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The Catholic Weekly Review.

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

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

Vol. I.

Toronto, Saturday, Feb. 11, 1888

No. 52.

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NOTES OF THE WEEK.

The Pope has requested Cardinal Simeoni to advise the Irish Bishops to preach to the people of Ireland respect for the laws, and to maintain a calm and prudent line of conduct. The Pope has also announced his intention to send to Ireland a permanent apostolic legae.

It is announced that Lord Lansdowne, on leaving Canada this year, will relieve Lord Dufferin in the Viceroyalty of India, who is anxious to return home this winter. Lord Stanley, of Preston, a brother of the Earl of Derby, it is understood will be the next Governor-General.

Archbishop MacEvilly, at the opening of the annual retreat at Tuam cathedral, on Wednesday, declared that he had authority to deny the rumors that the Pope is opposed to the legitimate aspirations of the Irish people. The high position of his Holiness imposed reserve, but he had never turned against Ireland.

At the meeting of the Parnellite members in London on Thursday, Messrs. Biggar, Deasy, Shiel and Carew were appointed whips. It was decided that Mr. Parnell should formulate an amendment to the Queen's address, raising the question as to the administration of the Crimes Act. Mr. Parnell stated that the object of his Land Bill was to reduce the time for the judicial revision of rents from 15 to 7 years, and give to tenants further rights over improvements. Mr. Parnell appears in better health, although his voice is husky. He says he hopes that he will be able to be constantly in his place in Parliament during the fighting period of the session.

The English issue in the coming session will be the Local Government Bill, and it is possible that the Irish issue will be Lord Clanricarde. Lord Clanricarde is a rich man who would still be rich if he did not draw a penny from his Irish property. What makes the case particularly bad is, that the land court would give the tenants adequate protection if they could once get into it. The few of his tenants who have been able to bring their rents before the court, have had them reduced by thirty-eight per cent. Before they can go into court, however, they must put up their arrears in full, and here is where Lord Clanricarde has the whip-hand over them. He can, if he pleases, depopulate half of Galway, and sweep 1,500 tenants off the land.

In the Queen's speech read at the opening of the English Parliament on Thursday, the result, it was said, of the legislation passed last session "for the benefit of Ireland," has, so far as tested, been satisfactory.

Mr. Gladstone, on entering the House, was loudly cheered. Lord Hartington at once left his seat and went and shook hands with him, when they sat down and entered into an animated conversation, which lasted for some time. After the usual notices of motion, including one by Mr. Parnell for the introduction of a bill to amend the Irish Land Law Amendment Act, Mr. Gladstone rose to criticise the Queen's speech. He rose, he said, to speak at this early stage of the debate hoping that he might contribute to expedite the business before the House. He could congratulate the Government on some aspects of their foreign policy. The question of the Afghan boundary, so long a source of danger to two great empires, was settled—a great thing in itself, and he trusted that it would modify the jealousies existing regarding the territorial extensions of Russia. So far as he was aware, no other cause for misunderstanding remained between the two nations.

Referring to Ireland, Mr. Gladstone said: "While the Opposition are anxious to expedite the business, the Government policy in Ireland could not be lightly passed over. The address declares that crimes of an agrarian character have diminished, and that conspiracy have sensibly decreased through the careful execution of the Crimes Act. He was disposed to substitute for 'careful' some very different word. The whole subject of the administration of coercion must through an amendment be debated. He would not anticipate the debate, but could not pass over the assertion that the Irish people under Coercion had become more reconciled to the law. When he looked back fifty years upon the exuberancy of crime under a pressure of difficulties not less than now, he was amazed at the progress made in self-command. Self control was more and more becoming a habit of the Irish people. It was owing to this fact that agrarian crime had lessened. But the Government could not be congratulated on assisting to diminish the number of offences."

The Church in Canada.

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

EARLY LEGISLATION AFFECTING THE CHURCH IN UPPER CANADA.

(From notes on a forthcoming History of the Law and Constitution of Canada.)

Regarding legislation as to transfer of Church property as mentioned in the last paper, several Acts were passed after the one dealing with the property on the corner of Duke and George streets in York. In 1823 the ministers and church-wardens of St. George's Church in Kingston were authorized to surrender to the Crown a grant of land made to them in the year 1805. The grant did not seem to answer the purpose intended. The Presbyterians, in 1824, were allowed to purchase certain lands in York "for the erection of a place of worship, with other necessary buildings and a burying ground;" and the trustees named were entitled to hold it in perpetuity, for ever. A privilege to convey certain lands in Vaughan for like purposes was granted to this denomination in the same year. In 1829 the Episcopal Methodists of York were allowed to transfer certain lands obtained by them under the General Act of the preceding year, and to purchase other lands for the use of their Church. In this year also the Free Church of Dundas was authorized to hold land, not exceeding five acres, for a church "free for all denominations of Christians."

In the year 1828 an Act had been passed allowing "any religious congregation or society of Presbyterians, Lutherans, Calvinists, Methodists, Congregationalists, Independents, Anabaptists, Quakers, Menonists, Tunkers or Moravians," to hold land—not more than five acres—for their own use. The land was to be conveyed to trustees appointed by the respective bodies; they could take possession and bring suits at law, or in equity, for its protection, but they had no power to sell or exchange it. This is the substance of the legislation from 1820 to 1830 as regards lands. The law came slowly to recognize any other than the two Churches of Rome and of England. In 1829 the evidence of Quakers, Menonists, Tunkers and Moravians was admitted in criminal cases, but no person of these denominations was allowed to serve on juries in such cases.

By an Imperial Act passed in 1827, a sale of a portion of the clergy reserves was authorized, limiting the amount to be sold in any one year. In the statutes for 1831 there is to be found an Act to the effect that, notwithstanding these clergy reserves, and the doubts as to the legality of tithes, it was enacted that "no tithes shall be claimed, demanded, or received by any ecclesiastical parson, rector or vicar of the Protestant Church within this province, any law, custom or usage to the contrary notwithstanding." The Bill had been reserved for royal assent, but was proclaimed, as the statutes say, on the 20th of February, 1823. That is the present law on the question of tithes. During these first 40 years, the old Parliament of Upper Canada had a Protestant chaplain. He was appointed apparently by the Lieutenant-Governor, but prayers for the last time were read by him on the 31st of December, 1831. The House of Assembly, in a report moved for by William Lyon Mackenzie, dispensed with the services of a chaplain and dismissed him "and his kneeling stool" soon after. For thirty years the Reverend Robert Addison had been one of the officials, and in 1823 he was rewarded for "long and faithful services" by a pension of £50 per annum during his life.

