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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. I.

Toronto, Saturday, Oct. 15, 1887

No. 35.

## CONTENTS.

NOTES OF THE WEEK.....	409
CARDINAL TASCHEREAU AT ST. PAUL'S.....	410
THE NEW CHURCH OF ST. PAUL.....	411
THE BANQUET TO CARDINAL TASCHEREAU.....	411
CONTRIBUTED ARTICLES—	
"The Metaphysical Society".....	417
The Works of Cardinal Newman.....	K. B. O. 416
EDITORIAL NOTES—	
Protestant Union.....	414
The Banquet to Cardinal Taschereau.....	414
Professor Austin on Convent Schools.....	414
The Purpose of Protestant Schools.....	415
The Fall on Clericalism.....	414
The Irish Canadian on O'Donovan Rossa.....	415
CATHOLIC AND LITERARY NOTES.....	413
POETRY—	
The Rosary.....	D'Arcy McGee. 41

## NOTES OF THE WEEK.

The Pope has intrusted all arrangements in connection with his jubilee celebration to a commission of four cardinals. The Empress of Austria's commemorative gift is a magnificent tiara, valued at 70,000 francs. A pilgrimage of French workmen, to the number of 1,200, will shortly set out for Rome for the purpose of offering homage to the Pope.

The failure of the Government in Ireland in its encounter with the Lord Mayor of Dublin is to be considered at a meeting of Liberal Unionists, to be held in London on Monday next. A Cabinet meeting is also to be held later on in the week. A cablegram of Wednesday announces that the consensus of opinion is, that before the end of the month a crisis will arrive that will force a modification of the Cabinet; while one of Thursday is to the effect that the Government, conscious of the dangers of its position, will apply itself with renewed energy to the work of coercion, and, within a fortnight, totally suppress the National League. The Nationalists are prepared, it is believed, for such an emergency.

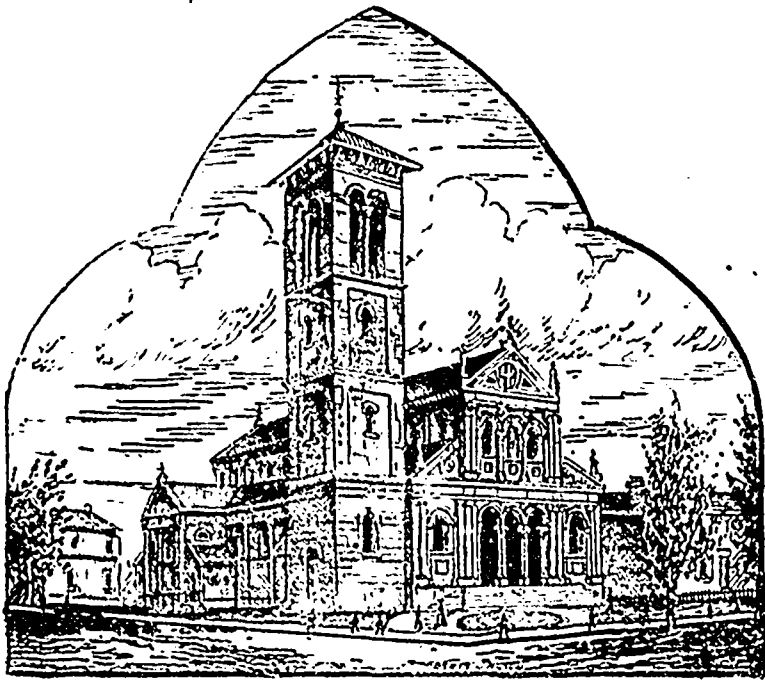
The graceful offer of the Dominion Government to Cardinal Taschereau of the use of the vice regal quarters in the citadel of Quebec, until his own residence, which was lately destroyed by fire, should be rebuilt, was a kindly and thoughtful act of courtesy. His Eminence has been forced to decline the offer, however, the apartments provided for him temporarily in the Seminary, although not so commodious as those proffered, being nearer the ecclesiastical archives, and more convenient for the management of his diocese.

His Eminence Cardinal Taschereau, who returned from Toronto on Tuesday, passed a busy time in Montreal on Wednesday. In the morning the Cardinal celebrated

Mass in the Grand Seminary on Sherbrooke street, and was subsequently presented with an address by the students, to which he briefly replied. He afterwards visited the Montreal College, where he received an enthusiastic reception. He also visited several of the Roman Catholic schools, and afterwards dined with the Notre Dame clergy and a few invited guests at the Seminary. The Cardinal left in the afternoon for St. Thérèse, and will return to preside at a grand banquet to be given at the Archbishop's Palace in honour of Archbishop Fabre's anniversary. A large number of bishops, including the Archbishop of Toronto, are expected to be present.

The complete collapse of the Tory Government's prosecution of Lord Mayor Sullivan, for the publication of the proceedings of proclaimed branches of the National League, has seriously damaged the prestige of the Government, whose own organs now perceive the proceedings of the Crown throughout to have been a ridiculous blunder. The magistrate dismissed the case against the Lord Mayor on the ground that proof was wanting that the reports published were those of suppressed branches of the League, and, the opinions of Crown lawyers in England supporting this judgment, it is doubtful if the Government will proceed with its appeal against the decision. In any event, the position is an awkward one for the Coercionists. If the judgment holds good, press prosecutions will be futile, as the Government will first have to face the difficulty and delay of proving that meetings of suppressed branches of the League were illegal. Meanwhile Lord Mayor Sullivan's paper, the *Nation*, continues to publish the reports of suppressed branches, and mentions, as an indication of the support on which it can count in defence of the liberty of the press, that several influential English and Scotch newspaper proprietors have offered the use of their premises, machinery and staffs if the Government undertake to close the *Nation* office in Dublin.

