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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

Toronto, Saturday, June 22, 1889.

No. 19

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Notes.

The Archbishop of Dublin contributes to the June number of the *Contemporary Review* a remarkable article regarding the present position of the agrarian question in Ireland. Dr. Walsh lays before the public the true state of things which surrounds the settlement of the difficulties between landlord and tenant with a force and lucidity and authority which must make clear to the English people on which side must rest the responsibility for the continuance, if it is to be continued, of the wretched land war which these many years has been waged between landlord and tenant in Ireland. His Grace recounts the efforts he made to effect peace in the summer and autumn of 1887, in May, 1888, and now in 1889, and shows how, in nearly every instance, they were rejected by the land-owners, while, on the other hand, they were, with scarcely an exception, acceptable to, and desired by, the supporters of the cause of the tenants. In season and out of season for some time past His Grace has endeavoured to bring about a conference between representatives of the landlords and tenants who would meet together in a spirit of mutual concession for the purpose of discussing the situation and of arriving at some fair and feasible method of settling the Irish land question. The Archbishop has also urged the setting up of a tribunal of arbitration for the settlement of disputes between landlords and tenants, surely a practical suggestion, and one which the Government would gladly, it is believed, see both parties agree to.

The Archbishop's proposals meet with general approval from the Government journals, but the question is a practical one, and something more than an abstract acceptance of his views is demanded if any practical good is to come of the matter. The real point is whether or not the principle of arbitration will be accepted by such land-owners as the Clanricardes and Lansdownes. If not, if they spurn the approaches of the Archbishop towards effecting a basis of settlement, then will the responsibility be upon them for the con-

tinuance of the eviction miseries and outrages which are daily witnessed in Ireland. "I deem it a duty," His Grace writes, and his prudent and statesmanlike words will not fail of effect upon the mind of the public "to exhaust whatever influence I may happen to have with the tenants of Ireland in endeavouring to induce them, in restraint of every feeling of resentment, to maintain their present most praiseworthy attitude of conciliation. The more steadfastly they maintain this attitude the more forcibly must it be brought home to the honest public opinion of England, by the persistent refusal of their oppressors to submit the cases in dispute to the test of an impartial arbitration, that Irish tenants are even now abandoned by English law as victims to a system of oppression which their oppressors themselves practically treat as incapable of justification before an impartial tribunal, but against which, unhappily, the law provides no remedy."

The announcement of the presentation by Mr. Hugh Graham, of Montreal, of a petition to the Government to refer the Jesuits incorporation and indemnity acts of the Quebec Legislature to the Supreme Court for an opinion as to their legality, appears to have been unwelcome intelligence to the members of the Anti-Jesuit Convention which met last week in this city. It was a political trick, they professed to think, or a device of the Jesuits. It is just possible they were helped to this conclusion by the fact that Mr. Graham's journal, the *Star*, has opposed the present agitation as unwise and unpatriotic, and advocated instead the submission of the constitutionality of the acts to the Courts, or some other common sense method of stopping all this nonsensical anti-Jesuit fan-fare.

Mr. Graham's proposal was one, however, which at this late date, unfortunately, could not be acted upon. Had it been submitted earlier, that is, before the Minister of Justice made his report to the Privy Council, the public might have been spared this prolonged anti-Jesuit agony. But the Jesuit Bills are now law, and will be acted upon by the provincial ministry as soon as the resources of the Province will admit of the payment of the grants. As the *Montreal Gazette* has pointed out, appeals for disallowance are useless; petitions to the courts are too late. The judgment of the Supreme Court, if given now, would be extra-judicial and non-effective. The Government had no doubt of the law and its duty in the matter, and therefore there was no case to bring before the Supreme Court. As Sir John said at the Albany Club dinner in this city a few days ago, appeals to the Government, to the Supreme Court, or the Privy Council, are foolish, because they must prove to be futile, for the reason that the only body which is competent to reverse the Quebec Legislature's legislation is the Quebec Legislature. In Mr. Graham's case the deposit of a \$5000 cheque does not facilitate matters, since the Government could not take the money of a private citizen to pay the cost of a public service. Nor could it stultify itself and nullify the will of Parliament by reversing the policy it resolved on, and which has been ratified by the Parliament and by the ablest legal authorities in the House of Commons.

THE ROMANCE OF A JESUIT.

From the French of De Beugny d'Hagerne

CHAPTER VI. *(continued.)*

"Excuse me, sir, this quarrel is a personal affair and I think I am the best judge of how to act."

"You are adopting a somewhat high tone with me, which I find singularly out of place, since I am well aware that your history of Lerouttier's fraudulent appropriation is but a blind to hide an affair of jealousy. I am seriously displeased at my daughter's name being mixed up with this affair and"

"Forgive my interrupting you, but allow me to tell you that on three separate occasions I imposed silence on young Lerouttier when he wanted to drag your daughter's name into our discussion."

"Anyway, with your foolish quarrels you have done yourself no good and you have placed me in a very disagreeable position. Elise refuses to see Arthur or to hear him spoken of. However, let us drop the subject and speak of the object of my visit. The Minister is furious because you have not already returned to St. Acheul. The Chamber is growing impatient; Rossi's mission is leading to nothing, the ministry counted on you for furnishing them with arguments that would have enabled them to settle the question definitively, and here you are had up with a most ill-timed sword-wound whilst our affairs are at a stand still. If, within a short time, you cannot resume your mission, the minister will be forced to seek another agent and you will lose both the recompense promised you and all hope of bettering your prospects."

After a moment's reflection Charles replied: "Only be so good as to obtain one week's more grace for me from the Minister and I promise you that within that time I will be at St. Acheul, and if the Fathers seem to think that anything has gone wrong I can easily put them off the scent."

A few minutes afterwards Mons. Meynaudier was descending the spiral staircase grumbling at himself for his over-zeal in having taken any part in the ministry's plots, and grumbling at Charles for giving him the trouble of ascending so many flights of stairs and for having been the cause of Elise breaking off with Arthur Lerouttier.

The deputy's visit had changed the current of Charles' ideas. With regard to Elise, had she broken off with Arthur simply on account of the duel, or had she still an affection for her former lover, so that happiness with her might yet be in store for him? Formerly, he had cared for her because she seemed to possess all the qualities likely to render him happy in marriage; but now, at the touch of jealousy, his love had assumed far larger proportions, and, for the moment he regretted her alone of all that he had lost. To see her once more and to be assured that she would become his life's partner now seemed to him to be a sufficient compensation for all he had lost, for all he had suffered. His projects of vengeance, too, were considerably modified, for now that he no longer feared seeing Elise married to Arthur he could easily contemplate putting off the renewal of his duel until after his return from Peardy. That which was now most urgent was his speedy return to St. Acheul, and once there he was bound to succeed in making such discoveries as would incline the government to recompense him as liberally as had been promised. When once the path of fortune was open to him, surely Elise would consent to his renewing his former relations with her and to receiving him as her future husband.

With his characteristic energy he determined to employ all his thoughts, actions, and strength of will to attain the end he had immediately in view, that of making some important discovery in the Jesuit question; and, in order the better to direct his researches and observations, he buried himself in every book he could find that treated of the subject.

When he doubted within himself whether in the short space of a few weeks he could really arrive at unmasking men who were so clever in hiding their dark deeds he would reply to himself. If I find nothing I must invent something. I must have some scandal or plot, or something similar, and I will have it. After I have been in their very midst and after I shall have well studied them and their surroundings, I must be possessed of precise little wit or imagination if I cannot invent a nice little story, giving every particular and height-

ening it up with everything that will make it sound genuine.

The Minister will not look too close; so that he can cite the date, the place, the name of the actors, &c., he will ask nothing more. The Jesuits will deny it, of course, but public opinion is against them and their denial will have no weight.

Certainly it is pretty base and unworthy to make use of lying and hypocrisy in order to ruin those who have received me amongst them but what matters? I must attain my end. Chance has placed them in my way and they can serve me as a ladder to mount to happiness and prosperity, why then should I hesitate to crush them down? Their ruin is my means of regaining prosperity, let them then be ruined, one and all!

Does not the whole world consist of men struggling to crush one another down? And that man who robbed us of what was left us of our patrimony, did he listen to any scruples of conscience? The basest of the base, he robbed his friend's children, but he is rich. Every one, therefore, respects him, everyone greets him and shakes hands with him, everyone invites him to their house. But I, the victim who has been robbed and ruined, I am poor, no one looks at me, no one cares for meeting or inviting me, I live in a garret and have barely bread to eat!

Such was Charles' state of mind when he set out again for St. Acheul, accompanied by a police agent.

He conducted this man to the place where he could the easiest communicate with him, and after setting the days and hours for their meetings he rang at the community-door which, for a second time, was opened to him.

CHAPTER VII.

ST. ACHEUL, Oct. 20th 1844.

MY DEAR SIR, - Behold me once more in the lion's den. Had I but been better informed before coming here for the first time, I should be now commencing my novitiate, but as it is I am condemned to recommencing the tiresome eight days' retreat.

Father de Keradec received me, but, I am sorry to say, has to leave to-morrow morning, and will be replaced by another Jesuit Father. The guest chambers being all full my room has been changed, and I am now on the ground floor of the entrance building, close to the parlour. My present room has two advantages over the former one, it is more comfortable since it has a chimney in which I can have some fire these piercing cold days, and from the window I can see who ever enters or leaves the house. My room is very dark and gloomy however, for I can see from it neither garden nor verdure, nor anything more cheerful than a paved court and the big, cold-looking, silent central building, where no window is ever opened, where not a living being is ever to be seen. As I have not ventured to bring any more books with me you may fancy my *ennui*.

Oct. 30th.

I have seen my new Father and I do not fancy him. He has a hypocritical countenance and never raises his eyes from his shoes, and has no conversation. He spoke in so low a voice that I could hardly hear him, and gave hesitating utterances to various platitudes, but finally brought out a few remarks which made me think that he is not quite such a simpleton as he looks. On my table are the same amusing books and leaflets as before, and since the weather is very cold I pass my day in keeping up a good fire.