Stopping at the year 1831 with one record of the legislation affecting churches, the reader may be interested possibly in certain particulars regarding the early Catholic Church in this province. It will be remembered that it was from the diocese of Quebec that the first priests came to Upper Canada, and that this country was all under the jurisdiction of Bishop Plessis down to the year

1826, when Kingston was erected into a diocese. Bishop McDonnell was a Legislative Councillor in this province, as Bishop Plessis was in the other, and they both drew salaries, though nothing in comparison with the Protestant Bishops. In Upper Canada there was paid for the Bishop and for the churches something near five hundred pounds a year. The Hon. and Rt. Rev. John Strachan averaged nearly three times as much, the Protestant Bishop of Quebec received three thousand pounds yearly—three times as much as Bishop Plessis received. Besides this the Church of England, prior to 1833, received over twenty-two thousand acres of land—while the Church of Rome got 400 acres—and the Church of Scotland 1160. Bishop Macdonell, and the Hon. John Elmsley, were the only Catholics in the Legislative Council before this date; the latter resigned his seat in the Executive Council, declaring that, since the year 1829, an independent-minded man could not sit there. These are matters, however, to be taken up with the next decade, 1830-40, and I will only detain the reader now with some comparisons to show the growth of the Catholic Church up to the date we are considering.

In the beginning of the century there was said to be only two priests for the whole province. In 1818 Bishop Plessis named Vicar-generals for Upper Canada, Nova Scotia, and New Brunswick. It was in that year that the Bishop went to England and Rome to obtain permission to divide his immense diocese. There were then six priests in Upper Canada—two at St. Raphael's, the Rev. Alex. Macdonell and John McDonell, the former afterwards the bishop, and the latter his vicar-general—Father Delamothe, of Perth, Perinault, of Kingston, Marchand, of Sandwich, and Crevier (named also a vicaire) of Sandwich. The only other clergymen at this date in this Province were the clergymen of the Church of England—about ten in all.

In 1830 the Bishop had fifteen priests, many of whom were not unknown to persons now living. The Very Rev. W. P. McDonald, of Kingston, and W. J. O'Grady, of York, are given as Vicars-General. The Rev. M. Lalor was the assistant priest at Kingston. The Bishop lived at Glengarry and had two chaplains, Rev. John McDonell, of Perth and James Campion; with the Rev. Mr. Dempsey as secretary. Father Edward Gorden, attended to the mission of York and Adjala; Father Cullen to Niagara, Guelph and Dundas; Father Fluett to Amherstburgh; Father Crevier to Sandwich and Rochester; leaving to the east Father James Crowley, of Peterborough; Father Michael Brennan for Hallowell and Marmora; Father Angus McDonell for Bytown; Father Tim. O'Meara, Prescott and Brockville; and Father William Frazer for St. Andrews and Cornwall.

In these ancient days it is stated that tithes—the one twenty-sixth bushel of grain only—were paid to priests in Sandwich and in Glengarry. Later the churches were paid a specific sum out of the public purse, but the law only recognized four denominations. This fact and the commotion raised by reports of misappropriation, &c., brought out some very unsavoury evidence about this time. In 1828 the Catholics of York secured the property on the east side of Jarvis street, the sale of which a few years ago secured the property now owned by the Separate School Board. A gift of £1,000 by Cardinal Weld for the purpose of building a college at Guelph is mentioned in early days; and Thos. Rolph, writing in 1832, says that there was in Prescott a very elegant stone building, erected by the Catholics, denominated the Grenville College, over which the Rev. J. W. Campion presided. In 1828 the old *Canadian Freeman* was published in York by Francis Collins. He fell under the displeasure of the courts, was convicted of libel and imprisoned in the fall of that year.

The next paper will deal with the period 1830-1840, when the Canadas were united.

D. A. O'SULLIVAN.

Though bowed beneath the weight of years, Cardinal Manning continues to labour in behalf of the wage-worker. He was among the speakers, last Wednesday, who pleaded the cause of the starving unemployed and the ill-paid employed of London, before Lord Salisbury.

MONTREAL GOSSIP.

One has to live in the Province of Québec in order to fully realize what may be implied by the phrase, "a clear, cold day." During the past week the thermometer has ranged from ten to twenty-two degrees below zero, and Jack Frost has played strange freaks.

"Just the weather for a carnival," say the disappointed ones ruefully. Well, if we have no carnival, we have at least an ice palace—one of grand proportions, too, in the ruins of the late fire in St. James Street, which present a very beautiful and curious appearance, encrusted as they are with ice. From the street level to the top story, the buildings are one glittering mass. The night of the fire was so intensely cold that the streams of water from the hose froze as they fell, covering bricks, beams, window sills and walls with a brilliant coating of ice. Some parts of the interior have the appearance of caves of stalactites, the icicles reaching from ceiling to floor. For the first few days after the conflagration the flames burst out at intervals and imparted a fiery glow to the crystal castle, which enhanced its beauty. These little ebullitions, being extinguished, were followed by clouds of steam, which, floating from the apertures of the ruin and ascending heavenward in filmy clouds, had a good ghostly effect. In one of the higher windows stands the fossilized remains of a valuable dog belonging to Mr. E. L. Furniss. The poor brute, afraid to jump from so lofty a height, stood barking for help, and as the water from the hose played upon him, gradually froze to death. The icy stream kept on until the dog became literally encrusted as we now see him—a sort of canine crystal.

"*Regardez donc vos oreilles,*" called out a street gamin to me the other day, "*elles sont gelées.*" Apart from the physical impossibility of looking at one's ears, it is, when one's eyelashes are frozen together, difficult to look at anything. However, putting up my hands, I discovered, by the dangerously brittle feeling of my ears, that they were visited in a special manner by the storm king. Hailing a street car, I hurried home to thaw out. I had some trouble to pay my fare honestly and according to rules, for the last passenger's five cents had frozen in the aperture of the conductor's money-box, and, like the "Noble Duke of York" in the old song, would "neither go up nor down."

In weather such as this, the city Passenger Railway Company and the cab owners reap a harvest. It not so nice for the cab drivers though—freezing on their high box seats. I questioned one yesterday as to the average earnings of a day, but, like most Irishmen, he dwelt more on the extreme than on the average. The tariff here is very low—twenty-five cents for a drive not exceeding twenty-five minutes. Cabby said that two dollars was for him a fair day's earnings, but sometimes he brought home five and six dollars, while he knew chaps who had only got a quarter in the whole day. "You see," said he, chewing a straw in a reflective manner, "cabs is so plenty here, and they are plentier this winter nor ever."

Talking of Montreal cabmen, a good story is told of one in connection with "Father" Chiniquy's visit to Montreal. That worthy was staying at the St. Lawrence Hall, and one day wanted a cab. A cab was accordingly called and came. "The apostle" was reverently assisted across the pavement by some of his admiring friends—foes to abstinence and confession. One of them, fearing lest misfortune should overtake his hero, called out, "Take care, Mr. Chiniquy, the step of that sleigh is slippery!" Up sprang the cabman, who all along had been in blissful ignorance of the name and fame of his fare. "What! you Chiniquy! you who have said wicked things about la tres Sainte Vierge! you, gros cochon, crapaud, you! *Va'teu!* go away! Do you think I want my horse and sleigh to go to hell!" As the discomfited "apostle" retired quaking, cabby seized his sleigh robes and shook them, then rubbed them in the snow, carefully wiped the steps free from any possible pollution, and drove off, indisputably master of the situation.

