let all of us—forget the pride of gold and title, and remember that

"Tis only noble to be good
Kind hearts are more than coronets,
And simple faith than Norman blood."

"The Roman Catholic citizens of Toronto," says the *Gazette of Montreal*, "are moving to secure the improvement in the personnel of the Separate School Board of the Queen city. They deserve to succeed. The ongoings of the Toronto Separate School Board meetings have long been a reproach to the whole Separate School system and a libel on the intelligence of the Roman Catholic electors of the city."

The Anglican Bishop of London poses as an exceedingly "liberal" man. He lately said:

"So far as ballet dancing was concerned he should never think of proposing its abolition, although he considered it sometimes highly dangerous."

A cynical contemporary says in reference to this that, although his Lordship of London does not specify wherein the danger is, it is to be presumed that he means "highly dangerous" to the ballet dancers, who are liable to catch cold owing to their economy of apparel.

Cardinal Gibbons' new book, "Our Christian Heritage," was issued a few days ago. The closing chapter is devoted to a consideration of the dignity of labour, and the counsels it contains to the labouring man are invaluable. He says:

1. Cultivate a spirit of industry, without which all the appliances of organized labour are unavailing. A life of patient industry is sure to be blessed with a competence, if it is not crowned with an abundant remuneration. The majority of our leading men of wealth are indebted for their fortunes to their own industry. Take an active, personal, conscientious interest in the business of your employer, and the more you contribute to its success the more he can afford to compensate you for your services. He will be impelled to requite you with a generous hand.

2. Foster habits of economy and self-denial. No matter how modest your income may be, always live under it. You will thus protect your liberty and business integrity, and guard yourself against the slavery of debt.

3. While honestly striving to better your condition be content with your station in life, and do not yield to an inordinate desire of abandoning your present occupation for what is popularly regarded as a more attractive avocation. A feverish ambition to accumulate a fortune, which may be called our national distemper, is incompatible with peace of mind.

4. Sobriety will be an angel of tranquility and comfort to yourself and family.

5. Above all, let religion be the queen of your household. when the evening of life has come, and your earthly labours are drawing to a close, it will cheer you with the bright prospect of an eternal Sabbath.

ECCLESIASTICAL STRENGTH OF THE CHURCH IN QUEBEC PROVINCE.

The priesthood in the Province of Quebec, as elsewhere, is divided into two classes; in one are included the secular or parish clergy, who are subordinate to the bishops and archbishops; in the other are the members of orders who owe allegiance only to their superior, and through him to the Pope. Over them the bishops have no control. The power of the Church in Quebec rests in the Orders and not among the secular clergy, as in the United States. These Orders differ from each other merely in discipline. The Sulpicians are comparatively *bon vivants*, hale fellows, going in and out among their flock, while the Trappists are very severe in their lives. They rise at 2 o'clock, after sleeping on an uncovered board, and spend twelve hours of the day in devotional exercises and six hours in manual labour, usually in the fields, and when the brethren meet they have little or no conversation with each other, except the usual formula as they pass, *Memento mori*—Remember death.

The Jesuits are less strict and devote their lives to teaching and missionizing. Each Order has its own specialty and does the work to which it is best suited. Of male Communities and Orders in Quebec there are fifteen, including 1,267 members, divided as follows.

Company of St. Sulpice, confined to Montreal and neighbouring parishes; 76 members.

Brothers of the Christian schools, with the staff at the mother school at Maisonneuve, near Montreal, the succursales or branches in the dioceses of Montreal, Quebec, Three Rivers, Nicolet, and Ottawa, numbering 328.

Oblats of Mary the Immaculate, or O. M. I., staff at headquarters in Montreal with members in the diocese of Quebec, Ottawa, in the Prefecture of the Gulf, and the vicariat of Pontiac, to the number of 66. The returns of this Order, however, are imperfect. In most cases only the name of the Superior is given.

Company of Jesus or the Jesuits, with 230 members in Canada, of whom 80 appear to be stationed in Lower Canada.

Catechistes de Saint Viateur, with a staff at headquarters in Joliette and members in Montreal, Quebec, St. Hyacinthe, and Nicolet, to the number of 223.

Brothers of the Charity of St. Vincent de Paul, with headquarters in Montreal and a branch at Longue Point, 53 in all.

Congregation of the Holy Cross.—Staff headquarters at Cote des Neiges; members in Montreal and St. Hyacinthe, making a total of 146.

Brothers of the Sacred Heart—Arthabaskaville is the headquarters, but the returns are imperfect and place the members at 114, though there are succursales in the dioceses of Nicolet, St. Hyacinthe, Sherbrooke, Quebec and Three Rivers.

Dominicans—Only placed at 11 in the diocese of St. Hyacinthe and Ottawa.

Redemptorists In Quebec 20, in Montreal 18; or a total of 38.

Trappist—Thirty-seven at Oka.
Company of Mary in the diocese of Ottawa and in missions, 18.

Brothers of St. Vincent de Paul—Only placed at 5.