There are nine of us in the refectory and all the faces are new to me, for my former fellow prisoners have left. Those who are here now are very uninteresting, two of them are old men preparing for death (the only thing left for them to do), two are about forty years of age, of whom one would seem to be a retired grocer, whilst the other has the look of a pirate, and must be a captain of some local *garb national* or of some fire brigade; then there is a man of some thirty or so, with a big sanctimonious looking face which one longs to slap! and, lastly, three young men who seem to be future novices. I shall know more of these fellows later on. As is the custom here, we do not say a word to each other but keep on bowing like Chinese mandarins.

Nov. 4th.

It is evident that I shall learn nothing further during this

second probation than I did during my first retreat, and consequently it is unutterably dull. My director speaks a little more than he did at first, seeming inclined to listen to what ever I may say, and I do all I can to gain his confidence. I had been lamenting that eight days had to be wasted, but have gained grace for one of the eight, so that to-morrow I am to make my election. You are already acquainted with the Jesuit signification of that term.

I have written down the principle heads of what motives have influenced me and the document bears the stamp of Machiavelian diplomacy. If all the Jesuits in the world were to read my statement they could not fail to believe in my sanctity, and, unless they are more clear sighted than we take them to be, would pronounce my *dignus intrari*.

S o'clock.

It appears that the reading of my statement did not suffice, and Father Carrey I only knew my director's name this morning came for me and took me to the Rector's room where I was questioned at some length. I assumed a modest and reserved demeanour, and, changing the terms, I repeated all I had written down. I was then taken to another experienced old Reverend Jesuit, Father Jorandea, who, after two or three commonplace interrogations, pronounced me to be eminently fitted for becoming a perfect Jesuit. He added that he had seen this at a glance, and was never wrong in his decisions. Amen, reverend sir. Nov. 5th.

Father Carrey has announced to me the good news of my having been accepted, and the good man was so overcome that he embraced me.

A cassock and the rest of the Jesuits' paraphernalia were at once brought to me, and whilst putting them on I had to listen to the old Jesuit's explanations of how my putting off worldly attire was symbolical of laying all worldly ideas aside for ever, etc. etc. Poor man! if he only knew how hard it was for me to keep from laughing!

My cassock has seen much service, and as for my old velvet nether garments the less said the better. My black stockings have been mended in twenty places, my shirt is coarse, and has neither collar nor cuffs, and my shoes! well, I doubt whether I shall ever be able to walk in such machines.

I am disguised as a monk at last, and had to make my own worldly clothes into a packet, after writing a detailed list of what there was so that the packet could be restored to me intact should I leave the novitiate. I am now awaiting the arrival of the Father who is to take me to the community.

Nov. 7th.

The wolf is in the sheep-fold! I had just finished my letter yesterday evening and was hiding it in my pocket when the *Admonitor* of the novices came for me. This Brother has a certain authority as regards minutiae of the Rule, and is a sort of assistant officer. He took me to the refectory, which we entered simultaneously with about forty Jesuits, or apprenticed Jesuits, without counting some five or six serving-brothers called *Coadjutors*. Each one of these men took his place in a long single file around and within the horse-shoe table. After the Rector had recited the *Benedicite*, each one moved off to the right or left with military precision, taking his place between the table and the wall. The inner edge of the horse-shoe remained free for serving the repast. The meal was taken in silence, every one listening to what was being read aloud, which lecture was about as amusing as those which used to be read in the strangers' refectory.

Supper being finished, the Rector gave a signal, all rose and ranged themselves in file as before, whilst the *Grace* was said. Then, they went up to the interior chapel, plain, unornamented room with an altar and some benches. Afterwards and still keeping silence, we all adjourned to the recreation room.

The large ground-floor room is reserved for the novices' use, and here took place a most touching and time honoured scene.

The *admonitor* presented me to the gowned band, gave me welcome in their name, and then gave me the fraternal embrace. About five and twenty or thirty monklets followed his example, and then two of them, one of whom I recognized as my marine engineer, took possession of me, and I really passed quite a pleasant recreation.

(To be continued.)

JESUIT MISSION IN PERTH.

The week just closed has been one of extraordinary stir in the large parish of Perth, of which Father O'Donoghue is the zealous pastor. A mission was begun in the parish church on Pentecost Sunday by Father Connolly, S.J., of Montreal. The preacher in his opening sermon said that coming into a Province where the air was rife with charges and condemnation he might be expected to seize the opportunity to say something in vindication of the Order to which he had the honour and unspeakable happiness of belonging. He would, however, do nothing of the kind. The truths he should teach during the mission, the maxims he should inculcate, the work he should accomplish, would prove his own and his Order's best apology. It was accused of being mysterious and he admitted the charge for he came to preach to them "the truth of God hid in mystery which none of the princes of this world knew, else they would never have crucified the Lord of glory."

Three times a day was there a full gathering in the church to hear the instructions and sermons. At five o'clock the bell rang out on the still morning air of the quiet town and straightway was heard the noise of many feet on the planked sidewalks leading to the church. A short instruction following the Mass permitted the working classes to go home and breakfast in time for the seven o'clock whistle. The women filled the seats at the nine o'clock Mass and sermon, while at each evening service fresh benches had to be provided to seat the mixed multitude that poured in from all sides.

The children, to the number of two hundred, assisted at an afternoon instruction for the first three days and going home spread the news abroad through town and country that the mission was "a week of holidays," which all should keep and celebrate. Teams full of country folks in holiday attire drove in town from a radius of nine miles as though it were a provincial fair that was going on. The number went steadily increasing till Sunday. Not a few Protestants followed the mission throughout, attracted, no doubt, by the curiosity of hearing a Jesuit. One, a business man of the town, when asked as he was going away from an evening sermon what he thought about them, "Why," said he, "if the rest are like that one what is all this d - fuss in the country about."

Towards the middle of the week five rev. clergymen from the adjoining parishes assisted the missionary in the confessional and were kept constantly busy outside of the service hours. Fourteen hundred, as many men as women, not including the children, approached the Sacraments. The most consoling fruit of the mission was the return to duty of very many who had long been leading careless and sinful lives. This was more noticeable on the last days, and several came in from outlying districts the morning after the mission closed.

Another feature of the mission was the large number of scapulars, crosses, pious books, beads and pictures that were blessed and distributed. At one of his instructions the preacher recommended the "Following of Christ," as a little book that contained all the secrets of Jesuitism. That evening not one remained. Five hundred were enrolled in the confraternities of the scapular, and on the closing Sunday after Mass a large meeting was held of the men of the parish when the Missionary Father founded a Society for the promotion of temperance and the frequentation of the Sacraments. At an afternoon meeting of the ladies of the parish the Altar Society extended its membership to the whole parish, adding, in addition to its other duties, the practices of monthly Communion and a daily visit to the Blessed Sacrament when possible. Clergy and people are all of one mind that the mission has been productive of unspeakable blessings. Monday morning, after the closing ceremony of consecration to the Sacred Heart and Papal blessing, a large number assisted at the parochial Mass as though they were loath to discontinue the exercises of the mission.

D.

Twenty-four years ago last week, His Eminence the Cardinal Archbishop of Westminster was consecrated by the late Lord Bishop of Birmingham. His Eminence was created a Cardinal Priest on March 15th, 1875.

FATHER EGAN AND THE REV. MR. PERCIVAL.

Last week we were treated by Rev. Mr. Percival to a lengthy dissertation on Mental Restriction in the Catholic Church. No doubt he would be pleased to find that the Catholic Church teaches that lying is sometimes justifiable, for such doctrine is one he stands very much in need of. The principle of Mental Restriction is not a Roman Dogma. It is not a dogma at all. The fact is that the Catholic Church does not command her children at all times and on all occasions to speak *all* the truth they may happen to know, but she does command them never to speak anything but the truth. She teaches them that when they use words, which by their natural force convey a false sense, they speak falsehood, whatever may have been their secret meaning, and that knowingly and intentionally to use language calculated to *deceive* the hearer, to convey to him a *false meaning*, or a meaning different from that in the mind of him using it, is to lie and to sin against God. The rev. gentleman, who, in his letter, asserts the contrary, is guilty of the very offence he would fasten upon her, and has no excuse for his conduct. If he is ignorant of her doctrine, he speaks rashly; if he is not ignorant, he is guilty of a wilful falsehood.

As far as I am aware, Protestants hold and practise mental restriction the very same as Catholics. The only difference is that some Protestants turn up their sanctimonious visages in pious horror of it, and make very slovenly attempts to use it for the sake of creating prejudice against Catholics, while they themselves have no scruple to tell *downright lies*. I have known cases of Protestant culprits, before Protestant judges, being asked, "Do you plead guilty or not guilty?" they have answered, "not guilty," though they were meaning, "it is your business to find out." I have never known such evasions to be reproved from the pulpit in any Protestant church, and this is a case of mental restriction pure and simple. What would Mr. Percival say to it? Let him tell us.

Again a priest is asked about something of which he has knowledge in the confessional, he can answer that he knows nothing about it, that is, nothing that he can tell. A servant says, the gentleman or lady of the house is not at home, meaning not to be seen. I ask, are cases of this kind confined to Catholics alone, or are they ever known amongst Protestants? I ask, is it not necessary that professional men and others should have some way of evading impertinent questions, a straight answer to which would compromise their clients, or injure others, without telling a lie, which is essentially a sin and can't be lawful on any account? This is well understood amongst intelligent and well-bred people. The thing like many others is liable to abuse, but even the abuse is not confined to Catholics.