They are witty, these Montreal cabmen. Another, this time an Irishman, being asked to drive an evangelical gentleman to Christ's Church (that being the name of the Anglican Cathedral here) took him up St. Alexander street and reined

in at the door of St. Patrick's Church. From the cab window out popped the evangelical head. "You Irish blackguard, you! Didn't I tell you to drive me to Christ's Church?" "Sure," says cabby, "If this isn't Christ's church, then devil a church has Christ got in this city at all at all!"

Quite a feature in the entertainments of the season was a "Leap Year Ball," given by one of the leading families here. Several gentlemen arrived with their hair dressed in a most approved fashion, powdered, curled and decorated with flowers or feathers. Some of these fascinating creatures were at once beset for dances and their programmes filled at an early hour; others were slighted—one in especial, who is not noted for his genial politeness, was a wall flower. But supper time brought the climax, when the ladies served their helpless partners with a morsel of chicken, a speck of jelly and one or two grapes, then hurried them back to the ball-room and returning to the supper-room, closed the doors and spent a good hour in refreshment.

Lovers of sacred music are anticipating a great treat in the sacred concert to be given on the evening of the 3rd of February, by the choir of the Gesu. This choir, under the leadership of Rev. Father Garceau, has more than sustained its reputation this winter. Whether owing to the excellence of the music or to the eloquence of the Rev. Fathers Kenny, LaRue and Connolly, this exquisite church is crowded every Sunday evening. Apart from the pleasure of listening to the praise of God worthily rendered in the sweet strains of a well-trained choir, or the still rarer pleasure of hearing His truths proclaimed in faultless English by men who are cultivated as well as learned and who are dramatic and sympathetic in their pulpit oratory, it is an advantage to be privileged to pray in a church that is always warm and clean and bright, a church in which on all sides beautiful thoughts have been wrought into a beautiful pictures which lift the soul to God—a church that is well served and well ordered at all times and seasons, and that is like the King's Daughter of Holy Writ—"all glorious within."

OLD MORTALITY.

BOOK REVIEWS.

Records of the American Catholic Historical Society of Philadelphia. We have received the first volume of these valuable *Records* covering the years 1884, 1885 and 1886, the careful perusal of which enables us in some measure to estimate the rich results of the American Catholic Historical Society's labours since its organization in 1884. It is impossible to overestimate the value of historical societies, and their usefulness in truth's cause. In one of those magnificent encyclicals which have helped to render the present Pontificate glorious, even in the annals of the Papacy, Leo XIII. has directed attention to the great importance of historical studies, and with a masterly hand has sketched the remedy for the false notions of history which have for so long been the foundation of the enmity of peoples outside the Church, towards the Holy See and the Vicar of Christ. That Catholics have nothing to lose and everything to gain by the bringing to light of accurate records of events as contained in original documents, the Holy Father has conclusively shown. In this course, it may be said, and in this only, can the truth be arrived at, and suiting the action to the word, also with a view to setting an example to others, Leo XIII. has thrown open to scholars the wonderful treasures of the Vatican Library. Some years have now passed since this was done, and the result may be seen in the new light in which many historical events are coming to be regarded in defiance of hereditary prejudice and distrust. Another and not less important result is the renewed interest which is being manifested in historical studies in Europe and America, as is evidenced by the formation of innumerable historical societies. In the United States Catholics especially have displayed unexampled zeal and energy in this respect with results such as, it has already been said, it is impossible to overestimate. The oldest and, judged by its achievements, the most active association of the kind is the American Catholic Historical Society of Philadelphia, an association which includes amongst its members such well-known and venerable names as those of Archbishop Ryan, Mgr. Corcoran, of Washington; Rev. Dr. Horstmann,

Chancellor of the Archdiocese of Philadelphia; Rev. T. C. Middleton, D.D., O.S.A.; Messrs. John Gilmary Shea, L.L.D., Richard H. Clarke, Martin I. J. Griffin, and Mrs. Gen. W. T. Sherman. In the volume before us we have a complete record of the Society's proceedings to the close of the year 1886. It includes the rules and by-laws, lists of active, contributing and life members, reports of the various committees, the prize essay on "The Ursuline Nuns in America," and the baptismal registers of St. Joseph's Church, Philadelphia, dating back as far as 1758. Incorporated also in these *Records* are the papers read at the public meetings of the Society, which give the volume an additional interest. The titles of the various papers are as follows: "The Importance of Catholic Historical Studies" (Rev. Dr. Middleton, O. S. A.); "Origin of Historical Societies" (Mgr. Seton, D.D.); "The Sisters of Jesus and Mary" (F. X. Reuss); "William Penn, the Friend of Catholicism" (Martin I. J. Griffin); "French Refugee Trappists in the United States" (Dr. L. F. Flick); "Catholicity in the Three Lower Counties" (C. H. A. Esling); "Catholicity in the Public Institutions of Boston" (Rev. J. J. Bric, S. J.); "The Pioneer French in the Valley of the Ohio" (Rev. A. A. Lambing, A. M.); "Memoir of Rev. Michael Hurley, D. D., O.S.A." (T. Westcott); and "The Ursuline Nuns in America" (Prize Essay).

The *Records* for 1887 have not yet been issued, but we have no doubt they will show a career of continued prosperity and the accomplishment of much practical good. We are tempted to hope that a branch of the Society may be established in Toronto in the near future, as there is an extensive and rich field for it here. It already numbers on its membership roll several Catholics of this city, and a number of valuable papers on Canadian subjects are, we understand, in course of preparation, to be read before the Society in Philadelphia during this year.

The American Catholic Historical Researches.—This is a quarterly magazine, edited by Mr. Martin I. J. Griffin, of Philadelphia. It was originally published by the American Catholic Historical Society, of which Mr. Griffin is an active member, but it is now under his own control. The January number, which has been sent to us, contains a number of valuable and interesting articles, the principal one being "Thomas Fitzsimons, Pennsylvania's Catholic Signer of the Constitution," by the editor. A Canadian interest attaches to this number by the publication of correspondence of Father Bernard Wall, S.J., the last member but two of the Society of Jesus in Canada, subsequent to its suppression.

ROMAN OR ROMISH.