Freres Maristes—In the diocese of St. Hyacinthe, 34; in Montreal, 22; in Quebec, 6; or 62 in all.

Brothers of Christian—At Chambly, Vercheres and other places, 22.

This gives a total of 1,267.

The female religious Communities, including superiors, professed nuns, novices and postulantes, number 27, with 4,723 members. The following are the Orders:—

Ursulines—Staff at headquarters, Quebec, numbering 95; in the diocese of Chicoutimi, 18; in Sherbrooke, 11. Total, 124.

Congregation de Notre Dame—Staff at headquarters, Villa Maria, numbering 12; in the diocese of Montreal, 473 religieuses, with 33 Superiors; in the diocese of Quebec, 119 religieuses with 15 Superiors; in Chicoutimi, 6; in St. Hyacinthe, 36; in Three Rivers, 19; in Nicolet, 12; in Sherbrooke, 30; in Ottawa 17, giving a total of 769.

Hospitalieres de St. Joseph—At headquarters, Montrea

91; in the diocese of Nicolet, 15. Total, 106.

Gray Nuns, or Sœurs de l'Hospital General de Montreal—In Montreal and in succursales, 841.

Ursuline Monastery, at Three Rivers, 75.

Filles de la Charite de St. Hyacinthe—At headquarters in Montreal, 92. in the diocese of St. Hyacinthe, 62, in Sherbrooke, 18. Total 172.

Religieuses of the Society of the Sacred Heart—In Montreal, 96.

Sœurs de la Charite de la Providence, with headquarters in Montreal—159 in the diocese of Montreal, 336 in the diocese of Three Rivers, 23 in St. Hyacinthe, giving a total of 527.

Sisters of the Holy Name of Jesus and Mary In Longueuil, 6; in Montreal, 587; in St. Hyacinthe, 34. Total, 327.

Religieuses of Notre Dame du Charite du Bon Pasteur—At headquarters in Montreal, 113. at the succursales, 90. Total, 203.

Sœurs Grises of the Cross—In Ottawa, 5; in Three Rivers, 7; in the diocese of Ottawa, 110; in the Vicariate of Pontiac, 83; in the diocese of Nicolet, 10. Total 165.

Sœurs Marianites of the Holy Cross—In St. Laurent Jacques Cartier, 7; in the Diocese of Montreal, 72; in the diocese of Sherbrooke, 5; in the Vicariate of Pontiac, 6; in the diocese of Ottawa, 3. Total, 93.

Sœurs de la Misericordie—in Montreal, 93; in Ottawa, 26. Total, 119.

Hospices des Sœurs de la Charite—At the mother house, Quebec, 5; in the diocese of Quebec, 245; in the diocese of Chicoutimi, 6; in the Prefecture of the Gulf, 5. Total. 261.

Sisters of the Immaculate Heart of Mary—At headquarters at Quebec, 6; in the Diocese of Quebec, 92; in the diocese of Three Rivers, 6; in the diocese of Rimouski, 5; in the diocese of Chicoutimi, 9. Total, 108.

Sisters of St. Anne—Returns are imperfect, and only placed at 212.

Sisters of the Assumption of the Holy Virgin—At headquarters at Nicolet, and at Three Rivers, and Sherbrooke, 123 religieuses, 13 novices, 18 postulantes. Total, 154.

Sisters of the Presentation of the Blessed Virgin—At headquarters at St. Hyacinthe, at missions in that diocese, and in the diocese of Nicolet and Sherbrooke, 222.

Riligiueuses de Jesus-Marie—At headquarters at Sillery, near Quebec, 74; in the diocese of Rimouski and Quebec, 66. Total, 140.

Sœurs Adoratrices of the Precious Blood—At the mother house in St. Hyacinthe, in the Diocese of Montreal, and in the diocese of Ottawa, 94.

Institut de Notre Dame de Charite de Refuge—At headquarters at Ottawa, 62.

Sisters of Charity of Rimouski—27; at succursales, 14. Total, 41.

Le Carmel de Ste. Therese - At headquarters at Hochelaga, 26.

Sisters of the Little Schools of Rimouski—At Rimouski and at missions in that diocese, 35.

Sisters of St. Joseph of St. Hyacinthe—At St. Hyacinthe and at missions, 36.

Sœurs de la Sagesse—In the diocese of Ottawa, 11.

Sœurs Grises of Nicolet—Separate community, 4.

There are, according to the above statement, in Quebec 27 religious communities of females with 4,723 professed nuns, novices and postulants. This brings the whole number of male and female communities to 42, with a membership of 5,900, as far as returns can be obtained, but it is certain the number is much greater. Most of those Orders and Communities are in charge of convents, hospitals, asylums, colleges, seminaries and clerical academies, of which the following is a return as complete as can be made:—

Diocese.	Convents.	Hospitals.	Seminaries, etc.
Quebec	65	11	4
Three Rivers.....	11	3	4
Rimouski	6	1	2
Chicoutimi.....	5	1	2
Nicolet.....	18	3	2
Montreal.....	84	27	9
St. Hyacinthe.....	21	7	14
Sherbrooke	1	1	2
Ottawa.....	12	2	2
Pontiac.....	13	3	..
Total	225	62	41

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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 is not accepted, the cheque will be returned.