To prove with what conscientious facility Catholics can lie, deceive and swear falsely, Rev. Mr. Percival says that "the infallible Pope Innocent XI. gives his full sanction to that kind of prevarication in the following proposition *laid down by him*: 'If any, either alone or before others, whether asked or of his own accord, or for the purpose of sport, or for any other object, swears that he has not done something which in reality he has done, by understanding something else, which he has not done, or a different way from that in which he has done it, or any other truth that is added, he does not really lie, nor is he perjured.'" The rev. gentleman has the same proposition after in Latin, and the preamble is:—"Probatum etiam ex damnatione hujus propositi 36 Inno XI. Si quis vel solus," &c. What will be the surprise of your readers who may not have already noticed it to find this very proposition was *not laid down* except to be condemned by Innocent XI., and that it proves the very contrary to what Mr. Percival would conclude. This appears from the words in which the proposition is introduced—*ex damnatione hujus propositi*—which means from the condemnation of this proposition. Such a consummate piece of stupid ignorance it would be hard to find, as to quote a condemned proposition, to prove the very contradictory of what it does prove. And he asks with a flourish, what will your intelligent readers think of this specimen of Catholic moral philosophy—and I ask, what will your readers think of this supine ignorance. He goes on, "if these rules do not form a specimen of the Jesuit system of

mental reservation, I should like to know what they do mean." They do not, and Mr. Percival has already sufficiently demonstrated his own ignorance to show that he is not a competent judge. Perhaps, he says, the renowned champion of Romanism at Thornhill, or some of his assistants, will enlighten your readers on the subject. I have no assistants I need none. On what authority, I ask, does he make that statement? I have asked him before to discuss some of these subjects orally, and he did not accept my challenge. Now I am prepared at any moment, on any platform, without a moment's preparation, to discuss any or all the subjects within the range of Moral or Dogmatic Theology with him. What do you say to that Mr. Percival? He does not state the doctrines of Catholic Theology correctly, on these nor any other matters. It would be an endless task to follow him in all his erroneous statements.

He has been entirely misled by relying on the authority of Pascal and other writers of his stamp. He refers us to Pascal's Provincial letters for an exposition of Catholic morality. He might as well refer us to Voltaire's Philosophical Dictionary for an exposition of the morality of the gospel. Pascal was a Jansenist, not a Catholic. The Provincial Letters are witty, but wicked, a tissue of lies, forgeries and misrepresentations from beginning to end, as has been amply proved over and over again. I doubt if ever Mr. Percival read Pascal in the original, but by quoting him in this connection he makes it manifest that he is entirely unacquainted with the literature of modern philosophy.

The original question under discussion was, whether the Catholic Church teaches the doctrine that the end justifies the means. Now we have got over mental restriction, passing over in silent contempt the Bible and other such minor points. Behold how serenely we have been steering. Once upon a time, as an Irish judge was presiding at a case of murder, the person said to have been murdered walked into court, and the jury at once declared the prisoner acquitted. To their utter amazement, however, the judge pronounced sentence of death on the prisoner, saying, "if he did not commit this murder, he stole my grey mare six years ago, and he must hang anyhow." So if the Catholic Church does not teach that the end justifies the means, she has relics, skulls and bones, the wing of an archangel, the *step* of Jacob's ladder, mental restrictions, and several other corruptions and errors, which must go the way of *all false worship*, according to the second commandment as explained in the Westminster Confession of Faith. Take care Mr. Percival how you meddle with the alleged errors of Rome, for if they were all reformed too soon not a Presbyterian minister in Canada but would be thrown out of employment inside of one year. With foreordination as a patent right there would no longer be any need of those ravishing discourses on the errors of Rome, which were always sure to draw a crowd to the Presbyterian church.

So far Mr. Percival has not proved a single charge against the church of all that he has made, neither did he retract. Neither has he attempted to refute a single argument of mine. Therefore, every charge that he has not proved after due warning, I look upon as a *lie*, and I look upon as conceded to be cause of Catholic truth every argument that he has not even attempted to refute.

Consequently, when he states that the Catholic Church teaches that the end justifies the means, I put that down as lie No. 1.

He says that the church is opposed to the circulation of the Bible—lie No. 2.

He says that the Pope cursed the Jesuits with bell, book and candle—lie No. 3.

He says that the Pope accused the Jesuits of teaching doctrines at variance with those of the Holy See—lie No. 4.

He says that the Pope charged the Jesuits with having adopted certain idolatrous ceremonies—lie No. 5, &c., &c.

As to the number of lies to be found in his letters their name is legion. He speaks of the citizen of Toronto who was shown two skulls of St. Peter, &c. I have seen myself in Rome, Cicerones who, for the sum of one franc, would show Mr. Percival, or any other Presbyterian minister whom he could stuff with such silly nonsense, a dozen skulls of St.

Peter. Mr. Percival ought to have more sense than use such yarns as arguments.

Rev. Mr. Percival in his estimation of the Jesuits' teachings betrays only his ignorance or malice, or both. The character he ascribes to them he will find in its perfection in his own ministers, and the best definition of *Jesuitical* in the popular acceptation of the term is a Presbyterian minister, the antithesis of a Jesuit. Mr. Percival illustrates and accepts in his letters every element of what he calls Jesuitism, except their well known scholarly attainments.

Every one who has had any experience of the Presbyterian clergy is aware that the principle that the end justifies the means is the one on which they act whether they avow it or not. No one can read their writings against the church, even Mr. Percival himself, without perceiving that the principle of mental reservation, or in plainer terms the right to lie, for the purpose of advancing their object, is the principle which they practically adopt and hold in constant acquisition. Who ever heard of a Presbyterian minister who was not *officially* the very impersonation of pride, cant, hypocrisy, bigotry and cruelty. If such a one ever was, we may be sure he did not live and die a Presbyterian. The proof of this is found in Mr. Percival's own letters, as also in the Confession of Faith. Take this estimate of Jesuitism, change the name, and it is a faithful picture as far as it goes of the proud, arrogant, bigoted, deceitful and persecuting Presbyterian minister.

He says the doctrines of the Presbyterian Church are quite capable of defense. That is indeed a brilliant defense and being merely a gratuitous assertion is worthy of Mr. Percival. No doubt if he only knew what these doctrines will be a few months hence, he would be quite willing to defend them, but he does not, and he thinks it better to pass them over in that off handed way. In any case they would be pretty sure to suffer by his defense, as every doctrine he has so far attacked has gained by his opposition. What the Presbyterians will do with the Confession of Faith, every doctrine in which they have regarded as revealed by God, it is hard to say, but if the Holy Ghost himself were to appear in person to the Presbytery to make to them a new creed, they would be sure to send him back some clauses for amendment.

Again he says, "These ultramontane doctrines, so clearly taught by writers of the Church of Rome, are beyond all question subversive to the essential principles that bind civil society together." Yes, if they were so, but look at the means by which he attempts to prove they are. He continues, "It is high time for Protestants to get their eyes opened." There is an appeal to bigotry. And then look at the means by which he would prove that the church teaches these doctrines. He quotes propositions, which, being condemned, prove the very opposite. Does the end justify the means? Or did he quote the proposition and commit such a terrible blunder because he did not understand the Latin preamble, *ex damnatione hujus propositionis*. If so, why did he not consult one of the High School teachers who knows Latin and who would not refuse this slight service. Even the Jesuit Gury himself, Chap. 3, No. 29, teaches, *omnis electio medii malii est mala*. All choosing of a bad means is bad.

He says, "We cheerfully concede to them (Catholics) all the civil and religious rights we claim for ourselves, but no more." You do not, Mr. Percival, concede these things cheerfully. If you do, how do you keep the second commandment, which obliges you to remove all false worship? Which means, according to your Confession of Faith, every worship except the Presbyterian, the only true one. If you would concede to us the same rights, what is to become of the law laid down in the Confession, which obliges you to inflict manifold civil and ecclesiastical pains on priests and Papists as the adversaries of true religion. If you would grant us the same rights, why are you trying, by condemned propositions, false statements, literary frauds, and other means so dishonourable that an honest man would die of shame if he were detected using them, to prove that we hold doctrines, to use the words in the last paragraph of your letter, subversive of the essential principles that bind society together. And then you hint "it is time for Protestants to get their eyes opened," and since you have proved that Catholics are not fit for civil society, you would have them deprived of the rights natural to ordinary citizens. I sincerely hope that one of the modifications to be introduced into the Confession of Faith, may be that

Presbyterian ministers may no longer be obliged to slander us, create prejudice against us, and all this as a means of "removing false worship," according to each one's place and calling.

He says intelligent Roman Catholics will be disposed to ask the question, "are these things really so? I have demonstrated that they are, let him prove they are not who can." No. Mr. Percival, you have not demonstrated that they are, but when you quoted condemned propositions you proved the contrary, and if you did not understand that they were condemned propositions, it appears to me that what you particularly demonstrated was your own ignorance. The glory of stirring up, or causing to be stirred up, religious hatred (what a contradiction) belongs to the Presbyterians. The other denunciations of whom the gentleman has made an artificial parade, are no doubt persuaded that we are wrong in our belief. Our conviction is precisely the same in regard to their creed, but they are in the main content to allow us to conduct our affairs in our way, and we certainly do not disturb them in the management of theirs. Not so the zealots among Presbyterians. Believers in their own election, and in the exclusion of all others, they seem to think that God has commanded them to take charge of all the rest of mankind. I can admire their zeal, but I would admire it much more if it were tempered with a little more charity and a little less overbearance.

Mr. Percival has stated that it matters not what denomination a person belongs to provided he is a Christian. If so why did he not remain a Methodist if it made no matter? Perhaps it was to seek higher degrees of Christian perfection. Of course I can't tell.