These words, both derived from "Rome," are not synonymous, as can, I think, be shown by examples. Everybody has heard of the "Roman Catholic Church," in fact the designation is recognized by Act of Parliament, but who ever speaks of the *Romish* Catholic Church? Again, we hear of *Romish* practices, *Romish* tendencies, &c. These are not *Roman* practices or tendencies, but approximations. "Tendimus in Latium," that is, we have not yet arrived there. The words Roman and Romish are often used indifferently by people who know no better and who mean no harm, but I never knew a Catholic who did not consider the quasi-hybrid epithet *Romish* as an insult. Even lexicographers are beginning to view it in the same light. The Rev. James Stormouth, in his "Dictionary of the English Language" (Harper, N.Y., 1885) defines *Romish* as "a term offensively applied to the adherents of the Roman Catholic Church." It may not be generally known that John Walker died a Catholic; we need not therefore be surprised that in the last edition of his dictionary (Peter Brown, Edinburgh, 1838), the word *Romish* does not appear. The very sound of those hissing epithets, Romanist, Romanish, Papist, Romish, &c., indicates their origin; they are the brood of the old serpent, and as such should be eschewed by every Christian and relegated to the place whence they emanated and where they properly belong.

W. J. M.

THE INFLUENCE OF THE POPE UPON SOCIETY.

The beneficial influence upon society of the acts of Leo the Thirteenth, ever since he came to the throne, is admitted by Christians of every denomination. It is impossible to enumerate those acts, but a brief summary may not be out of place. In his apostolic letters, widely circulated throughout the civilized world, he has again and again taught and insisted on the principles of eternal truth and justice on which Christian society has been founded and built up. He has propounded, on the one hand, the moral obligations of rulers and governments, warning them against those faults and tendencies which lead on to the misery of the governed. He has, on the other hand, urged upon the people the necessity and obligation of the virtue of obedience, for God's sake, to law and authority, the reasonableness of obedience, and the sinfulness of rebellion.

Leo the Thirteenth treats, as they arise, the questions that shake society to its foundation. Nine years ago he raised his voice in defence of property. . . . Again the conditions of the working classes and of the poor has occupied and continues to occupy his most careful attention.

The Holy Father's wise and noble instructions on the Christian constitution of States, on the place and sanctity of marriage, on the importance of the study of history, of science, of philosophy, on the relations between Christianity and civilization, between the rich and the poor, between pastors and people, prove to demonstration what kind of ally the nations may count upon when they enter into official relations with Leo the Thirteenth.

It is but fair to add that the co-operation proffered by Leo the Thirteenth in noble and simple terms has been as nobly accepted by the countries of Europe. Thanks of gratitude for his having used the whole weight of his authority and influence against the errors and dangers which beset society have again and again been sent to him by sovereigns and leading statesmen throughout Europe. His encyclical on secret societies is said to have been read in the churches throughout Russia, by order of the Czar. His active intervention has often been sought in behalf of peace and of social order, but never more strikingly than when the Protestant Emperor of a great country asked to submit himself to Papal arbitration in the matter of a dispute between himself and a Catholic sovereign.

All this tends to show that the Christian element in the governments of the world, no matter what their form, recognizes the importance of a close alliance with the spiritual head of Christendom. While, on the other hand, the fury and hatred of the revolutionary and anti-Christian sects, and their determination to destroy the Papacy, are a standing witness to, and a strong argument for, the value of the Pope's influence in preserving and strengthening the Christian order of society.

But to return to the rising figure of the democracy. Leo XIII. is not opposed to the democracy. On the contrary, he is a friend to the people. The spirit of his policy is drawn from those pregnant words of His Divine Master, "I have compassion on the multitude." Neither is the Pope afraid of the people. Let the Pontiff's place be free and independent, and he will speak plain truths wherever needed, whether to kings and governors, or to masses of the people. He has been accustomed in every age to argue, to beseech and to rebuke, *in omni patientia et doctrina*.

Nor have democratic institutions cause to fear or suspect the Pope, so long as they are truly Christian. They will recognize in the Papacy and in the Church a popular stamp characteristic of all elective societies, a welcome to all men, and a path wide open to the highest positions of trust and authority. They will see more and more that they have no truer or more sincere friend than he who addresses their reason and conscience with Apostolic freedom, and leaves the result to God.

None can be more conscious than the educated and the thoughtful of the dangers to which democracy is exposed. Its power may become overwhelming, and, on occasion, more tyrannical than that of kings, because there is no reserve of force to resist it. It may pride itself on its high moral sense, but the correlative sense of responsibility, and the dread of punishment, cannot be brought home to the multitude as it can to the few. The greater the power of democracy, the greater its need of religion: It will be safe and prosperous in proportion as it is Christian.

From this the conclusion naturally follows that it is the manifest interest of the democracy to preserve in honour and independence the religious head of the 225,000,000 who form the larger part of the modern democracy. Every Christian will admit that an enormous accession of strength is won to the side of social order, peace and prosperity by the presence in the world of a spiritual power recognized by half of the population of Europe—a power existing simply for the maintenance of the Christian law, whose voice is heard throughout every land, and who alone is admitted, even by non-Catholics, to have a primacy, at least of honour, over Christendom.

The public and political recognition of such a power becomes all the easier when the whole Catholic portion of the democracy already accepts and obeys it, while the non-Catholic portion understands that its influence is purely moral and spiritual—that it enforces its teachings by no military displays or threats of war; but is content to appeal to faith, reason and the moral sense, relying entirely on God and on the free will of the people for the acceptance of its teaching and its counsels. —*Bishop Vaughan, of Salford, in the Nineteenth Century.*

CATHOLIC AND LITERARY NOTES.

Latest advices from Rome say that Cardinal Howard is improving in health.

Mr. T. V. Powderly says:—"Dr. McGlynn's statement that I sent an ambassador to Rome is utterly false. I sent no money or ambassador there."

A special correspondent of the *Catholic Times* writes from Rome: "The Holy Father was quite vigorous on Jubilee day, and the report of his having fainted is a fable. He astonished every one by his power."

George Dering Wolff, the editor of the *Philadelphia Catholic Standard*, whose reputation as a publicist commands the earnest attention of thinkers, is about to publish a pamphlet on the causes of the strikes in Pennsylvania. Mr. Wolff deeply sympathizes with the miners.

The hierarchy of the Catholic Church, of which His Holiness Leo XIII. is the supreme chief, up to the 5th January, 1887, consisted of—

- 63 Cardinals of the Holy Church.
- 9 Patriarchs of the two Latin and Oriental rites.
- 762 Archbishops and Bishops of the Latin rite, resident.
- 315 Titular Bishops.
- 21 Archbishops and Bishops having no titles.
- 5 Prelates *nullius diocessos*.

Under the glorious Pontificate of His Holiness Pope Leo XIII., the Catholic hierarchy has received an increase which is shown by the following figures:—

- 1 Patriarchal see.
- 12 Archiepiscopal sees.
- 4 Bishoprics promoted to the rank of Archiepiscoprics.
- 42 Episcopal sees.
- 1 Apostolic delegation.
- 25 Apostolic vicariates.
- 9 Apostolic prefectures.

At that date there were vacant, seven cardinal titles, 1 patriarchal see, 54 archiepiscopal and episcopal sees of the Latin rite, 17 archiepiscopal sees of the Oriental rite, sees *nullius diocessos*, which comes to 1,317, the number of the high dignitaries of the Catholic hierarchy.