Mr. Gladstone contributes to the current number of the *Nineteenth Century* a caustic criticism of Dr. Ingram's "History of the Legislative Union," which he characterizes as no history at all. There are two difficulties, he points out, in the way of any history being produced on the subject, the first that the records of the Irish Government for thirty years before the Union are preserved secret in the Home office and all access to them refused; the second, that there has been something approaching destruction of papers throwing light on the subject by individuals concerned in the union or acquainted confidentially with its history. The inference, Mr. Gladstone truly says, is almost inevitable that the history of the union has been so exceptionally black that it must be hidden from the eyes of men. All accusations of foul play against the methods and agencies which brought about the union "are painfully sustained by the evidence before us of excessive destruction of documents and papers by persons principally concerned, and by the means adopted by the British government to prevent, at the cost of the State, compromising publications."



CARDINAL TASCHEREAU AT ST. PAUL'S

The corner-stone of the basement chapel of Bishop O'Mahony's new Church of St. Paul was placed by Cardinal Taschereau on Sunday last, with all the impressive splendour and ceremony of the Church.

The arrangements for receiving and seating the large attendance were perfect, and there was an absence of the hitches that generally attend such affairs. The foundation walls of the church are completed, and the people were seated between these. The entire ground floor had been covered with fine shavings, which made an excellent outdoor carpet. Two huge marquees, with open sides, had been erected for the protection of the people from rain, which did fall towards the close of the service. Two other marquees covered elevated platforms reserved for special guests.

Besides Archbishop Lynch, Bishop O'Mahony and Bishop Walsh, of London, there were present: Mgr. O'Bryen, Papal Alegate; Mgr. Marios, Chaplain to His Eminence; Vicar-General Laurent, Vicar-General Rooney, Rev. Father Cushing, Rev. Father Murray, Rev. Father Chalandard of St. Michael's College, Bro. Odo of De La Salle Institution, Father Egan, Thornhill; Rev. Fathers McBride, Morris, Hand, Lamarche, McCann, Dumouchelle.

Among the laity were Hon. Frank Smith, Hon. T. W. Anglin, Capt. Mason, Eugene O'Keefe, Commander F. C. Law, R. N., A.D.C. to the Lieut.-Governor; Ald. Frankland, Ald. Fleming, Ald. Morrison; W. J. Macdonell, French Vice-Consul and President of the St. Vincent de Paul Society; Patrick Boyle, Austin Smith, Joseph Connelly, R.C.A.; John Herbert, L. O. Byrne, John Taylor, Ed. McKeown, B. B. Hughes, W. J. Kennedy, Daniel Lambe.

It was a few minutes after three when the Cardinal and his party arrived at the main entrance, a gate on Queen Street, over which there was a high arch of evergreens. The procession, headed by cross bearer and acolytes, entered in this order: St. Paul's altar boys; students of St. Michael's College and priests, wearing soutanes and surplices; girls and boys of St. Paul's Parish, with banner, and wearing cardinal sashes; Sodality of the Children of Mary, young ladies, wearing the blue ribbon and medals of the order; His Eminence, clad in purple soutane, lace surplice, red cape and beretta, and attended by his chaplain and Bishop O'Mahony; and Fathers Egan and Dumouchelle as deacon and sub-deacon; and Father Hand as master of ceremonies; His Grace the Archbishop, at-

tended by Vicar-General Laurent and Chancellor McCann. Bishop Walsh arrived later.

On reaching the platform the Cardinal was seated in an arm chair in the centre, while his escort stood about. The ceremony was preceded by the robing of the Cardinal in a cape of gold cloth. He wore his mitre and carried the crozier in his hand. Then, proceeding to where a large wooden cross marked the proposed site of the high altar, he sprinkled it with holy water, while the priests and students, led by Father Chalandard, chanted a psalm. Thence he proceeded to the place where the stone lay, and after blessing and sprinkling it, he thrice made upon every side of it the sign of the cross with a chisel, after which the Litany of the Saints was sung, the Cardinal touched the stone with a trowel, placed it on the foundation, where he declared it laid. He again sprinkled it, and then proceeded, in processional order, around all the foundations, which he sprinkled, while the priests sung an antiphon and psalm. This terminated the proceedings, which were interspersed by many prayers.

The trowel used was a plain article of silver and ebony, bearing this interesting inscription in Latin.

This was the trowel used in laying the foundation stone of the Catholic Church of St. Michael, Toronto, by the first Bishop of Toronto, Michael Power, May 8, 1844.

In the cavity under the stone was placed a copper box, containing copies of the Toronto daily papers, the provincial Catholic papers and the current coins. It also contained a Latin document, of which this is a translation:

On the 9th October, 1887, being the festival of the Nativity of the Blessed Virgin Mary, Leo XIII. as sovereign pontiff governing the Church of God; and Victoria, Queen of England, Ireland and Scotland, happily reigning; the Illustrious Lord Lansdowne, Governor-General of Canada; Sir Alexander Campbell, Lieutenant-Governor of Ontario; and Oliver Mowat, Premier of the Province, this, the first stone of a church to be built in the City of Toronto, to the glory of God and under the invocation of the blessed St. Paul, Apostle to the Gentiles, was laid by the Most Rev. and Illustrious Elzear Alexandre Taschereau, Cardinal, Priest of the Holy Church, in presence of the Most Rev. and Illustrious J. J. Lynch, Archbishop of Toronto; Most Rev. and Illustrious John Walsh, Bishop of London; and Most Rev. and Illustrious T. O'Mahony, Bishop of Eudocia, a large assemblage of the clergy and faithful of the Church beholding with great joy.