It is quite evident, however, that Mr. Percival never received a regular educational course. He appears like one who has been accustomed to entertain Sunday School children with narratives savouring of the marvellous, and not having been called to task, has got accustomed to make statements regardless of the truth, or otherwise. If he had received a fair college training, supposing average talent, he never would have fallen into the blunder of quoting condemned propositions, which only defeat his own purpose, or would never quote anything but recognized standard authors to prove his theories. Having again and again been convicted of literary forgeries, he comes to the front again apparently in utter disregard of his humiliation, showing thereby that he is anything but a man of refined sensibilities. Does he know what is the meaning of the preamble, *ex damnatione hujus prop'*? If he does, why does he quote the prop, if not, why should he quote Latin about which he evidently knows nothing. Why does Mr. Percival make such quotations which bring nothing but ridicule on himself. Should he not have more respect for the intelligence of his readers, or does he suppose that everyone is as ignorant as himself? I am really sorry to be obliged to speak in this style to one supposed to be a minister of the gospel, but I find that nothing but plain language will cure him.

A LEGEND.

The monk was preaching: strong his earnest word,
From the abundance of his heart he spoke,
And the flame spread—in every soul that heard
Sorrow and love and good resolve awoke:—
The poor lay-brother, ignorant and old,
Thanked God that he had heard such words of gold.

"Still let the glory, Lord, be Thine alone,"—
So prayed the monk, his heart absorbed in praise;
"Thine be the glory: if my hands have sown
The harvest ripened in Thy mercy's rays,
It was Thy blessing, Lord, that made my word
Bring light and love to every soul that heard.

"Oh Lord, I thank Thee that my feeble strength
Has been so blest; that sinful hearts and cold
Were melted at my pleading—knew at length
How sweet Thy service and how safe Thy fold,
While souls that loved Thee saw before them rise
Still holier heights of loving sacrifice."

So prayed the monk: when suddenly he heard
An angel speaking thus: "Know, O my son,
Thy words had all been vain, but hearts were stirred,
And saints were edified and sinners won,
By his, the poor lay-brother's humble aid,
Who sat upon the pulpit stair and prayed."

ADELAIDE ANNE PROCTER.

THE ANTI-JESUIT AGITATION.

In the *World* of Monday Mr. R. W. Phipps writes as follows:

If this question were political I should not meddle with it, not wishing to add even my feather-weight of argument to the number of political arguments which continually hold high carnival in this most political province. But that question cannot be political on which both parties are divided among themselves, so perhaps I may venture to say something concerning it.

In the first place, this is not an anti-Jesuit agitation, to my thinking, at all. This is an agitation of a newspaper which, finding itself rather a non-success in its support of a Dominion politician, and a complete non-success in its attempt to overthrow an Ontario one; finding also that certain Prohibition gyrations and Free Trade and Protection contradictions, however amusing, gave little confidence, having skipped, and skipped in vain, from profound laudation of the *Union Jack* to a burning desire for closer connection with the *Stars and Stripes*, at last bethought it of the glorious possibilities of religious animosity, and having laboured thereat with laudable zeal for some time, this Jesuit lands bill providentially fell in its way, on which the paper fastens itself to it as energetically as ever did Sindbad to the piece of flesh, in company with which it hoped the great polemical roc would bear it out of the valley of the serpents, some of which were evincing a distressing inclination to swallow the journal.

Well, to work the writers go, and soon not Harry, Harry, but Amurath succeeds Amurath in the bitterness of their most Christian articles. The fire spreads; every eloquent minister sees a fresh opportunity for airing his eloquence and giving his congregation a fresh topic (for now-a-days congregations, like those folks the apostle found at a certain city, love best of all to hear some new thing); every one not so gifted thinks that at least he can be eloquent and impressive on this subject, for it is surprising how popular are all exercises of religion which consist principally in declaring that our neighbour has not got any. Every gentleman who has not been so successful with tongue or pen, in Parliament, in literature, or what you will, as he thinks he should have been, sees a chance of rehabilitation, collects an audience, or writes a paper, and in the interests of humanity goes to work to damage somebody, and presently all these religious crusaders, riding round like new Quixotes on their new-found hobbies, pot-lid on arm, ecclesiastical spit in hand, redressing grievances and unearthing plots everywhere, or at least raising such a dust that nobody can say they're not, are going full tilt in so many directions at once that it is unsafe for a quiet individual to venture out of doors.

The Province of Quebec wished to obtain some lands to which there was an old ecclesiastical title or claim, which claim had to be "quieted" before they could be obtained. Some portion of this, or the whole, the Jesuit Society claimed. It was objected that their right to hold lands had been impaired or annulled by former legislation. Let us remember here that, as a question of right, if any religious order had a right to an endowment of Canadian lands, the Jesuits had the best, for no religious body, Catholic or Protestant, had wrought and suffered as theirs in the endeavour, according to their light, to Christianize the then Pagan population of Canada. History, indeed, tell us that the Order had been suppressed for its evils. But history also suggests that these evils in great part consisted of opposition to the vices of courts, which courts exercised influence on the Vatican; and if we remember the courts of the last centuries, we may suppose that, in strict justice, they should have commenced their suppressions by suppressing themselves. In fact, their subjects have done that since for them, and pretty effectually. However, the Quebec Legislature decided that the lands should be paid for, the price going partly to the Jesuits, partly to the other Catholics, and partly to the Protestants of Quebec, and accepting the condition that the Pope should act as arbitrator as to the amount paid to each. A sample of the arguments used against the measure, and a most laughable sample, was that many grave and reverend men declared that this was tantamount to giving the Pope a power of domina-

tion and rule in Canada, whereas the fact was exactly the other way, that dignitary having simply accepted the position of arbitrator under the Quebec statute, which any person of any country so named in that statute could have done. A startling exposal of the unreliability of newspaper opinion was, by the way, made by another objector. One of our leading Toronto dailies, in a leading editorial, actually asked "who ever heard of the consent of an individual being necessary to render valid the act of a legislature," utterly oblivious, apparently, that on the consent, sometimes of a private individual, sometimes of a body of such, every piece of permissive legislation depends, and is ineffectual until that consent is obtained. Another objection made was that this would be endowing a religious order. Endowing! Instead of being sufficient to endow and support a religious body, all that was left for the Jesuits would not, as well as I remember past balance sheets, have started a decent daily newspaper.

But the most strange part of the remarkable religious enthusiasm in which we suddenly find ourselves is that it is a matter which should be, certainly, none of our business. As Protestants, we have always declared ourselves tolerant of other religions. This was simply a question whether other people should pay what they choose to their priests out of their own money. We have nothing, if we believe our own creed and practice our declared opinions, to do with their reasons. It may be that, being of a different nationality and of a different way of thinking, they fancy there is something to be said in favor of the Jesuits; and that, though kings have frowned on them and pliant courtiers have followed suit as was and is their wont, yet were piety, and courage, and self-denying zeal are remembered, the deeds of the Jesuit Order shall not be forgotten. They may know, as we should know, were our knowledge of history equal to pretensions, that it was the infamous Pompadour who persuaded the weak French king against the Jesuits because they had declared her continuance with the king the continuance of immorality. The court followed the king, and France followed the court, as the France of that day must needs do. And Spain followed France, for reasons or fears too long to describe here; and Pope Clement, thinking it the best thing to please as many parties as possible, issued his edict suppressing the order, instigated also thereto by Catholic colleges which envied Jesuit educational success, for they were just as emulative in pupil-obtaining in those days as ever Cobourg and Toronto in these. They may know, too, that even the best Protestant writers state the Jesuit missions have ever been as much devoted to civilization as to religion, and admit the world owes them much, admitting, also, that the chief anti-Jesuit allegations have been denied and never proved. They may remember, also, that the Jesuit fathers furnished the only martyrs to Christianity that this country has known, and may think that if it yet be true that "by their works ye shall know them," perhaps by their many years of patient endurance of poverty and toil in the wilderness of early Canada, their lives of danger and suffering, the terrible martyrdoms many of them courageously braved and endured, that they might advance the cause of the cross, may even compare favorably with the labors of any fashionable clergyman of to-day, labors perhaps largely consisting of two sermons a week, wherein one ever hopes that the divino's sound Protestantism may buttress safely a fabric where history is sometimes doubtful, and prophesy always so. They may remember these things, and think something is owing to the Jesuits. They are paying them something. It is not much. However, it is paid from their own money, not from ours. If we are a tolerant people we cannot object. If we respect Provincial rights how can we object?

I have been here over fifty years and never knew a year but somebody, who could make a figure no other way, was raising an outcry against something terrible he thought some Roman Catholic intended to do. I have never observed them do anything of the sort, nor have I seen the party who shouted attempt to hinder them. When he got, if he ever got, into power by his outcry, instead of opposing the church he had attacked he immediately joins hands with it to secure his position. In my memory the Catholics and their priests have always been quiet and respectable members of society, and I see no reason why in the next fifty or a hundred years they

would not continue much the same. And here let one remark be made to those excellent members of society who appear to think all would be right if all were but Protestants. The way to advance the interest or increase the power of any sect is neither to attack its neighbours nor to endeavour to obtain proselytes from them. Let any religious body show that its doctrines are more pure by their results on the lives of its followers, and that sect will prosper, for it will attract to itself the devout, who are many, and those who will aid what they believe true religion with their wealth, whose number is never few. So Christianity thrived in spite of pagan Rome, so Protestantism flourished at the Reformation, so Puritanism during its brief career, so the Dissenters in the face of the fox-hunting parsons and hard-drinking aristocracy of last century England. Are we advancing in that direction? If so, we need not fear Romish preponderance. If not, we may. It is to me a sign of weakness among Protestants that so many of them, and even of their clergy, judge those of the opposite faith by writings or practices of one or two hundred years ago. Arguments so obtained were used successfully for many years, indeed, in support of the most unjust and tyrannical laws which ever had Protestant origin—used against the Irish Emancipation Act—the Disestablishment Act—the Jewish Emancipation Act, but now they speedily destroy the cause of the users. Can we not see that even our own churches have changed their views, and no longer hold by their ancient written confessions of faith? Pray, in how many Protestant pulpits will you now hear predestination or eternal punishment preached?