A LATIN SCHOLAR.

It is a fortunate wife whose husband not only knows more than she does, but has the grace to enlighten her ignorance without putting on airs.

"I see that a post-mortem examination is often made in murder cases. What does a post-mortem mean?" asked a young wife of her better-half.

"A post-mortem examination, my dear, is intended to allow the victim to state, verbally, his own testimony against his assailant, and is taken down in writing."

"Thanks, darling; and you won't look down on me, will you, because I haven't your education?"

He said he wouldn't.—*Medical World.*

CANADIAN CHURCH NEWS.

Bishop Langevin, of Rimouski, Canada, has ordered the use of the Gregorian Chant in all the churches in his diocese.

We regret to learn that the Right Rev. Mgr. Bruyere, V. G., of London, is seriously ill, and according to a late report, sinking fast.

The Rev. Father Laboureau, of Penetanguishe, will preach, by the kind permission of Very Rev. Father Rooney, in St. Mary's Church, on Sunday, the 12th inst. on the subject of the memorial church to the Jesuit martyrs, in course of erection at Penetanguishene.

Pere La Marche has returned from Montreal and resumed his duties as pastor of the St. Jean Baptiste congregation. On Sunday he officiated at both services at the palace chapel, and preached a very eloquent sermon in the morning, exhorting his hearers to continue their labours for the establishing of their congregation. The members think very highly of Pere La Marche, the more so now in consequence of his having just refused the offer of a more advantageous living, and determined to devote his abilities to the St. Jean Baptiste church as long as possible.

In St. Mary's Cathedral, Kingston, on Sunday last, a letter from the Bishop of Kingston, now in Rome, was read. The contents will be given to the public in a few days. One clause of it reads:—"I chanced to see Hon. Edward Blake on the street, and we were very glad, as fellow-countrymen always are, to meet one another from home. We exchanged cards of addresses, and I gave him also the address of the Bishop of London. Mr. Blake wished to call on each of us at our lodgings, but yielded to my insistence that we are more at home in the City of Popes than he. Accordingly we both did ourselves the pleasure of visiting him and enjoying half an hour's conversation with him. The honourable gentleman looks well, and expects to be fully reinstated in health and ready for active work before summer."

The usual fortnightly meeting of the Irish Catholic Temperance Society of Ottawa was held on Wednesday last in St. Patrick's hall. The venerable president, Father Molloy, took the chair, having on his right the secretary, Mr. P. G. Leydon. Among those present were Ald. Heney, Wm. Finlay, M. F. O'Donohue, James R. Bowes, M. Finn, P. Mungovan, James Higgins, etc. The meeting was opened in due form by the rev. president, who denounced the vice of intoxication. He called upon Ald. Heney who urged upon those present to redouble their exertions on behalf of the object for which they were there assembled. Mr. F. Donohue, the speaker of the evening was then called upon. He commenced his speech by pointing out that the liquor bill of Canada exceeds the whole cost of legislation. He quoted largely from medical men, from statesmen, including Mr. Gladstone, himself; from ecclesiastics, including the illustrious Cardinal Manning, and from the philosopher Bacon, that liquor drinking had a deleterious effect upon the human system, as well as being the cause of incalculable vice and misery. He quoted from eminent judges both in the United States and Canada, proving that 65 per cent. of the crime was traceable to the evils of intoxication. Banish the traffic, said Mr. O'Donohue, and the occupation of judges and juries, except in cases of equity, would be at an end, and prisons and penitentiaries would be comparatively untenanted. Mr. O'Donohue, after an eloquent peroration, sat down amidst long and prolonged applause. A hearty vote of thanks was proposed to the speaker by Ald. Heney, and seconded by P. Mungovan, which was carried unanimously. A resolution requesting Mr. O'Donohue to repeat his lecture this night fortnight was carried unanimously.

The Catholic Weekly Review.

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 20th Dec., 1887.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

TORONTO, SATURDAY, FEB. 11, 1888.

Toronto has now two "Society" papers. From a society point of view, unfortunately, there is a suspicion attaching such papers that they get their information very largely *via* the professional waiter. One of these papers announces that its purpose is "to make money for its proprietors." One society paper in Washington is said to do so by a most admirable arrangement. Its plan is somewhat as follows:—

For saying that Miss Brown looked very pretty	- - -	\$ 1.00
" " Miss Jones looked <i>distingue</i>	- - -	1.50
" " Miss Smith looked ravishing	- - -	2.00
For saying that Mrs. De Tompkins was a friend of Mrs. Cleveland's	- - -	10.00

In another column will be found the appreciative words of a Catholic contemporary on Lord Byron, whose centenary, which fell a few days ago, has evoked from men of letters a number of beautiful tributes. The writer of the article we reprint sees an analogy, it will be observed, between the natures of Lord Byron and St. Augustine, and asks how differently might not his fitful life have been had Byron had a St. Monica for mother. Mr. Matthew Arnold, in a paper on Shelley in the January number of the *Nineteenth Century*, speaks of Lord Byron "with his deep grain of coarseness and commonness, his affectation, his brutal selfishness," and exclaims of the circle of Byron and Shelley, "What a set! what a world!" Nevertheless, it is evident that Byron possessed natural qualities of exquisite goodness, and that in his soul there went on a continual struggle between good and evil. He suffered keenly in spirit, and monsters, as Mr. Winter, the New York critic, has said, do not suffer. He is entitled to gratitude at least for this, that he was the friend of liberty and popular rights, as witness his efforts in the cause of Greece, and his fiery denunciation of the Union, and the cruelties practised at the time on the poor people of Ireland. "Casuists," he says, somewhere, "complain that

I have no devotion. Let them join with me to pray.
The man was not devoid of the spirit of devotion who left us this tender little twilight hymn.

Ave Maria! o'er the earth and sea,
That heavenliest hour of Heaven is worthiest thee.

Ave Maria! blessed be the hour!
The time, the clime, the spot, where I so oft
Have felt that moment in its fullest power,
Sink o'er the earth so beautiful and soft.
While swung the deep bell in the distant tower,
Or the faint, dying day-hymn stole aloft,
And not a breath crept through the rosy air,
And yet the forest leaves seemed stirred with prayer.
Ave Maria! 'tis the hour of prayer!
Ave Maria! 'tis the hour of love!
Ave Maria! may our spirits dare
Look up to thine, and to thy Son's above!
Ave Maria! O that face so fair!
Those downcast eyes beneath the almighty dove.
What though 'tis but a pictured image strike—
That painting is no idol, 'tis too like.