The Bishop of London preached the sermon of the occasion, taking as his text the second chapter of the Prophecies of Agar from the seventh to the tenth verses. He said that the ceremony which had brought them together, was one of considerable interest to all, more especially to the Catholic people of that parish. The people of St. Paul's, under their respected prelate, had undertaken a great and glorious work in the erection of a building to the glory of God, more spacious and more beautiful than the old edifice in which themselves and their fathers had worshipped. The work was a great one, because it was one not to man, but to the glory of God and for the future happiness of the immortal soul. The Pagans of Greece, Rome and further India had in their day raised magnificent buildings to their deities, and the Christian Church was ever willing to build houses in which to worship the true God. The first grand temple—that built by Solomon—was resplendent with the richest treasures of earth, but that temple was destroyed by the enemy, and the next, though not as magnificent or costly, afforded more joy to the people and more praise to God—God Himself was present in it, and “the glory of this house was greater than the last.” Every Catholic knew that God was present in His church, and this knowledge it was that gave them a delight in the building of churches. God was present in the sacrifices, present to forgive sins, and when the blessed bread and wine were administered, Christ was as very present as he was on the cross. The temple is a holy place, and therefore Catholics would ever make sacrifices to build it—it was to Him the gate of Heaven and the home of His soul when here below. Every stone in that building would stand a monument to those who contributed to the good work, long after they themselves had passed from earth to Heaven. The ceremonies then ended.

## • THE NEW CHURCH OF ST. PAUL.

### THE SYMBOLIC CRUCIFORM PLAN—ITS DIMENSIONS AND STYLE.

The new church will be of the symbolic cruciform plan, and will consist of a vast nave, with spreading aisles and transepts, apsidal chancel and side chapels, lofty campanile and roomy sacristy. The basement, extending under the whole area of the church proper, will contain a spacious cryptical church, sub-sacristy, efficient steam-heating apparatus, etc. The cryptical church, an important adjunct, will be used for week-day services, for the giving of the religious instruction of the children, and for the meeting of confraternities, etc. The principal facade, a view of which we give above, shows the great nave front with its bold and graceful triplet arcades, the lower arcade being of the Ionic order and the upper of the Corinthian. The aisle fronts, or wings of the facade, correspond in style, and the whole group is supported by the lofty campanile on the left, so truly Italian in character and giving picturesque variety to the classic front, altogether forming a noble architectural composition, the beauties of which will be considerably emphasized by rich and varied marbles. The first, or lower arcade, with its marble pillars and delicately moulded arches, forms the main entrance to the great vestibule, while the upper one frames in the great windows lighting the front portion of the church and the central niche, which will contain a colossal statue of St. Paul, under whose invocation the church will be dedicated to the worship and glory of God. Large statues of our Lord and the Blessed Virgin and some of the saints will crown the pedestals finishing the apex and sides of the gables, except the centre upper pedestal of the front gable, which will finish with a large and beautiful cross, the symbol of man's Redemption.

Entering through the great vestibule, the vast church, with its swelling vaults and arches, will unfold itself; long rows of stately classic columns will be varied by groups of similar pillared arches in the transepts and chapels. The windows will be filled with richly coloured figured and jewelled stained glass. Then, with the rich marble altars of varied hue and design, with communion rail and pulpit in keeping, and with the church frescoed in the highest style of art by noted Italian professors, the whole effect will be of a class unique of its kind on this continent, and will be an education in itself. To add to the greater comfort of the people the church will be heated and ventilated in the most approved modern manner, and the lighting for the evening services, instead of the deleterious gas, will be by the latest improved mode of electric burners, giving a softened, steady and pleasing effect.

The following are the general external dimensions of the church: Total length, 174 feet; width at nave and aisles, 70 feet; width across transepts, 100 feet; height of campanile, 110 feet. The seating accommodation will, in the upper or chief church, be for about 1,250 persons, and for about 900 in the lower, but both churches will, when needed, have capacity for a considerable additional number.

The work of the basement is in progress, but the contract for the main building has not yet been let.

This splendid structure has been designed, and the plans, etc., prepared by Mr. Joseph Connolly, R.C.A., the well-known church architect, under whose superintendence the works are being carried out. Pending the appointment of a clerk of works, His Lordship Bishop O'Mahoney gives every spare moment of his valuable time to the urging of the workmen to rapid progress in the execution of the works.

### CARDINAL TASCHEREAU.

#### GRAND BANQUET TO HIS EMINENCE AT THE ROSSIN HOUSE.

The festivities in connection with the visit to Toronto of his Eminence Cardinal Taschereau were brought to a close on Monday night by a complimentary banquet, which was given by the Catholics of the city at the Rossin

House. The banquet was a brilliant success. The guests included influential and representative citizens, besides many others who came from long distances to do honour to the first Canadian Cardinal. Great enthusiasm prevailed amongst those present, and their interest in the event was very noticeable as they crowded the corridors on their arrival or surrounded the tables at the banquet.

At seven o'clock his Eminence held a reception, at which the guests were presented and kissed the ring. During this ceremony, which lasted about an hour, the Citizens' band discoursed selections of music to entertain the assembled guests. The prelates, clergy and chief guests, headed by Cardinal Taschereau and Hon. Frank Smith, then marched in procession from the reception room to the large dining room, which was tastefully decorated and arranged for the occasion. The British and United States flags were hung from the walls and draped the casements of the doors and windows.