In fine, it seems to me very difficult for us to say that the Quebec people have not a right to pay their own money to any religious body they choose. That give no religious body a power to do wrong here; they are if here as subject to the law as others. If even the Protestant minority of Quebec had protested it would have given, if not a right of interference, some ground of sympathy; but they seem to have taken their share of the proceeds in content. The sum the Jesuits receive is far too small to endow or give them status here. I think, if people would look around them and notice the country largely controlled by an immense railway corporation which is now, with the air of a conqueror, actually demanding the best water-front of our chief city, and observe besides our commercial situation, completely controlled by the States, which, by their power of closing our markets, keep us completely in hand, they would find something else to think of than religious disputes, the authors and spreaders of which have done far more harm to Canada than all the Jesuits ever did anywhere.

"I DON'T CARE."

A TRUE STORY.
From the French.

One evening in Holy Week, two young men taking a walk through the streets of Paris, followed a number of persons whom they saw entering a fashionable church. To dip their finger into the vase and make the sign of the cross, or to kneel and say a prayer, was something good enough, in their minds, for fools and fanatics; so remaining standing for a few moments to satisfy idle curiosity at the expense of the pious who were engaged in their various devotions, and after having scandalized whoever was within hearing of their frivolous and worldly conversation, they at last turned to go out. Just then one of them caught sight of a person entering a confessional.

"A bet!" he exclaimed.

"What is it?"

"That I will go to confession after she comes out."

"All right. What shall it be?"

"A breakfast at the Cafe de Paris?"

"Very good."

The bet made and booked, they waited, and when the lady came out, quiet and collected, the young man entered deliberately. Now this is what actually occurred:

The false penitent having, at the suggestion of the confessor, recited the Confiteor (for the lessons of childhood are not easily forgotten), he was invited to make the acknowledgment of his faults. On his knees, but with mockery on his lips, the young impertinent began:

"I have worshipped other beings than God—but I don't care. I have taken the name of God in vain—but I don't care. I have committed sins against modesty—but I don't care. I keep neither Sundays nor festivals—but I don't care. Since my First Communion, I have never been either to confession or to Communion—but I don't care."

The priest had not interrupted him at all, for some inspiration suggested itself to the mind of God's servant, and Christian charity found an ingenious method of punishing the impious railler. When he ceased, the priest quietly said:

"Young man, I will abstain from characterizing as it deserves the sacrilegious action which you have just committed. Grace and common sense seem to be too wanting for you to profit by the reflections which I might make. In return, however, for the indulgence with which I am disposed to forgive what you undoubtedly consider only a legitimate amusement, but which, in the eyes of religion is a grave impiety, and in regard to your education is an unpardonable offence, I shall ask of you an act of frank acknowledgement."

The young man, dissipated as he was, knew enough of the ways of the world to appreciate the disgraceful act of which he had been guilty. Already ashamed of what had been originally but the thoughtless act of a giddy youth, but which now came home to him in all its unworthiness, he hastened to reply:

"What acknowledgment, sir?"

"Did you not come here to fulfil some bet? It is impossible to imagine otherwise; for, at your age, one does not feel inclined to insult, thus gratuitously, all practices of religion."

"What you say is true, sir; I came here solely to win a breakfast, on a bet with some friends as thoughtless as myself."

"So I imagined. Well, that your victory may be honestly won, you must satisfy all that is implied in the term confession, so I must give you a penance."

The young man turned pale, but said nothing.

"Do not be afraid my friend; a man as brave as you are, who dares to affront the anger of God for a breakfast, must not tremble at the thought of a little act of satisfaction."

This stroke went straight to the heart of the sinner.

"I promise you, Father, (the word passed his lips for the first time), to do what you require; but please make it neither long nor difficult."

"It will be very easy and very short. For the next fortnight, beginning with this very evening, you will kneel down before going to bed, and say aloud, sounding each word clearly; 'I know that I am to die—but I don't care. I know that I must give an account of my life—but I don't care. I know that all thinking men believe in a heaven and a hell—but I don't care for either.' That is all the satisfaction I require but I depend upon that."

The thoughtless man, who saw nothing difficult or troublesome in this satisfaction, accepted with the best possible grace what he only considered a sort of spiritual retaliation for his would-be joke, and went out murmuring a sincere and even hearty excuse for his levity.

But before the fortnight was up the good priest had a new, and this time a genuine, penitent. For the conversion happened in this wise:

Each evening, before retiring, the young libertine, faithful to his promise as a man of the world, knelt and said aloud the expiatory words. The first time he went through it with perfect indifference, saying, "I am to go to the theatre." The next day it was said a little more seriously. But the third day he could not avoid making certain reflections—death is so mournful. Another day, and the idea of that inexorable decree of fate which hangs over all men made him think of what awaits us beyond the tomb. When the fifth day came, he said, "I know that I am to die," he did not dare to add, "but I don't care." When he had recited the fearful sentence on the sixth evening, he struck his breast in terror exclaiming "Yes, I know that I will, and be judged, O my God! but what will become of me after the sentence?" The fear which had seized him filled his sleep with visions awful to imagine, and the next day, without waiting for evening, he hastened to throw himself, in good earnest this time, at the feet of the priest.—E. A. P., in *New York Freeman's Journal*.

The Catholic Weekly Review.

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LETTER FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

DEAR MR. FITZGERALD,—

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

Yours very truly,

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. CARREY,
Bishop of Hamilton.

TORONTO, SATURDAY, JUNE 22 1889.

A syndicate of English capitalists is arranging for the purchase of the larger American and Canadian breweries. A large one in this city passed into its hands last week. The Boston Pilot predicts that in the event of the Britishers buying up all their breweries, Irish Americans will give up the drinking of beer. In that case the Western Watchman of St. Louis thinks that it might be a good thing if they would not only buy the breweries, but the distilleries also.

Professor Huxley contributes to the current number of the Ninteenth Century a rejoinder to Mr. Mallock's criticism which appeared in the May number of the Fortnightly under the title "Cowardly Agnosticism." The article is an interesting one, particularly so because of the references it contains to Cardinal Newman. These references, it is true, are not all in very good taste; but one of Mr. Huxley's declarations is decidedly noteworthy. Dr. Newman and the Tractarians, he says, destroyed for ever the old anti-Catholic Protestantism, "Their little leaven has leavened if not the whole, yet a very large lump, of the Anglican church, which is now pretty much of a preparatory school for Papistry." Professor Huxley calls upon his countrymen to wake up and consider whether Anglicanism is drifting, and the harbour of refuge he offers them is Agnosticism. He believes that Cardinal Newman was right in his conviction that there is no resting place between Catholicism and infidelity. He chooses for himself, as he would have others choose, infidelity, or more correctly Agnosticism,—a condition of hazy, nebulous uncertainty.

THE CHURCH AND PROGRESS.

A contributor of this journal has recently dealt in these columns with one of the most popular arguments adduced against the Catholic Church by the non-Catholic public—the argument that Protestantism and prosperity go hand in hand, that where the people are Protestant the nation is prosperous and progressive, and, *per contra*, where the people are Catholic there is there intellectual stagnation, and commercial decadence and decay. They institute comparisons between Protestant and Catholic nations, and in the former they state there is life and activity, energy and improvement; while in the latter there prevails only indolence, a general want of thrift—in a word, entire physical and mental inertia. These statements are far from true, of course, but certain it is that the notion is entertained by Protestants, and by some Catholics too, that Protestant nations surpass in civilization and in temporal prosperity Catholic nations, and that the cause of it is to be sought in the difference between Protestantism and Catholicity. In every controversy it is urged that Protestantism is more favourable than the Catholic religion to temporal prosperity and to civilization. Beyond doubt, in their influence upon the minds and conduct of men, it must be confessed that they operate very differently. The influence of the Catholic religion upon its adherents, and its effects upon modern civilization, have been described by the late Mr. Capes, one of the distinguished group of Oxford converts, in a beautiful passage. In one of his works he says:

"How far the course of modern civilization is impeded by the reception of Catholicism, is a question which is by no means easy of solution. From all that I can judge by experience of its effects on myself and on others, I should be disposed to say that while it tends to the culture of the intelligence, and to the development of all the faculties of the mind to the highest possible extent, it would lead its disciples to march with a somewhat hesitating step in what is commonly termed the civilization of the age. How far it would discourage purely intellectual cultivation apart from religion is a question with which I have nothing to do, as I am speaking only of what are the effects of a sincere belief of Catholic doctrines and an earnest practice of Catholic duties upon the thoughts and life of man. While then I see every token that there is not a faculty in the soul, whether it be the pure reasoning faculty, the imagination, the taste, the love of extensive and accurate knowledge, or that which we term common sense, which Catholicism does not tend directly to stimulate in the healthiest and most effective manner possible;—while I see that its sons may be impelled by a burning enthusiasm to triumph throughout the whole domain of human studies, and to lend every acquisition of mental power to the service of God and the salvation of souls;—while the Catholic will labour with unwearying energies, and with the highest abilities in the fields of mathematics, history, philosophy, science, poetry, or fiction, just as in former days the whole course of European civilization was directed and impelled by the devoted sons of the Church;—at the same time it is impossible to overlook the fact that so far as our civilization depends on the pursuit of gain, and the restless strivings of ambition, so far it would suffer in the hands of devout Catholics. There exists in the Catholic faith a power to detach the affections from anything on this side of the grave, which necessarily makes men take matters somewhat too easily to be in harmony with the notions of the present epoch. A pious Catholic, to a certain extent, sees no future except that which commences after death. He lives for the present hour and for eternity.