A second extract, which we make this week from the Bishop of Salford's article in the *Nineteenth Century*, on Leo the Thirteenth and the temporal power, traces the beneficial influence upon Europe and society, politically and morally, of the acts of Pope Leo. We commend it earnestly to those who would know how thoroughly in deed the Holy Father has been Teacher and Peacemaker among the nations, and as a *Lumen in Coelo* to the peoples of the world. We quoted last week, in a partial review of the article, the memorable words of such statesmen and historians as Lord Brougham, Lord Lansdowne, Sismondi, and Guizot, in urging the importance of maintaining the civil independence of the Pope, a position to which they were impelled, not by theological, but by far-reaching political and European considerations. With the independence of the Pope, they acknowledge, is bound up the political equilibrium of Europe; and with it another, and a momentous subject, the Christian character of modern civilization. Over and above any political interests is involved the defence of the common Christianity of Europe. "An extraordinary change," says Bishop Vaughan, "is coming over the world. Democracy is spreading and rising to power and government. Rocks, hidden and visible, are ahead; and hopes and fears balance each other in men's hearts. Mutual co-operation and good-will among Christians, and most skilful piloting are recognized as absolutely necessary if Christian society is to escape shipwreck."

The democracy, His Lordship explains, is a composite order, made up of men of all shades, good and bad, in the bosom of which is locked up the opposing forces, Christianity and Atheism. The question to be tried is which of the two shall rule society and the world, and under these circumstances prudence and wisdom alike dictate that Christians combine to the utmost for the preservation of their dearest beliefs and traditions. Not that Leo XIII. is opposed to the democracy; on the contrary, Bishop Vaughan is careful to add that he is a friend to the people; nor have democratic institutions cause to fear the Pope, if they be truly Christian. But democracy is exposed to great dangers, and on the moral and spiritual influence of the Catholic Church must depend whether its works are to wear the impress of Christianity, whether its direction,

in a word, shall be for good or evil. "It will be safe and prosperous," says Bishop Vaughan, "in proportion as it is Christian."

English statesman of to-day cannot be less liberal than they were in the days of Lord Palmerston. At all events, on the people the influence of education and of the press has wrought a marvellous change. "At heart," Bishop Vaughan says, "the English people are Christian, and desire that a Christian policy, a Christian spirit, shall animate the public and domestic life of Christendom." The fact is full of promise that the broad and statesmanlike view of the importance of the relations between the Pope and the civil power, apart altogether from any acquiescence in certain theological tenets, is finding, in Bishop Vaughan's words, "a wider acceptance among the people of England." A change has been creeping over the public mind of late years, and the public is beginning to realize that the security and permanence of gigantic empires depend more on moral influences than on the force of arms. The jurisdiction of the Pope overlaps the frontiers of all empires, and the presence of his religious authority is both within and without. The absolute temporal independence of the head of Christendom is demanded on both political and moral considerations. It should never be forgotten, and Bishop Vaughan lays great stress on the point, that the war against the Holy See in Italy is waged not in opposition to one or other particular doctrine, but in deep and bitter hatred of the Christian religion.

At the Pro-Cathedral, Kensington, a few Sundays ago, His Eminence Cardinal Manning delivered an impressive sermon on the follies of society and the worship of riches. The great churchman, whom Disraeli described in *Lothair* as dining on a biscuit and a glass of water, has lost with advancing years none of his old-time asceticism. Himself an aristocrat by birth, education, and by those great tests of Burke, conspicuous talent and virtue, what a rebuke are his words to the *nouveau riche* and the parvenu:—

"There is a class who worship the prosperity of this world. Is it not wonderful to see how multitudes will go after a rich man—not in the expectation of getting money of him—no; but because a rich man is a demigod in this world, something to be admired, to be looked up to? And the rich have influence, and can do all manner of things that the poor cannot do. And why? Because the world worship riches, forgetting that our Lord has said, 'Woe unto you rich, for you have received your consolation.' There is another world-worship—the worship of great names, titles privileges. And what are they? They sometimes represent great deeds performed by the ancestors of those who now bear or possess them in days long gone by. They are to be respected still, but it is very humbling to see the way people will run after a name or after a title, and how sometimes their mouths are full of the names of great people whom they may have seen once and would like to meet again; and in the meantime they talk of them. What a littleness is this! Then, again, any one who prospers in the world, the world flocks to. You will see some men who, starting life with nothing, gradually acquire possessions, rise in society, and they are followed and flattered, not for the low, vulgar purpose of getting money, but from a strange fascination which makes the world worship them." His Eminence went on to speak of the customs of society:—

"We talk about society. And what is society? It is a sort of mutual agreement among rich people to meet together, to eat together, to drink together, to dress alike, to give and exchange invitations, to go to theatres, entertainments, balls, parties, amusements. And underneath all this we have misery, hunger, poverty, sin. How heartless, how careless! I am always afraid of speaking of these

things lest I should seem to be rigorous. Nothing is more easy than to call a man rigorous. It is the best stone to throw. But take the Epistle of St. John, 'Love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him.'

After referring to the pernicious character of much of the modern literature, to the costliness of dress, and to the demands of fashion, the Cardinal continued:—

"Of this worship of fashion I have said enough. I have only this to add—avoid the world to the utmost of your power. You will ask me perhaps what is the world? I will ask you, what is your world? It does not mean the Continent of Europe—it does not mean the metropolitan district. I suppose your world is your family, your relations, your friends, kind people with whom you have been in contact in times past, and are still and may be in the future. And you think this world of yours very harmless and innocent, and I have no doubt it is. But I will say to you, limit even it. There can be nothing less dignified than this inviting, immortalizing, and having the worldly craze to have your table covered with invitation cards. And yet how many there are who live entirely for this—who have a restless, impatient desire to know everybody, to be morbid everywhere, to have all manner of people at their house. All this is needless, excessive, mischievous and dangerous. It can hardly be without some venial sins, and where venial sins are, we do know what may occur some day. A lax life is a sad life; a strict life is a peaceful life, and the peace of conscience springing from a strict life, is the peace of God, which 'passeth all understanding.'

No better proof could be given than is contained in these extracts of the deep spirituality of the Cardinal's nature.

We have been reminded in reading these words how similarly Cardinal Newman has spoken in some of his sermons, who, from the first, has had the greatest horror of anything like worldly Christianity, a Christianity such as fails to overcome the worldly ambitions of men. In a sermon preached in 1835 he insisted on the spiritual danger produced by the possession of riches. The sentiments, like all of Newman's, are noble and beautiful. In this sermon he said:—

"Religious men are able to repress, nay, extirpate, sinful desires, the lust of the flesh and of the eyes, gluttony, drunkenness and the like, love of amusements, frivolous pleasures and display, indulgencies in luxuries of whatever kind; but as to wealth, they cannot easily rid themselves of a secret feeling that it gives them a footing to stand upon—an importance, a superiority; and, in consequence, they get attached to this world, lose sight of the duty of bearing the cross, become dull and dim-sighted, and lose their delicacy and precision of touch, are numbed (so to say) in their fingers' ends as regards religious interests and prospects." "I do not know anything more dreadful," he tells us again, in a sermon preached in the year following, 1836, "than a state of mind which is, perhaps, the characteristic of this country, and which the prosperity of this country so miserably fosters,—I mean that ambitious spirit, to use a great word, but I know no other word to express my meaning, that low ambition which sets everyone on the lookout to succeed and to rise in life, to amass money, to gain power, to depress his rivals, to triumph over his hitherto superiors, to affect a consequence and gentility which he had not before. . . . This most fearfully earthly and grovelling spirit is likely, alas! to extend itself more and more among our countrymen; an intense, sleepless, restless, never-weary, never-satisfied pursuit of Mammon, in one shape or other, to the exclusion of all deep, all holy, all calm, all reverent thoughts."