#### LIST OF THE GUESTS.

Hon Frank Smith presided, and was supported on the right by his Eminence, the guest of the evening; his Grace Archbishop Lynch, Hon. O. Mowat, Hon. G. W. Allan, Hon. G. W. Ross, J. Beverley Robinson, ex-Lieutenant-Governor of Ontario, and Dr. Daniel Wilson, President of Toronto University. On the chairman's left were seated his Honour Sir Alexander Campbell, Lieutenant-Governor; Hon. J. S. D. Thompson, Minister of Justice; Hon. J. B. Plumb, Speaker of the Senate; Hon. T. W. Anglin, Wm. Mulock, M.P., Vice-Chancellor of Toronto University; Lieut.-Col. G. T. Denison, Dr. D. A. O'Sullivan, Lieut.-Col. F. C. Denison, M.P. The vice chairs were filled by Bishops Walsh, London; and O'Mahony, Toronto; Mgrs. O'Bryen, Papal Alegate, and Marois, Secretary to his Eminence; Vicar-General Rooney, and Vicar-General Laurent. Over 225 guests attended, among whom were:—Rev. Fathers McCann, Egan (Thornhill), Bergin (Newmarket), Minihan (Brockton), Lynch, St. Paul's (Toronto), Rev. Dr. Funkin (Berlin), Rev. Father McMahon (Smithville), Rev. Father O'Reilly, Rev. Dean Harris (St. Catharines), Rev. Father Brennan and Rev. Principal Cushing (St. Michael's College), Rev. Father Hand, Rev. Father Lamarche, Rev. Dean O'Connor (Barrie), Rev. Fathers Lawlor, Guinane, McBride, Henning, Dumouchelle, DaFance, Rev. Brothers Tobias and Odo; John Leys, M.P.P., Dr. W. T. Aikins, Hugh McMahon, Q.C., W. T. Keily, J. J. Foy, Q.C., William A. Lee, L. O. Byrne, E. McKeown, A. Foy, Hugh Ryan, John A. McGee, M. E. Spilling, Patrick Purcell, M.P., J. F. Cassidy, John Fraser, Mayor of Petrolia, Fred. Nicholls, Dr. Cassidy, Dr. Geikie, Thomas Long (Collingwood), Eugene O'Keefe, Sheriff Dawson (St. Catharines), John McKeown, Q.C., (Crown Attorney, St. Catharines), Chas. Burns, P. Bonner, Wm. Harty (Kingston), A. Piric, John Herbert, Bailey O'Keefe, M. O'Donnell, M. J. Hynes, O. Dubruille, J. Sailer (Montreal), Austin Smith, J. Mahony, James Mason, John Mason, Peter Small, James Haverson, D. A. O'Sullivan, J. T. Hynes, J. S. Spilling, B. B. Hughes, P. Boyle, J. H. Lemaitre, organist St. Michael's Cathedral, Alexander Robertson, E. J. Robertson, E. S. Cox, F. D. Lawrence, W. McBrady, M.A., C. Roesler, H. Holmes, M. O'Connor, W. H. Ryan, Sheriff Fred. Mowat, W. H. B. Aikins, Wm. Burns, J. A. Macdonell, Dr. MacDonagh, A. W. Holmes, J. A. Gorman, J. W. Fitzgerald, John Mallon, W. C. Downey, W. T. Murray, W. A. Murray, M. Keily, H. F. G. Marriott, J. H. Cruise, Gerald Fitzgerald.

After a sumptuous repast had been partaken of the chairman called upon the secretary, who read apologies for absence from the following:—Lord Bishop Sweatman, Sir John Macdonald, Sir Hector Langevin, Sir Adolphe Caron, Hon. Thomas White, Hon. John Carling, Hon. W. J. Ritchie, Chief Justice of Supreme Court; Chief Justice of Ontario, Chief Justice of Queen's Bench, Ontario, Hon. Chancellor Boyd, Sir David Macpherson, Hon. Alex. Morris, Hon. Edward Blake, Hon. Wilfrid Laurier, Hon. Speaker Ouimet, Hon. Justice Taschereau, Justices Osler, Burton, Patterson, O'Connor, Galt and Rose, G. R. R. Cockburn, M. P., Hon. T. B. Pardee,

Hon. C. F. Fraser, Hon. A. S. Hardy, Hon. Speaker Baxter, W. R. Meredith, M.P.P., E. F. Clarke, M.P.P., Col. Otter, Rev. Drs. Williams and Caven, Judge McDougall and Mayor Howland.

Hon. Frank Smith, on rising to propose the toast of the evening, was received with applause. He said he was authorized by the Committee of Management to propose but one toast, that of their distinguished guest, and he was sure they would all respond most heartily. The toast would be in honour of a gentleman who was known throughout the Dominion of Canada, but who was more intimately known in the Province of Quebec, where he was born, and in the ancient city of Quebec, where he had laboured for the greater part of his life in the service of the Church, in the cause of Christianity. Cardinal Taschereau had laboured in bygone days as hard as it was possible for any clergyman to labour, and in his work among the immigrants who landed on the shores of Canada he had risked his life like a soldier in the service of his God. (Applause.) Year after year he had gone through great toil in administering spiritual consolations to the poor and dying. By those labours he had endeared himself to the hearts of immigrants from all lands, but to none was he more dear than to those of the Irish race. (Applause.) For these and other labours the head of the Church had conferred upon him the honour of placing him among the princes of the Church, and for the first time a Canadian had the honour of being a Cardinal. All present, Protestant as well as Catholic, rejoiced that this honour was conferred upon a Canadian. (Applause.) He therefore called upon all present to drink to the health of Cardinal Taschereau.

The toast was drunk with enthusiasm.

His Eminence Cardinal Taschereau, on rising, was received with loud and prolonged cheering. He said he was sorry that he could not reply as he would like to the kind words which had been used by the chairman. He could not thank them as he would wish for the great reception they had given him on his arrival in Toronto, and for all the signs of sympathy and honour that had been shown during his stay in the city, nor could he thank them sufficiently for the enthusiasm with which they had received the toast. The great dignity which had been conferred upon him was not for his own merits. This he acknowledged in all truth. The Pope, in the consistory in which he was promoted, said he wanted to give to the people of Canada a sign of his love and of his esteem. (Applause.) The Pope, whenever a bishop went to see him, enquired very much not only about the state of religion in the different dioceses but about the relations between Church and State. His Holiness was curious to know all about these things and he had a good memory, too. He (the Cardinal) was happy to say his answer to the Pope was that in the different Provinces of the Dominion of Canada the Church enjoys great liberty—(applause)—that the relations between the different races and different religions were very good and very friendly, and that the Catholics enjoyed as large liberty as they could wish. (Applause.) That was due to the liberality of the Governments of the different Provinces and also to the liberality of the Federal Governments which was there represented by the Minister of Justice. (Applause.) He thanked them again for their reception, and concluded by asking them to drink with him to the health of his Honour the Lieutenant-Governor, the President, and of the Minister of Justice. (Applause.)