Taken on the whole, I do not believe that Catholic merchants, Catholic tradesmen, or Catholic bankers, will ever so successfully compete with men of the world of similar occupations as to make as large fortunes as their Protestant competitors, or to exercise as powerful an influence upon the economic progress of the age. We never shall, taken as a body, be the first in the nation as men of business; and I question whether we could ever be first (though we might be

second) in the study of those physical sciences, with whose cultivation the characteristic movement of our time is so intimately bound up. It is undeniable that Catholics do not care so much as others for those objects which furrow the sober and laborious Englishman's brow, and bend him down with premature old age. Not only the general influence of their religion, as a spiritual system, but the nature of their belief in the excellence of poverty, and of the monastic and celibate life, and the pernicious nature of excessive carefulness, and of a melancholy, anxious spirit, tends to make them sit down contented among reverses, and comparatively careless about worldly success, where other men would strain every nerve to struggle against the assaults of fortune, and to provide against every possible future contingency."

A religion is not best tested perhaps, by its efficacy as an auxiliary to worldly prosperity, and Mr. Capes only states what is unquestionable when he says that the Catholic religion favours unworldliness, checks the eager pursuit of wealth, and reconciles men to poverty.

As regards the accusation that the tendency of Catholicity is to impede modern civilization, it was strongly combated by Brownson. "How is it possible," he said, "to regard Catholicity as likely to impede modern civilization, since modern civilization is undeniably the product of the Catholic religion?" Catholicity, he said, was the only thing that can save civilization and prevent the modern world from lapsing into barbarism and savagism. The trouble was, he explained, that what is meant by modern civilization is not modern civilization but "practices and tendencies in modern nations, especially Protestant nations, directly opposed to it, namely, the neglect of the higher intellectual culture, worldly mindedness, selfishness, exclusive cultivation of the physical sciences and excessive devotion to wealth and material prosperity." The question between Catholicity and Protestantism is no longer, Brownson maintained, a theological or religious question, but in reality now a purely social one. As a religion, as a mode of worship, and as a medium of saving souls, Protestants throughout the world have virtually yielded the ground to Catholicity. For men who want to live only for heaven, they are prepared to grant that it is a good religion. They therefore shift the question, and now oppose our religion "though excellent," as Brownson put it, in regard to heaven, as abominable in regard to earth. Admirable as a religion it is execrable as a civilization." It is pretended that it enslaves the mind, crushes the spirit, fits men only to be tools and drudges, and reduces what the *Mail* is fond of calling "the common stock of liberty."

We do not concede it. The belief and practice of the Catholic religion furnishes, as history bears ample testimony, the only sure means of advancing civilization, and securing and promoting man's social and material well-being. The great social problems which perplex the world in the present day are the creatures of Protestantism, that fruitful parent of atheism in religion, and of anarchy in politics. In any comparison of the effects of Protestantism and Catholicity upon civilization, the advantages, as Balmez proved, are all on the side of Catholicity. And the reason is obvious. "That which tends to repress turbulent passions," wrote Brownson, "to wean the affections from this world, to make men unambitious, indifferent to their political or social position, self-denying, disinterested, charitable, contented with spiritual occupations and pleasures must be that which will most effectually serve the cause of liberty by drying up the source of the dangers to which it is exposed, weakening the selfishness from which the disposition to tyrannize or to rebel against legitimate authority arises, and taking from tyranny and rebellion their motive and excuse. As a matter of fact, in liberty and real temporal

prosperity the Catholic nations of Europe, notwithstanding the obstacles thrown in their way for three hundred years by heretical neighbours, infidel governments, and infidel mobs are far in advance of the Protestant nations, and have in them a vitality, a recuperative energy, that we should in vain look for in any country where Protestantism predominates."

A REBUFF FOR THE RITUALISTS.

The judgment rendered last week by Lord Chief Justice Coleridge in the case of "The Queen v. The Bishop of London," a suit instituted by the Dean and Chapter of St. Paul's Cathedral in regard to the erection of the reredos which was placed in the Cathedral a short time ago, puts our Anglican brethren of the "Branch Church" and Anglo-Catholic pretensions in one of those situations to which only "The Prig," or some equally clever writer, could do justice. The prosecution stated that the Dean and Chapter had, in January, 1888, introduced into the Cathedral, and set upon the altarpiece a reredos with images or sculptured subjects representing Our Lord upon the Cross, so constructed as to have the appearance of the altar crucifix used in the Church of England immediately before the Reformation, and representing the Blessed Virgin with the Child in her arms, both figures being in a conspicuous position immediately above the Communion table. Further they stated that these images encouraged ideas and devotions of an unauthorized and superstitious kind, which were unlawful, and were decorations forbidden by law. Certain persons within the diocese disputed the right of the Dean and Chapter to do this; but the Bishop permitted it, and a precedent had been set which they felt it was reasonably certain would be followed.

The prosecution was based upon certain provisions of the Public Worship Regulation Act of 1874. It had been held by the House of Lords that under the Church Discipline Act the discretion of the Bishop in such matters was absolute, but Lord Coleridge denied that under the Public Worship Act the discretion was absolute. It must be founded, he held, upon reasons, the relevancy of which he claimed the right to examine, and whether they were in accordance with the Act of Parliament. "Suppose," said the Lord Chief Justice, "Suppose a clergyman said the prayers in Latin and had a separate altar for the Blessed Virgin, and had succeeded in emptying his church, would the Bishop be entitled to say he was a very good man, a very generous man, and a very old man, and his closing years should not be troubled with law, which he himself had a great objection to, and therefore, considering the whole circumstances of the case, he forbade all further proceedings?" Lord Coleridge thought not.

So much for the jurisdiction of the bishops in the matter of prescribing the forms and externals of public worship. The remarks of the Chief Justice with respect to the legality—if we may so speak—of the devotions which the decorations appear to have been designed to promote, are worthy of the careful attentions of our readers.

He said: It was no part of his duty to say one word as to the religious questions connected with the worship (*sic*) of the Blessed Virgin; but when one recalls the feelings and controversies of a few years ago, to find the Bishop treating as of no importance the question whether it was lawful to erect an image of her crowned as the Queen of Heaven, was a proof of the fact that human affairs never continued in one stage. It was difficult to draw a line, but there must be a line, and in this case he thought they were justified in treating the Bishop's reasons as no reasons, and in disregarding

them. Personally, he had no objection to the crucifix, which was a beautiful and touching symbol of the greatest event of the world's history. If the law allowed, he would gladly welcome it. Luther did not object to its use, and in many parts of Protestant Europe the crucifix was to be found in every church; but there it was allowed by the law, and here, he thought, it was not. The only real importance, or at any rate, the only great and general importance, of this case, to his mind, was that if his view was correct, the supremacy of the law would at least be to some extent established over all the subjects of the Queen."

Such is the sum of Lord Coleridge's judgment. Prove to him that the crucifix is "allowed by law" and he would "gladly welcome it." But to let it remain in St. Paul's for no better reasons than those assigned by the Bishop would be to admit that as to "all religious observances, although we belong to a church clothed with dignity and maintained in a magnificent position by the law, our rights were not those which the law gave us, but what a few dignified ecclesiastics from time to time determined." There can be no questioning the straightforward common sense of this judgment, and it is fatal to the pretensions of modern Anglicanism at every point.

Anyone who is at all familiar with the various Catholic newspapers published on this continent will hardly be able to conceal from himself the conviction that they are many of them essentially un-Catholic in their tone and in their principles, and consequently factors not for good but for positive evil. Brownson denounced them in his day, and since then their number has known no diminution. They are the papers through which Catholics only in name preach the gospel of Demagogism, and sacrifice the most elementary principles of morality to a cheaply obtained popularity with the rabble. The *Catholic Home* of Chicago thus speaks of them:—

"A free press," it says, "when controlled by men of sound principles, is a great power for good and a chief agency in the maintenance and defense of a free government. In the hands of bad men, with vicious principles, the press becomes an engine of incalculable evil. Journals that justify assassination in the sacred name of 'patriotism,' and preach religious revolt against the Church in the name of 'Nationalism,' and rake up all the sewers of calumny against ecclesiastical authority in the name of 'liberty,' deprave the intellect and the conscience of the people, and are the greatest pestilence that can curse any community. Their power is purely for evil. The seeds they sow every day or every week will sooner or later bring forth fruit 'according to their kind.' What has taken place in Italy and France, under the teaching of revolutionary organs, will take place in a measure any where. Twenty years of such teaching will produce, even among the most Catholic people, a crop of impious scoffers, unscrupulous schemers, unprincipled knaves, ready for any crime. These wretched men, corrupted by evil teaching and wicked association, become a scandal and disgrace to the race from which they are sprung, and the religion from whom they have fallen away. One of the most successful missionaries at the present day maintained that more harm is done by certain bad papers, that make a profession of patriotism, than by all the infidel sheets in the country. Catholics who value their faith and who believe that no cause, however holy, can justify even the smallest venial sin, should keep such unprincipled journals out of their families."

The *Mail's* pewter anti-Jesuit medal has a rival. The friends of Mr. Mercier have put upon the market a similar decoration bearing the legend:

Homage to the Honourable Honore Mercier,
Promoter of the Act for
The restitution of the Estates of the Jesuits.
Fiat Justitia Ruat Cælum

The one, observes the *Montreal Gazette*, means just as much as the other, has its origin in exactly the same desire, and is calculated to produce very much the same effect. They are both very ridiculous.

Book Reviews.

Sacred Heart Library · The Gesu, Philadelphia.

The first number (for June) of the new *Sacred Heart Library* is just out. It is designed to supplement the *American Messenger of the Sacred Heart* (Philadelphia, Pa.) with standard expositions of devotional theology which can hardly find a place in a general magazine. The present number forms a thick 12mo volume of 200 pages, handsomely bound in paper (the series is issued quarterly as a periodical, \$1.00 a year.) It comprises the first part (complete in itself) of Father Ramiere's classical treatise—"The Apostleship of Prayer." A glance at the table of contents shows that we have here a clear and full exposition of a main part of religion, namely, the relations of the soul of man with grace and prayer, and of the real union of all Christians with Christ their Head in one Body, by the communion of Saints.

The Catholic University: A Lecture by Rev. J. J. Fillatre, D.D., O.M.I., of the University of Ottawa.