To these beautiful thoughts of the great English cardinals we add the concluding words of the Rev. Father Drummond, S. J., of Winnipeg, in a lecture he recently delivered in Winnipeg:

"It is a Catholic principle that the truest happiness is

in the being contented with our position in life. No doubt, if you can rest without any great or herculean efforts, so much the better, but the only secret of happiness, for a sensible man, is to be satisfied with his position in life, and the only way to be satisfied is to remember that the great act of life is the quitting it, the great act and the most important duty we have to perform is to die. The Church teaches us how to die by keeping our life a Catholic life, and by making it a thorough preparation for death. With this thought I leave you."

These words are not without their appropriateness, it has seemed to us, now that we are entering upon the holy season of Lent.

SEPARATE SCHOOL BOARD.

The Separate School Board held its regular weekly meeting at the De La Salle Institute on Tuesday evening last, Very Rev. Vicar-General Rooney presiding. There were present: Very Rev. Vicar-General Laurent, Rev. Fathers O'Reilly, Morris and McCann, Dr. Cassidy, Messrs. Mulligan, Cahill, Reilly, Kelly, Ryan, Fraser, Curran, Korman, O'Byrne, O'Connor, Mallon, Monaghan, Costello and Thornton.

Several communications of an unimportant character were read and referred to the respective committees.

Brother Tobias, Inspector of the Roman Catholic Separate Schools, presented his annual report for 1887. The number of pupils registered during the year was 4,076, an increase of 284 on the number attending the year previous. The boys of all ages were 1,972, while there were 2,104 girls. The grading of the studies has been somewhat improved. An attempt has been made to have the pupils up to fixed standards before being promoted from a lower to a higher form. To secure this, promotions are made only at the midsummer examination. The inspector also says the equipment, as a whole, is satisfactory, fully as good as that of any school in Canada. Several schools, however, were overcrowded. The heating has not been satisfactory in several of the classes this winter. The ventilation is not so good as it ought to be in any of the classes. He thought it would be well to specially consider the question of heat and ventilation before erecting new schools. He recommended the appointment of a special drill-master for the higher classes of boys throughout the city.

It was resolved to appoint an assistant secretary who should devote his whole time to the duties of the office, and that an office should be provided for him in the De La Salle building. Several applications for the position were laid before the meeting, but after some discussion Mr. J. G. Hall received the appointment at a salary of \$800 per annum.

Rev. Father McCann made a motion to the effect that a committee should confer with the City Council with a view to having the basis of taxes for the Separate Schools rearranged. The motion carried, and the meeting then adjourned.

RULES FOR LENT FOR THE ARCHDIOCESE OF TORONTO FOR 1888.

The regulations for Lent continue as in past years as follows:

1st. All days of Lent, Sundays excepted, are days of fast and abstinence for those who are obliged by the law of fasting.

2nd. By a special dispensation of the Holy See, 1875, for ten years, and lately renewed for ten years more, the use of flesh meat is allowed at every meal on Sunday, and once a day on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and the Saturday before Easter.

3rd. The Church, exempts from the law of fasting—

1st. Those who have not attained their 21st year, though persons who have not attained that age are exhorted to mortify themselves and subdue their passions by fasting and prayer.

2nd. The sick and the infirm from old age, and the weakly, those who are obliged to hard work, which they could not perform if they fasted, women bearing or nursing children, and, in fine, those whose health would be seriously impaired by fasting. All should abstain from flesh meat on those days prescribed, unless lawfully dispensed by their pastors, and those who are thus dispensed with the law of fasting or abstinence are still enjoined to redeem their sins by prayer and alms deeds. We exhort them to say each day three times the Our Father and Hail Mary, and to make an offering in the poor-box during Lent for the orphans.

3rd. Persons unable to fast on account of age, delicate health, hard labour, or other legitimate cause, should abstain as much as possible from meat, except when it is allowed by general dispensation.

4th. Custom has permitted in this severe climate a small collation, about one-fourth of a meal at night, and a cup of coffee or tea with a morsel of bread in the morning. The use of fish is not allowed with meat at the same meal. Eggs, butter and cheese are permitted at the night collation; also fasting food may be fried in lard, where butter cannot be easily procured.

By order of His Grace the Archbishop.

J. F. McBRIDE, Priest,
Secretary.

Current Catholic Thought.

THE LIQUOR BUSINESS.

There is nothing good to be said of the liquor traffic. Whatever legitimacy and decency there has been in the business, American methods, or rather modern methods of carrying it on have forever destroyed. The wholesale adulteration of drink by dishonest brewers and distillers, the pooling of beer-and-whisky capital with the double design of pushing the consumption of the poisons, and doing away with all legal interference, the growth of the drink passion among the people, are dreadful facts that will very soon put an end to the entire tribe of brewers, distillers and saloon-keepers.

Better so, continues the *Review*, and the Prohibitionists are doing a good work in the rough but effective blows they are delivering this enemy of order and happiness in the State. The Supreme Court of the country lately gave a decision in their favor which will do much to further their cause. We apprehend that the day is not far distant when the liquor traffic will be brought under perfect control, and a saloon become as rare an article as a summer snow storm. Its rarity will be an immense blessing to the country. The districts which are now innocent of its presence have in one way at least a healthier moral tone than those in which the saloon flourishes.—*Catholic Review*, Brooklyn.

CATHOLICITY IN LITERATURE.

The production of literature demands as an essential the avoidance of sectarianism. Literary fame is not for the narrow-minded and the bigot. If there is unmistakable genius deployed to the work of polemical offensiveness posterity looks at such masterpieces as are free from the sectarian blemish. If Milton had kept himself free of the petty sectarianism that encompassed him it would have been better for the great poem by which he will be remembered. And the fact that his writings betray a religious partisanship will doubtless cheapen him in the estimation of posterity. Shakespeare was broad enough to permit nothing of the polemical bad manners of the Elizabethan era to mar his plays. There was no Protestant jibe at Catholicity between his lines. On the contrary, there are many passages full of the soul of Catholicity.

Perhaps this is something to be noted in the writings of many other non-Catholic men of genius. Despite the rancor of his "Queen Mary," and of a few other inferior productions, many Catholic inspirations are found in Tennyson. And even Whittier, who has penned some Garibaldian lyrics, has apparently made amends in other poems. In more than one of his works Longfellow is a great Catholic poet. There is a collection of verses published by a New York firm entitled "Catholic Flowers from Protestant Gardens." It is singular from what a wide circle of famous contributors it can draw.