Hon. J. S. D. Thompson, Minister of Justice, was received with cheers. He said he had to thank the Catholics of Toronto for the privilege of joining with them in doing honour to the illustrious guest of the evening. (Applause.) He understood that the desire was not merely to bid his Eminence welcome to the city of Toronto, but to express to him the sentiment that the honour which had been conferred upon him was highly appreciated by the English-speaking people of Canada as well as by the people of his own Province of Quebec. (Applause.) If he had judged rightly the sentiments which the people of Toronto were expressing by that demonstration, then he had to say, as one belonging more especially to a remote portion of the Dominion, that he joined heartily in doing

honour to his Eminence. (Applause.) Last year they witnessed the enthusiasm with which his elevation to the Sacred College was hailed by all classes of people in his Eminence's diocese, and they had seen it repeated throughout his own province; and now it was appropriate that Toronto should say to him and to the whole people of Canada: The honour which the Holy Father has conferred upon you is not only an honour to the illustrious see in which you preside, not only an honour to your own province, but an honour to your fellow-countrymen throughout the Dominion of Canada. (Applause.) He thought he might with propriety go further, and say they recognize it as an honour to Canada itself. (Applause.) He was grateful for being allowed to join in the acclamations with which his Eminence had been greeted in Toronto. (Applause.)

The toast was drunk with cheers, the band playing, "For they are jolly good fellows."

Sir Alexander Campbell arose amid hearty cheering. He said he was sure no one present rejoiced more at the presence of the Cardinal among them than he (Applause.) It had been his privilege to be slightly known to his Eminence for some years. For some years he had been a resident of Lower Canada, and he could say with the utmost truth and frankness that the name of his Eminence was a household word in the Province of Quebec. (Applause.) He (Sir Alexander) had had a conversation with his Eminence a few days ago, when he found that they had many views in common. This was a great pleasure to him. During his residence in Lower Canada he had formed the acquaintance of many known to his Eminence, and of relatives of his Eminence, and he could say to those who did not know Quebec that in no country could a comparative stranger meet with more hospitality and benevolence from those in high places than he had met with in Quebec. (Applause.) He rejoiced with the chairman and those present that it had pleased his Holiness to confer a cardinal's hat upon a native of Quebec. This was an honour to Canada for which Protestants and Catholics were grateful—(applause)—for to no one in his humble judgment could the honour have more appropriately fallen than to Cardinal Taschereau. (Applause.) He was grateful for being allowed to join in that testimony of respect and honour towards his Eminence. (Applause.)

Hon. Oliver Mowat rose in response to repeated calls, and was received with applause. He asked what was it fitting that he, a Protestant, should say in that great gathering of bishops, priests and representative laymen. He could not add anything to the eloquent words which had fallen from his Honour the Lieutenant-Governor. A Protestant among Catholics, he remembered that there were timid Catholics as well as timid Protestants—(laughter)—and that there was danger, if he said much, that there might be a cry raised amongst those timid Catholics that Popery is in danger—(laughter)—just as a little while ago, from a Protestant standpoint, there was a cry raised with as little reason that Protestantism was in danger. (Loud laughter.) There were fundamental differences between them, but he rejoiced to know that there were also very important points of agreement too. (Hear, hear.) He was glad to know that Protestants and Catholics alike recognized the one Heavenly Father. (Hear, hear.) He rejoiced to know that they all held the doctrine of the Trinity in the unity and the unity in Trinity. (Applause.) He was glad to know that they all recognized the genuineness of the Holy Scriptures—(applause)—though they interpreted them differently, and did not regard their use in precisely the same way. He was glad to remember that in the early history of this country there were examples shown by Catholic missionaries of self-sacrifice and devotion which others might imitate, but which none could surpass. (Applause.) Outside of theology, he had pleasure, as a Presbyterian, in reading in the history of our country that nearly a century ago, when a Presbyterian church was burned down in the city of Montreal, the Presbyterians of that day were offered, and accepted the offer of, the use of a Catholic church until their own should be rebuilt. (Applause.) Outside of theological dogmas and outside of ecclesiastical amenities, he was glad to know that Protestants and Catholics are one in this coun-

try. (Applause.) He was glad to know that they united in things political, in things municipal, in things industrial, in things commercial, and in things social, of which that grand banquet was a noble illustration. (Applause.) Then there was another tie which bound all closely, a tie which increased in strength as years went on—all are Canadians. (Applause.) This Canada was our country in a very special sense, and all loved it dearly. Whether they were Protestants or Catholics, whether they came from one province or another, they loved Canada, and it was the common desire of all to do what they could to promote its prosperity and development and the well-being of all classes of its people. (Applause.) Concluding, he joined heartily in all the kind words that had been said of his Eminence, and earnestly hoped that he might long live to enjoy the exalted honour which the head of his Church had conferred upon him in making him the first Prince of the Church in this country. (Applause.)

Hon. Speaker Plumb, who was received with applause, said he was glad to be present to do honour to his Eminence, whose elevation he hailed with delight as being deserved by the man himself and as being an honour conferred upon the Dominion. (Applause.) He was glad also that the demonstration was participated in by citizens of Toronto irrespective of religious dogma. (Hear, hear.) Irrespective of creeds, as the Premier had said, they all belonged to the one great faith once delivered to the saints, and although there may be differences in certain portions, they believed in the great facts, and as such they were ready to meet on all occasions, as they were met that evening. (Applause.) Having struck hands, he hoped they would all unite in repelling any attempt to sever this country from the British Crown. (Applause.)

Ex-Lieut.-Governor Robinson rose in response to repeated calls. He said he was very glad to be present, and glad at the elevation of the Cardinal, which showed the coming greatness of the Dominion. (Applause.)

His Grace Archbishop Lynch, being called on, said there was one great plank upon which they all stood—the grand platform of charity—(applause)—good feeling one towards the other. No matter at what altar they worshipped, they were all children of God, and redeemed by His divine Son. (Applause.) He rejoiced that there was so much unanimity, friendship and goodwill among all citizens, of all religions. All looked forward to the great prosperity of this Dominion—(applause)—and of course the people of Ontario, if he might be allowed to say it, expected to still march at the head of the other provinces. We must all love our own province best, of course wishing well to all the others. (Hear, hear.) He thanked those present for their attendance. Their presence proved that all denominations here love each other. (Applause.)