We are glad to find that the important lecture delivered by Father Fillatre in Ottawa a few months ago on the functions and scope of a Catholic University, has been brought out for circulation in pamphlet form. The lecture of course treats of the necessity of higher Catholic education.

"Now, more than ever," we read, "on account of the influence of letters, but especially because of the struggle that is already upon us, we have need in Canada of Christian writers able to think, and of Christian thinkers able to write. We are to-day two millions of Catholics; in thirty years we shall be six or seven millions; what will those who come after us do, but follow the lines we shall have laid down for them?" The influence which will be exerted upon the public life of the nation by a laity having had a thorough and truly Catholic training, is dwelt on at length, and in very eloquent words, by the lecturer. "In Parliament, on the judicial bench and at the bar, in great public assemblies, or in the midst of legal and scientific societies, in reviews and in journals; our public men," he states, "will ever assume an attitude truly and firmly Catholic, and if they succeed not in every case to bring about the triumph of right and of justice they will place on record against oppression and tyranny indignant protestations of which living generation will be proud, and future generations enjoy the benefit."

Messrs. Benziger Bros. have issued a new and enlarged edition of Mr. T. P. O'Connor, M.P.'s well-known book, "The Parnell Movement." The new edition brings the history of the Irish Parties, from its inception down to the suicide of Pigott, and contains a full account of the great trial instigated by the *London Times*. It ought to prove a timely book.

THE REVIEW mails this week to all subscribers who are in arrears their accounts for subscription, upon the prompt payment of which we depend very largely for the defrayal of the heavy expenses entailed in THE REVIEW'S publication. The early attention of our subscribers to this matter will be appreciated by the publishers.

Men and Things.

If Lord Randolph Churchill was the only Tory of the company at the now famous dinner in Harley street, Lady Russell's reception afterwards was by no means confined to the followers of Mr. Gladstone. *The Universe* says:—The stories about Lord Randolph's surprise at finding himself a fellow-guest of Mr. Parnell are ridiculous inventions; and no one felt more at home than he in the political talk, which lasted an hour after the ladies left the dinner-table. Mr. Gladstone lingered longer than Lord Randolph among the crowd upstairs; and long after he was supposed to be gone he was discovered in a corner talking earnestly to a lady well known in Catholic society—his friend of twenty-five years. Mr. Parnell stood through the long evening, making new acquaintances, among whom were Lady Coleridge and her sister.

Mr. Parnell, who of late years has neglected all the arts of dress, has appeared during the last two or three days before the recess attired "like a lily of the field," as an admirer puts it. "Faith, and I'm proud to follow such a coat," said an Irish member, as he gazed upon the long, light frock coat, "white samite mystic," in which his leader was arrayed. Many in the lobbies speculated upon the number of concessions that might be drawn from the Government by an astute use of this new garment. It was generally agreed that even Mr. Chamberlain would admit that so good a coat would make an excellent Prime Minister for Ireland.

The following in reference to the successes of Canadian Catholic gentlemen at the English Bar is taken from the *Empire* of Saturday. Mr. Daly is well known to some of our readers:

The successes of Canadians or those in any way identified with Canada abroad, must always be a matter of satisfaction to our people. Especially must this be the case when they are gentlemen of families well known in Canada, which have in their day played an important part in Canadian affairs, and whose names are identified with much that is interesting and honourable in the history of the country, and are thus more or less the common property of its people.

The *London Times*, in a recent issue, giving a list of gentlemen called to the bar, says: "Lincoln's Inn—Allan Napier Macnab Daly (studentship in jurisprudence and Roman civil law, C.L.E., Trinity, 1887, Lincoln's Inn scholarships in international and constitutional law and common law, 1888, and in real and personal property law and equity, 1889), of Queen's College, Galway;" and then follow a dozen or more of "M.A.'s" and "B.A.'s" of Oxford and Cambridge.

The extract shows that a young Canadian has in his chosen profession not only greatly distinguished himself and held his own with his fellows and contemporaries, but excelled them all. Many an old-time Conservative who remembers Sir Allan Macnab, and all of a younger generation who have heard of the gallant old knight of Dundurn will be glad to see that a grandson of his has given evidence of such unmistakable ability.

Mr Allan Napier Macnab Daly, whose name heads the list of those lately called to the bar at his Inn of Court, is identified with Canada, not only through Sir Allan, but also through his paternal grandfather, Sir Dominick Daly, who also played an important part in the early history of what was formerly the Province of Canada. It is seldom at Lincoln's Inn that one of its members has been to the bar with such distinction, heading the list as has Mr. Daly, after carrying off every highest scholarship at each examination during his course.

Mr. Daly a few years since, while but in his "teens," entered the Law Society of Upper Canada, and for a year or two resided in Toronto, where he made many friends who will be most happy to hear of his continued success, and who will join in wishing him a career commensurate with his great ability and its bright commencement.

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Correspondence.

GALLICANISM.

To the Editor of the CATHOLIC WEEKLY REVIEW:

SIR,—In the course of your very excellent editorial in your issue of the 15th inst., "The *Mail* on Gallicanism and Ultramontanism," you say, "Whether or not Archbishop Taschereau ever seriously upheld or endeavoured to introduce, as the *Mail* would have us believe, Gallican notions in Canada, we are not sufficiently versed in the ecclesiastical history of the lower Province, to at all definitively speak upon. But we should judge it to be antecedently, very improbable."

Having had, sir, the honour of being a student under His Eminence for three years, in Laval, I am in a position to assure you that Gallicanism, in any guise or form, never has had more uncompromising opponents, than are Cardinal Taschereau and the rev. priests of the Seminary of Quebec.

It were equally within the bounds of truth, did the *Mail* attribute to His Holiness himself, what it does of Gallicanism to His Eminence, and to the rev. professors of Laval. These calumnious and unwarranted accusations can gain credence only with the most ignorant of anti-Catholic readers, who take both their politics and their religion from the *Toronto Mail's* doubly polluted columns. Every one, with any pretensions to either culture or intellect, swallows its nauseating diatribes against French-Canadians and French Canadian questions *cum grano salis*, as he does its other lying utterances on things in general, either directly or remotely connected with Catholic interests.

I am, sir, respectfully yours,

THOMAS DAVIS, Priest.

Mudoc, Ont., June 17th, 1889.

THE CLAN NA GAEL.

This Irish organization is just now the object of much interested enquiry because of its alleged connection with the murder of Dr. Cronin. Many alarmists associate it in their minds with the terrible Carbonari, the Nihilists or the Chinese Higbinders, and speak of the society with bated breath as if death lurked in a thousand corners and your executioner might be the man you made your confidant. The expose of the last Wednesday was a thunder clap in February to the people of this city. Many priests of this city have seen the Clan Na Gael ritual and assure us that it is absolutely authentic. From that ritual we learn the true character of the organization. It is a revolutionary society of much pretension, little foresight and, no discretion at all. It takes in every man who is willing to belong to it. What a silly piece of business for a "secret society." It takes oaths that mean nothing for honest, sensible men, and are excuses for thugs, thieves and mock-patriots to ply their trade among the unsuspecting children of Ireland. No wonder the funds have been misappropriated. The fact is, some of the best, but very many of the worst, Irishmen in the country are members of the Clan Na Gael. Sullivan would never have been put forward as a leader by a society that had any respect for its good name. In this city the Dr. Kanes and Andy Hoolans and the Major O'Keefes are in a majority and from them the character of the organization in this city may be concluded. But elsewhere many honored names are found on the lists of the "camps."

As to the oaths found in the ritual of the Clan Na Gael they are such as only a bankrupt in character would take.

They are such as place a man beyond the reach of the Church's Sacraments. It is said that men belonging to the Clan Na Gael go to confession without telling of their connection with the organization. We can scarcely believe that of Irish Catholics. We can conceive that it is possible for a man to be a patriot without being a fool; and certainly that man would be a very big fool who would take it upon himself to judge what is and what is not a bar to the reception of the sacraments. There is little doubt that Cronin was murdered by Clan Na Gael thugs hired to do the work in order to protect Clan Na Gael thieves; and the bare fact that such things could occur in an organization of the kind is proof to what base uses that silly oath may be put to.

ORDINATIONS AT THE GRAND SEMINARY, MONTREAL.

The following is the list of ordinations at the Grand Seminary, Montreal, on Saturday, the 16th inst.

Deaconship.

Name and Diocese.	Name and Diocese
Callaghan, L. I., Montreal	Lamoureux, R. J., St. Hyacinthe
Dequoy, A. L., "	Noiseux, E. T., "
Daigneau, A. J., "	Owens, M. J., Providence, R. I.
Groffrion, U. J., "	Doran, D. E., "
Labine, L. F., "	Grace, W. F., Springfield
Quemel, A. P., "	Hartigan, W. J., "
Jolicouer, M., "	Mullen, J. J., "
Lejeune, G. J., "	Broz, J. P., Dubuque, Ia.
Maloney, R. D., Hamilton	Dullard, T., "
Whibbs, G. F., Peterborough	Hogan, M. R., Oregon City
Wallace E. P., Chatham N. B.	

Sub-Deaconship.

Brophy, J. W., Montreal	Bourdeau, D. D., St. Boniface
Brien E. J., "	Holland, M. W., Ogdensburg
Forbes, J. H., "	Haley, P., Hamilton
Giroux, A. R., "	Killcen, C. J., Kingston
Lafontaine, U. J., "	McCabe P. London
Larue, A. A., "	Gilberton, P. A., Sante Fe
Ahern, M. J., Springfield	Kiley, W. F., Antigonish N.S.
Fitzgerald J. A., "	Molniss, R., "
Sullivan, C. A., "	Monbourquette, A. E., "
Hamelin, H., "	Nicol, L. H., Sherbrooke, Q.
Roberts, M., Providence	Chapedaine, H. J., St. Hyacin.
Bellefleur, H. J., Manchester	Keroack, A. F., "
O'Reilly, C. J., Oregon City	

Minor Orders.