A. BENOIT,
 Secretary.

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

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Department of Public Works, }
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	a.m. p.m.	a.m. p.m.
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O. and Q. Railway	7.30 7.45	8.00 9.00
G. T. R. West	7.00 9.20	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 8.30
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 4.00
	6.00 4.00	10.30 4.00
	11.30 9.30	8.20
	a.m. p.m.	a.m. p.m.
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	11.30 9.30	11.30 5.45
U. S. West States	6.00 9.30	9.00 3.45
	12.00	7.20

ENGLISH MAILS.—A mail for England via New York will be closed at this office every day, excepting Sundays and Wednesdays, at 4 p.m., and will be despatched to England by what the New York Postmaster may consider the most expeditious route.

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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In the second class came the parish clergy, who have no connection with the orders, and it may be well to give their numbers with their churches which they own.—

Diocese.	Priests.	Churches.
Quebec	358	184
Three Rivers.....	70	33
Rimouski.....	92	95
Chicoutimi.....	55	44
Nicolot.....	85	50
Prefecture of the Gulf.....	11	23
Montreal.....	553	310
Sherbrooke.....	69	55
Ottawa.....	81	89
Vicariat of Pontiac.....	29	14
St. Hyacinthe.....	156	..
Total.....	1,559	902

In the diocese of St. Hyacinthe there are 68 parishes, which will give about 100 churches and bring the number of church edifices in the Province up to 1,000. The total number of parishes, exclusively of those in the diocese of Ottawa, is 671, and for that district no returns are available. Add now the number of parish priests, 1,559; the regular clergy in Orders, 1,267; the members of the female Communities,

6,250, and a total is obtained of 9,076 directly engaged in the service of the Church, without including the bishops, and depending for the maintenance of themselves and their institutions upon the Roman Catholic population of the Province.

"O to be dead and done with the trouble
That fills each day with a dreary pain."
This is the moan of many a woman
Who thinks she can never be well again.
"It were better for me and better for others
If I were dead," and their tears fall fast.
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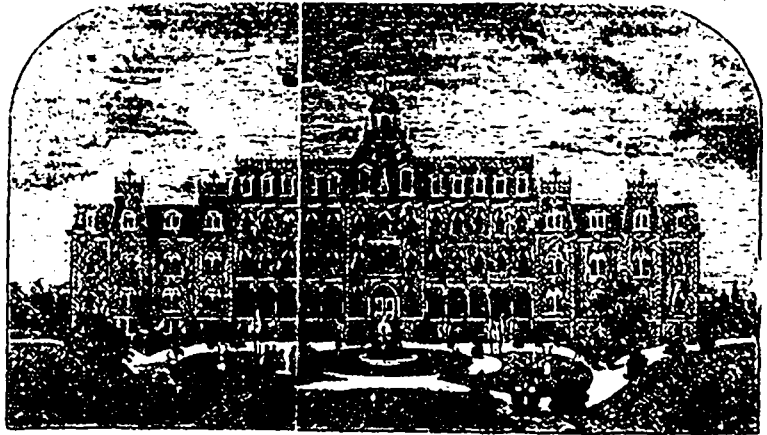
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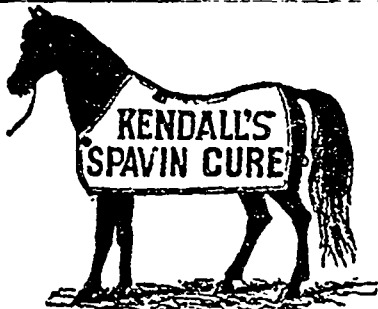
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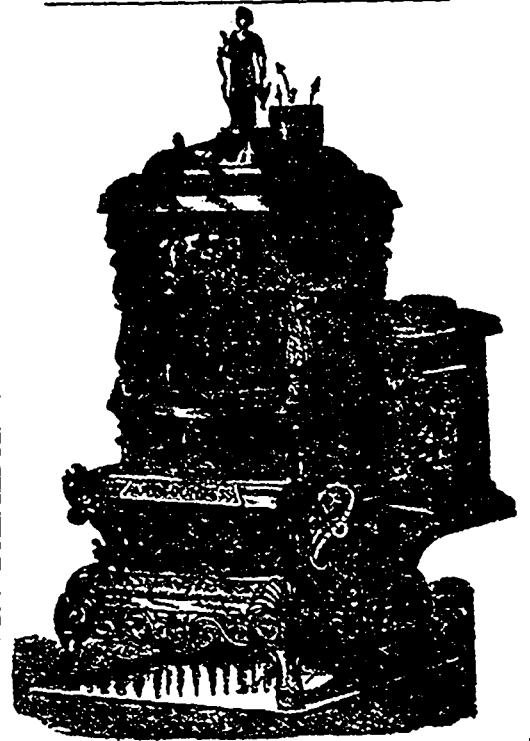
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