The band then played "God Save the Queen," and the banquet was at an end.

#### CATHOLIC AND LITERARY NOTES.

The Abbé Casgrain will publish in a few days a volume of about 500 pages, to be called "A Pilgrimage to the Land of Evangeline." This new work, uniform with his "History of the Hotel-Dieu," contains the recent researches of the Abbé upon Acadia, the Acadians after their dispersion, &c.

Mr. L. H. Fréchette will come out to Canada in January next, with the intention of returning to Paris with his family in July. He has now two volumes ready for the press, one of which will be called "La Légende d'un Peuple."

M. A. Hearn, the well-known lawyer of Quebec, has received from the General of the distinguished order of the Redemptorists, at Rome, a document, appointing him an oblate of the Order. This is the first time that the honour has been conferred upon a Canadian.

Abbé Tanquay will shortly go to Rome to examine the archives of the Propaganda regarding the first settlers in Canada, with a view to preparing a series of volumes on the

subject. He is also likely to be the bearer of the jubilee address to the Pope from the Archdiocese of Ottawa.

The Holy Father has approved the decision of the Sacred Congregation of Propaganda to erect the Vicariate Apostolic of Colorado into a diocese, to be known as the See of Denver, of which the present Vicar Apostolic, Mgr. Macheboeuf, will be the first Bishop, with Mgr. Nicholas Matz as Coadjutor, *cum jure*.

The total sum contributed by the Archdiocese of Ottawa towards the Pope's Jubilee fund was \$6,000, of which sum the city of Ottawa contributed \$1,400, and of this, Notre Dame parish furnished \$900. A cheque for the amount has been sent to His Holiness by the Archbishop. Independent of this, the St. Vincent de Paul Society contributed a special contribution.

The *Mail* says the arrangements for Cardinal Taschereau's reception, which were under the charge of Dr. D. A. O'Sullivan and a large committee, were well managed throughout the Cardinal's stay in the city, and have given satisfaction to all concerned. Dr. O'Sullivan, as secretary, was most indefatigable and capable, as well as most obliging, and to him personally is due much of the success attending all the important ceremonies in which his Eminence took part.

#### THE ROSARY.

"Bring hither to me my rosary!"  
Cried the lovely Lady Anne,  
As, by the sick bed where he lay,  
For her dear lord she began  
To count her blessed beads one by one,  
As the hours of hope and life sped on.

"Jesus save us," cried a knight,  
In the pagan forest lost;  
No star to lend its guardian light,  
No mereing, track, or post.  
"Jesus save us!" and forth he drew  
The rosary, salvation's clue.

Brain sore, and feverish with care,  
In Armagh's cloister deep,  
The scholar knelt all night in prayer;  
Thought would not let him sleep,  
Till the problems, all entangled, he  
Unwound them on his rosary.

When fiercely broke the Atlantic sea  
Around the quivering bark,  
And the scowling crew with mutiny  
Made the scowling sea more dark;  
Columbus calmly tells his beads,  
Nor mutiny nor tempest heeds.

Oh! scorn not, then, the pious poor,  
Nor the rosary they tell;  
Ere Faust was born, or men grew proud  
To read by the light of hell,  
In noble and in humble hands,  
Beads guided souls to heaven in bands.

T. D'ARCY MCGEE.

#### DEFINITIONS—NOT FOUND IN WEBSTER'S "UNABRIDGED."

AMBIGUITY—A quality deemed essentially necessary to the clear understanding of diplomatic writings, acts of parliament, and law proceedings.

APPETITE—A relish bestowed upon the poorer classes that they may like what they eat, while it is seldom enjoyed by the rich, because they may eat what they like.

DRAM—A small quantity taken in large quantities by those who have few grains of sobriety and no scruples of conscience.

You can stop a clock at any moment, but you cannot stop a watch. The same remark applies to the talk of a man and of a woman. He is a great, coarse, ugly machine, but you can silence him. She is a beautiful, fragile, jewelled thing, but she will run on until she stops of herself.

## The Catholic Weekly Review.

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### LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

TORONTO, SATURDAY, OCT. 15, 1887.

His Grace the Archbishop gave confirmation at Brampton, on Tuesday, returning to the city the same evening.

We read a great deal about the "New Theology." It could scarcely have been less aptly named. It is not new, and it certainly is not theology.

We beg to supply an unfortunate omission. We neglected to give Hume credit for the *Mail's* argument against "Miracles" a couple of weeks ago. Our readers will perceive in this a lamentable illustration of the force of bad example. The *Mail* had also neglected to mention the fountain of its inspiration.

Father Lambert's book, "Tactics of Infidels," has been published by a prominent Methodist book concern in this city, and is having a large sale amongst the ministers. They cannot face infidel arguments without the aid of Catholic philosophical principles, and they are so accustomed to inconsistency that they find no inconvenience in quoting against Ingersoll an authority which is their own condemnation.

As was to be anticipated, the letter of His Grace the Archbishop of Toronto to the REVIEW on the subject of non-paying newspaper subscribers, has been widely quoted and commented upon all over the continent. One esteemed but irate Canadian contemporary had this to say on the subject:—"The person who subscribes for a paper and reads it, and then refuses to pay for it, not only 'places himself on a level with a thief,' but is an impostor of the worst type. He would cheat the widow and the orphan; he would even cheat God if he could. . . . There are several thousand dollars due us for back subscriptions."

The various Protestant sects in Japan, feeling the atrocious inconsistency of attempting to convert pagans to a faith on which they cannot themselves agree, have

formed a plan for union. It is the old scheme of dropping all mention of those matters on which they disagree. What mournful hypocrisy! Either the distinctive tenets of Presbyterianism, for instance, are of the body of Christ's doctrine or they are not. If they are not, what right has Presbyterianism in the evangelical field? If they are, how can men who profess to believe that they are sent by God to teach Christ's truth, sacrifice it to secure social union and prestige? What betrayal of trust! what treason!