Caisso, L., Springfield	Adrian, W. H., Springfield
McGinnis, J. J., Portland Me.	Clark, J. E., Hartford, Conn.
Brown, J. M., Burlington	Driscoll, J., Ogdensburg
Guillard, Santo Fe	Mueller, N. J., Peoria
Dubbel, P. J., Nasqually	Lefebvre, Ed., Grand Rapids
Scallard, D. J., Peterborough,	O'Keefe, M. A., Chatham N. B.
Bastien, J. G., Montreal	Prefontaine, A. J., Montreal
Labrosse, E. J., Ottawa	Gelinas, T. P., Three Rivers
Papillon, G. G., Nicolet	

Tonsure.

Chauvin, J. J., Montreal	Larocque, J. J., Montreal
Majeau, A. J., "	Goyette, F., "
Loisette, J. A., "	Curotte, A., "
Dubuc, L. N., "	Roy, E., "
Bourassa, J., "	Fitzpatrick, J., J. Dubuque
Horsford, J. J., Dubuque	Rubly, W. F., "
O'Hara, Y. C., Manchester	Murphy, J., London
Parent, C. A., London	Downey, D. J., "
Redihan, B. F., Providence	Tracy, J. F., Providence
Carrier, A., "	Howard, E. J., Springfield
Griffin, M. A., Springfield	O'Malley, P. T., "
McDonell, T. P., "	Dalan, J. W., "
Hogan, M. J., Brooklyn	Hopkins, E., Brooklyn
Hayes, A. C., Syracuse	Jechner, Y., Syracuse
Pierce, R. F., Ogdensburg	Murray, T., Grand Rapids
Schmatholz, G., Peoria	Murphy, T. P., Kingston
McDonald, R. A., Kingston	Cremer, C. J., Toronto
McEachen, R. J., Pontiac	McCall, M. J., Peterborough
Cameron, D., Antigonish	McKenzie, R., Antigonish
Kehoe, F. D., Hamilton	Somany, W. E., Chatham, N. B.
Rosconi, C., St. Hyacinthe	Gravel, P. L., Nicolet
Boucher, H., Nicolet	St. Germain, V. A., "
Lament, J. A., "	" " E. J. "

THE UNIVERSITY OF OTTAWA.

The brief canonically erecting the College of Ottawa into a university has been received from the Apostolic See. The requisition of the Superior-General of the Congregation of Oblats of Mary Immaculate was presented last year with letters from the Archbishop of Ottawa praying that it be granted university rank for the reasons alleged. Those reasons comprise the successful operations of the college for several years, its complete equipment with library, museum, laboratory and other essentials for the pursuit of the higher branches of study, the charter of the Canadian Legislature conferring university privileges and the need for such an institution. The laws and statutes of the new university are, as soon as possible, to be submitted to the Holy See for examination before obtaining pontifical sanction. The Archbishop of Ottawa is to have the office of chancellor, which will descend to his successors in order in the same See. The other seminaries, colleges and institutions of the archdioceses of

Ottawa and Toronto are to be regarded as affiliated to the University of Ottawa and to enjoy the same favors that are conferred on its own students. The brief is signed on the 5th of February of the present year, by Monseigneur Fausbe, on behalf of Cardinal Ledochowski. The congregation of the *Peres Oblats* was founded in 1816 by Mgr. Mazenod, and approved by Leo XII. in 1826. The earliest missionaries of the order arrived in Canada in 1841, and in 1848 established their central house in Montreal. The College St. Joseph, of Ottawa, was founded at their initiative in August, 1853, the necessary rights being secured from the Legislature of Canada.

THE LEGEND OF THE SAN GRAIL.

The San Grail, or Holy Cup, from which Our Blessed Lord drank at His last supper, had disappeared from the sight of Christians. No more were pilgrims to the altar where it had been kept rewarded by gazing upon what they longed to see: the sacred relic had mysteriously disappeared, and none knew where.

Many a knight searched for the San Grail, seeking by prayer and God's grace to keep heart and conscience free from stain of sin; for well was it known that none might find the Holy Cup who was not in the friendship and favour of the Almighty. Some passed it by unknowingly, but one Sir Galahad was permitted to discover and to recognize the precious treasure which he had so long prayed to behold. Very early in the morning would he go to visit the Holy Cup, venerating it in remembrance of his Lord; and one day on reaching the spot he found some one already there, but no earthly visitor was it, for a company of angels surrounded him.

Sir Galahad trembled, and would perchance have drawn back, but the stranger said: "Come, thou servant of the Lord, and thou shalt see what thou hast so long desired to behold. "Knowest thou who I am?"

And the knight answered: "Nay."
"I am Joseph of Arimathea, and the Lord hath sent me here to bear thee company."

Then Sir Galahad lifted his clasped hands to heaven, exclaiming: "Blessed Lord I thank Thee that Thou has granted me so great a proof of Thy favour! If it be Thy will to take me from this world, I pray Thee release me; for heavenly joys alone will suffice me now."

As he said these words he knelt down before the Holy Grail, praying fervently to God, and suddenly his soul was carried to heaven by a vast company of angels.

One of Tennyson's most beautiful poems is on this subject. In it he speaks of Sir Galahad as a knight whose strength was as the strength of ten, because his heart was pure.

DISTANCED IN THE RACE.

Why should Dr. Pierce's medicines not distance all competitors in amount of sales, as they are doing, since they are the only medicines sold by druggists possessed of such wonderful curative properties as to warrant their manufacturers in guaranteeing them to cure the diseases for which they are recommended. You get a cure or money paid for them returned. The Doctor's "Golden Medical Discovery" cures all diseases caused by derangement of the liver, as biliousness, indigestion or dyspepsia; also all blood, skin and scalp diseases, tetter, salt-rheum, scrofulous sores and swellings and kindred ailments.

Don't hawk, hawk, and blow, blow, disgusting everybody, but use Dr. Sage's Catarrh Remedy and be cured.

The young American lady who sings as "Madame Novada," has published an account of an interview granted her by Pope Leo XIII. "His Holiness," she says, "spoke with infinite kindness of the dramatic profession." Infinite kindness is what every class and every profession expects from the Father of Christians, for practical purposes we should need something more definite. Now that Mr. Barnard himself has shown so unexpected a tendency to ban instead of blessing, the conditions, essential and accidental, of the stage, might be opened to new discussion. They need an advocate, says the *London Weekly Register*.

THE CATHOLIC WEEKLY REVIEW

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

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

FROM HIS GRACE THE LATE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

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

I am, faithfully yours, †JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1888.

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

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

FROM THE BISHOP OF LONDON.

St. PETER'S PALACE, London, Dec. 6th, 1888.

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

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

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—You have well kept your word as to the matter, style, form and quality of the REVIEW, and I do hope it will become a splendid success.

Believe me, yours faithfully, †JAMES J. CARRERY,
Bishop of Hamilton.

FROM VERY REV. FATHER DOWD, MONTREAL.

St. PATRICK'S, Montreal, Jan'y 25th, 1887.

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

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

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

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

FROM LAVAL UNIVERSITY.

We greatly appreciate your excellent publication.

MGR. HAMEL, Editor *Canada Francaise*.

FROM VERY REV. DEAN O'CONNOR.

PERTH, 22nd Jan'y 1889.

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

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

FROM FATHER MINEHAN.

PENETANGUISHE NE, Feb. 8, 1889.

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

I remain, etc., L. MINEHAN.

FROM A JESUIT FATHER.

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

Rev. D. LYNCH, S.J.

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

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Specifications can be seen at the Department of Public Works, Ottawa, and at the office of G. F. Durant, Esq., Architect, London, Ont., on and after Tuesday, 4th June, 1889, and tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers.

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

The Department does not bind itself to accept the lowest of any tenders.

By order,
 A. GOBELL,
 Secretary.

Department of Public Works, }
 Ottawa, 5th June, 1889. }

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AND

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Department of Public Printing }
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FRED. WHITE,

Comptroller N.W. Mounted Police

Ottawa, May 5th, 1889.

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2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying moneys to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and respectfully requested to demand from the officer who makes the inspection, an official certificate ("Form O. 3" with the words thereof properly filled out and stamped, and also at same time to carefully ascertain whether or not the stamps attached to each certificate represent exactly in value, the amount of cash paid. Traders are requested to bear in mind that certificates of verification are of no value whatever unless stamps covering the full amount of fees charged are attached.

3. Owners or holders of these official certificates are specially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary License certificates are done; for it must be distinctly understood that all traders who are unable to produce their properly stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all probability, have to pay over again the verification fees.

E. MALL,
 Commissioner

Department of Inland Revenue
 Ottawa, April, 15th, 1889.

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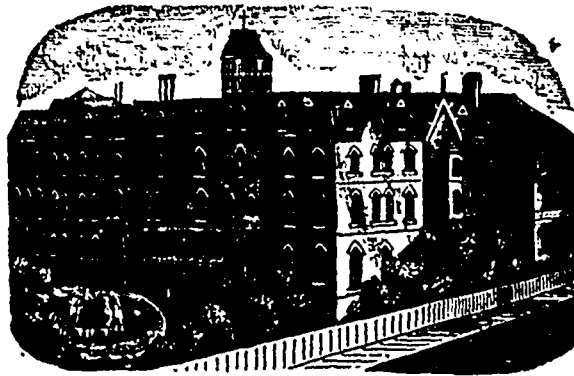
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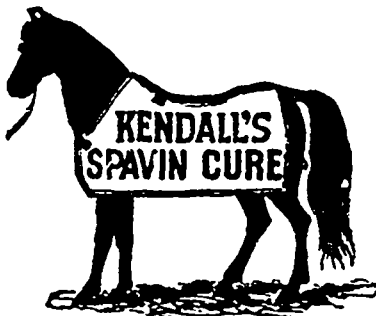
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