Very many of the popular works of recent years like "Lucile," "Is Life Worth Living?" and "Ben Hur," written by non-Catholics are in a less or greater degree "inclined toward Catholicity." How do they come to be written? Perhaps somewhat in the manner that Cardinal Newman wrote the Catholic poem, "Lead, Kindly Light," while he was still a clergyman of the Protestant establishment.—*Catholic Citizen.*

HOPE IN REGRET.

How brightly shines the morning clear,
And sweetly comes the evening calm,
Like friend sincere and lover true,
Shedding o'er hearts their kindly balm.

Yet not to me is morning bright,
On one no peace doth evening shed;
And all the world is dark and drear,
For love and friendship both are fled.

But Thou, O Lord, if't be Thy will,
Hast power to send our lost again;
Still, much more blessed I'll be, dear Lord,
If Thou giv'st Thyself instead of them.

MIRIAM.

LEGEND OF THE INFANT JESUS SERVING AT MASS.

Come, children, all whose joy it is
To serve at Holy Mass,
And hear what once, in days of faith,
In England came to pass!

It chanced a priest was journeying
Through dark and gloomy wood,
And there, where few came passing by,
A lonely chapel stood.

He stayed his feet, that pilgrim priest,
His morning mass to say,
And put the sacred vestments on,
Which near the altar lay.

But who shall serve the Holy Mass,
For all is silent here?
He kneels, and there in patience waits,
The peasant's hour of prayer.

When lo! a child of wondrous grace,
Before the altar steals,
And down beside the lowly priest,
The Infant beauty kneels.

He serves the Mass; His voice is sweet,
Like distant music low,
With downcast eye and ready hand,
And foot-fall hushed and slow.

"Et verbum caro factum est,"
He lingers till He hears,
Then, turning He to Mary's shrine,
In glory disappears.

So round the altar, children dear,
Press gladly in God's name,
For once to serve at Holy Mass,
The Infant Jesus came.

—Exchange.

ARCHBISHOP RYAN AT THE CANADIAN COLLEGE.

At the Canadian College in Rome, which is under the care of the Sulpician Fathers, on the occasion of his visit there on the Feast of St. John the Evangelist, Archbishop Ryan, of Philadelphia, being called upon, spoke somewhat to the following effect:—"He always considered it an honour to be among the Sulpician Fathers. He was glad to see that magnificent structure, the Canadian Seminary, soon to be completed. He was glad to know it would be under the direction of the Priests of St. Sulpice, those great formers of the clergy who, always true to their vocation, have built up a noble clergy in France, and were doing likewise in America; who teach young levites every sacerdotal virtue, especially that spirit of order and regularity, and attention to little things, so important in the forming of the character of the individual priest. He was sure their efforts in founding a great seminary in Rome to provide for the higher education of priests destined to labour in the Canadian Church, would prove successful, and realize the hopes of that great church.

Correspondence.

To the Editor of the CATHOLIC WEEKLY REVIEW.

DEAR SIR,—Through your esteemed columns I wish to call the attention of Catholic readers to a question which is at present assuming considerable importance both in this and other lands. I refer to the subject of temperance and in my remarks will confine myself to those phases of it with which we ourselves are familiar.

Almost everyone will admit that in their efforts to promote both the principles and practice of temperance our Protestant friends have far outstripped us, and while for my own part I must withhold my approbation from their sometimes over zealous advocacy of this particular sort of abstinence, I nevertheless think their conduct, if not their enthusiasm, uniformly commendable. An impression too has gone abroad—and it is as unjust to us as it is injurious—that Catholics generally have no desire to appear in the vanguard of prohibition; and many otherwise well-informed persons will confidently assert that agents of the liquor traffic have much to do with shaping Catholic policy.

That we are wronged by such impressions I need not here state. Every good Catholic knows it just as well as he knows that temperance is a positive virtue. Nor will I here deal with the merits of the cause itself. They are altogether too manifest to require a particular exposition. What I wish to lay before your readers is this: That among Catholics there are few, if any, organized efforts to promote and encourage, especially among young people, the really noble sentiments I speak of.

His Grace, the Archbishop, has done much for the cause of true temperance by requiring from candidates for confirmation a solemn promise to abstain from the use of liquor until they attain years of discretion, but His Grace's efforts are too often unaided, and the cause is pre-eminently one that requires the zealous co-operation of the laity.

To the Catholics of Toronto I appeal in an especial manner to set a good example to their brethren by giving their hearty assistance to this worthy cause and doing all in their power to make it prosper. We have plenty of good and zealous priests who will be only too happy to lend their aid to the movement, and the follies of intemperance, which we only too frequently behold, should supply all the spur needed to the laity.

I am sorry that in broaching this subject I have no scheme of my own to proffer, but I have only mentioned it after waiting long for others, and in the hope that I will provoke some interest or discussion by doing so.

Yours, &c.,

UTICENSIS,

The latest despatch says that Lord Claricarde has definitely made up his mind to evict 1600 of his Galway tenants, and the notices are already in the hands of the process servers. Mr. Shaw-Lefevre, and two other English Liberal members are at Longhrea, and will speak at a meeting of Claricarde's tenants. This will test the courage of the Government.

Before the end of the week, possibly before he has had time to make his apologies in the House of Commons, Mr. Balfour will be placed in a very awkward fix by Mr. Shaw-Lefevre. Practically he will have to choose whether

he will carry out another eviction campaign for Lord Claricarde, or put Mr. Shaw-Lefevre, ex-Minister of the Crown, into prison, and with him Messrs. Bruner and Rowntree, members of Parliament, and Sir J. Carmichael, late Private Secretary to Mr. Gladstone. Lord Claricarde is bent on war to the knife. His agent goes about bragging that he will pour out money without stint to crush the tenants. He has applied for two hundred ejectment decrees within the past few days. In the six months to the end of January, 687 persons have been prosecuted under the Balfour Crimes Act, and of these 540 have been put in gaol.

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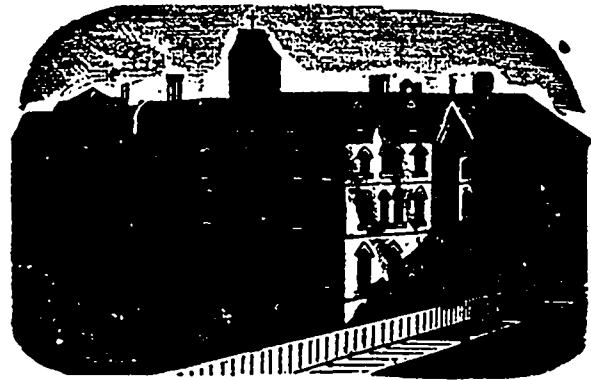
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