The *Church News*, of Washington, D.C., has just entered upon its second year of publication, and, although it has not been exempt from the usual difficulties with which journals of the best class have to contend, it finds many reasons to congratulate itself on its achievements thus far and to face the future with hope and confidence. As one of that class of Catholic journals of which there is great need at the present day, we congratulate the *Church News* on its success, and devoutly wish it well. It is the model of what a Catholic journal should be. Always fearless in the defence of truth, outspoken and refined, it has, though only a year in existence, earned for itself a place among the very best Catholic journals in the United States and gives promise of great usefulness to the cause of Catholic Truth in time to come.

The brilliant company which assembled at the Rossin House, on Monday evening, to do honour to His Eminence the Cardinal Archbishop of Quebec, representing as it did all that was conspicuously distinguished in the higher and public walks of life in the Dominion, was more, we think it may be said, than an incident of mere local interest, and more than a mere passive profession of respect to the person and office of the illustrious guest. It was an eloquent and spontaneous expression of the delight and congratulation with which the elevation to the Sacred College of a successor to Laval in the time-honoured and historic See of Quebec was viewed, not only by members of our own faith, but all classes in common; and an assurance of public goodwill and amity, rendered all the more significant by reason of the discreditable efforts of a faction to create discord and dissension on grounds of race and religion between the different elements of the community. It is some cause for congratulation that the visit of Cardinal Taschereau, which, in a certain quarter, we are forced to suppose, must have been looked upon as the latest intolerable act of Ultramontane aggressiveness, has served only to emphasize the lesson of a previous experience, namely, that we are a people living in goodwill and in charity, and not to be seduced by appeals to the baneful spirit of bigotry.

In replying to an excellent letter of Mr. J. Tassé, editor of *La Minerve*, the *Mail* endorses two propositions which may well be noted as the present longitude and latitude of the falling star. "In New or Old France, in Spain or Switzerland, in Italy or Mexico—'Clericalism, it is the enemy.'" The principle of authority which is thus denounced is the enemy, must always remain the enemy, of all disorder, religious or social, and the erratic ex-organ must accept the category in which it places itself as the enemy of all order. It does not seem loath to do so, for it thinks "it would have been better for us all if the principle of individualism—that man shall be free to form his own opinions, and carry into effect his own resolves—should

penetrate the French-Canadian population." Now we are quit of subterfuge. The sides are clearly chosen. The *Mail* adopts "individualism" for its creed, and we can therefrom deduce what it intends by that "clericalism" which it proclaims the enemy. Under "clericalism" it calls upon Canadians to condemn every good principle of social as well as of religious government. Who is going to restrain the man who has "formed his own opinions and who has the right to carry out his own designs," if that man have formed the opinion that property is an iniquity, or that virtue is a farce? Will the *Mail* publish a revision of the Decalogue, arranged on some combination principle by which, whilst remaining unchanged, it can be indefinitely varied to suit the infinite varieties of "individualistic" opinions and resolves? Were there no God and no society, "individualism" would be the supreme law, but to the Christian citizen such a principle is, religiously, blasphemy, and socially, profligacy.

The *Mail* of Saturday last has an article from the pen of Professor Austin, B.D., on convent schools. The good professor bewails the fact that so large a number of Protestant girls are receiving their education at Catholic hands. He should have tuned his lament in another key. "Why," says he, "should our Roman Catholic friends in Ontario, with one-fifth of the population, have five times as many boarding-schools for young ladies as the Protestants?" This looks so much like a sum in arithmetic that we are almost tempted to answer, "Because Catholics take twenty-five times more care of the education of their young girls than Protestants do." But the professor sees a very distinct cloven hoof. "They (the convent schools) are organized and carried on with the express design of making them instruments of proselytism." Now, a professor is presumed to know the meaning of English as he writes it. "Express design"? Who has expressed it? Whence has the professor this precise knowledge? An "express design" must be open, manifest. Yet we will risk the assertion that no one in any way connected with convent education ever dreamt of such design; nay, we will go so far out of our way as to volunteer the information that this Protestant element in convent schools gives rise to one of the most troublesome problems with which our teaching communities have to deal, a perplexing question with which scarcely the perfect discipline of a convent school can deal without suffering. The professor's lament should have been for the paucity of Protestant educational establishments to which the children of Protestants could be safely sent. Protestants make light of its most important doctrines of Christian belief and slipperily treat them as non-essentials, but they are, as yet, slow to make light of the importance of safeguards for the virtue of their daughters. Wherefore, however much they may abhor the abstract Romanism of the Protestant pulpit orator, they are constrained to admit that for the education of their girls there is no safer place than a Catholic convent. They know well the feeble guard which the ordinary "ladies' sem-in-ary" affords, and they are glad to be allowed to place their daughters under a tutelage which can neither be swayed by influence nor bought with money to betray its trust.

Principal Austin remarks that, "unlike most Protestant schools, Catholic schools are organized for purely Church purposes—not as stock companies, expected to pay dividends." Just so. The religious education of our children

is a Church purpose. No one but the Church has the right to teach religion, and we cannot conceive true education without religion. Wherefore, we are logically constrained to do all in our power to make good, strong, firm religious education as easily procurable as possible. Whence follows the second clause of the professor's indictment. What we are bound to do, we do because it is our duty, not because we hope for money dividends.

A contemporary for whose advocacy of Irish interests we have, as a general rule, a considerable measure of appreciation and respect, in its issue of a week ago, rose to the defence of Mr. O'Donovan Rossa, who was recently ejected from certain New York Dynamite organizations, as an informer and an embezzler, by his fellow desperadoes. It is quite true, as our contemporary contends, that O'Donovan Rossa, such as he is, is the product of English prison cruelty and misgovernment. Readers of the late Mr. A. M. Sullivan's "New Ireland" will remember his description of the young O'Donovan of the Phoenix National Society as a jovial, headstrong, but well-read and studious young fellow, who grew up, says, Mr. Frank Hugh O'Donnell, "to be a plain-spoken and straightforward young man." At the time he was sentenced to penal servitude for life, on the strength of his occupying the position of business manager of the *Irish People* newspaper, not a shadow of non-political crime rested upon him. He was sent to herd, as an outcome of the insurgent agitation of 1865, as were stainless scholars and high-minded gentlemen like Charles Kickham, Clarke Luby, John Mitchell and John O'Leary, the pride of Trinity College and the flower of the Irish gentry, with the scum and sweepings of English criminals in Portland prison and Dartmoor, to dig and quarry between an assassin and a ravisher, to perform unspeakably demeaning duties in the prison, and to share the contamination and foulness of fellowship with the vilest fellows. The man came out,—and is it any wonder?—malformed in mind, ulcerated in conscience. That much is undeniable. And yet we think the subsequent career of the O'Donovan is not a proper one for our contemporary's approval or apology. The chief of a handful of ignoble criminals revelling in revolting and horrible designs is a poor subject for patriotic apotheosis. And, if we may be permitted to say so, Fenianism should not be confounded with Dynamitism. Fenianism, in its inception, was the very crystallization of chivalric sentiment and patriotism, an association of brave men and of gentle enthusiasts. Its leaders were, in every case, gentlemen. They cherished the memories of Kossuth and Washington, but they were incapable in their hearts of assassination and massacre. They were ready to do a man's part in the liberation of their nation; we never heard that they descended to the diabolical policy of the New York dynamiters, of degrading Irish disaffection to common felony and outrage.

*What about the...*

DOING GOOD.—How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness! "He who wants to do a great deal of good at once will never do any." Good is done by degrees. However small in proportion the benefit which follows *individual attempts* to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.



A REVIEW OF THE LITERARY WORKS OF  
CARDINAL NEWMAN.

II.

"His writings," we are informed at the head of "Lead, Kindly Light," in the Fourth Reader of the new Ontario Series, "are chiefly sermons and religious works of a controversial nature. He has also written poems, mostly devotional."

This paragraph disposes of Cardinal Newman's claims as an author summarily, though it leaves something to be desired in the line of correctness. Its air of serene assurance, indeed, arouses the suspicion that its writer had never seen any of the works of Newman, except the hymn following.

For, in truth, very few authors have written on so large a variety of subjects as has Cardinal Newman. If no subject was so high as to be beyond the reach of his power, so neither was any so small that in it he could see nothing worthy of attention.

He may be said to have begun his literary work at fifteen; for he then compiled proofs of the Trinity from the Scriptures. In 1833 he contributed to a theological library then being formed, a "History of the Arians of the Fourth Century," a work requiring a stupendous amount of reading of early church chronicles. For five years (1838-43) he was editor of the *British Critic*, and contributed largely to its pages. So conspicuously well did he fill this position that he was asked to contribute some articles to the *London Times*. He complied, and the result was a series of articles signed "Catholicus," which made such an impression on the directors of the *Times* that they were anxious to obtain the services of the writer upon their regular staff, offering him, it is said, a salary of £1,800 per annum. "Shall I be free to say what I think?" asked he; and the answer was such that their proposal was declined.

He had also published many of his sermons and a great many poems before his conversion. His "Essay on the Development of Christian Doctrine" he began as an Anglican, and left unfinished when he became a Catholic. Indeed, there can be no doubt that the course of study required for the production of this essay hastened his conversion in no small degree. "As I advanced" (in writing it), he says, "my difficulties so cleared away, that I ceased to speak of Roman Catholics, and called them boldly Catholics. Before I got to the end I resolved to be received, and the book remains in the state in which it was then, unfinished."

Since his conversion also, he has published at least a dozen volumes of sermons, lectures, essays and pamphlets, all on religious subjects, and not a few of a controversial or semi-controversial nature. His residence in Dublin, as rector of the University there, resulted, as we have already remarked, in the publication of various essays on University subjects. Appearing first as magazine articles, they have since been moulded into book-form; and in nothing he has written does he display more fully his wonderful powers as an author. No more delightful book than his "Idea of a University" exists in the language. It is a very storehouse of learning, historical and general; and the manner in which the vast collection of facts is made to illustrate his views is as admirable as is the lofty beauty of diction.

Of his "Apologia" much has been said already. It is the most widely read of Cardinal Newman's works. Begun from a determination "to be no longer the victim of Protestant misrepresentation," it grew into an entirely unique autobiography. Doubtless few lives would have borne so well to have their inmost recesses thus unsparingly disclosed; but still rarer are the intellects capable of such severe and impartial introspection.

"I will draw out as far as may be," he says, "the history of my mind; I will state the point at which I began, in what external suggestion or accident each opinion had its rise, how far and how they were developed from within, how they grew, were modified, were combined, were in collision with each other and were changed;" and all that he thus foreshadowed he exactly did.

The "Grammar of Assent" is a later work, published after he was seventy years old. It is a philosophic work, written with a view to establish the claims of revealed religion upon our reason. It was written for the most part at Rednal, the little country house of the Oratorians to which he likes to retire.

He has published two works of fiction, "Loss and Gain" and "Callista." In the former he has given the history of the conversion of a young Oxford student, who in so many respects resembles himself that it is evident he drew upon his own experience for the main part of the incidents. "Callista" is a picture of the early Christian times, and portrays also the inward struggle of a convert. "Loss and Gain" was written with the view of refuting certain false ideas of the Oxford Movement given in a religious novel on the subject by some Protestant writer, "Callista," in response to a request for some more comprehensive history of the period it deals with than he felt able to undertake.

We must admit that Cardinal Newman has not succeeded as a fictionist. Not that each of his attempts is not replete with beautiful thoughts, clothed in fine and often poetical language. But they fail upon the whole to interest in any high degree. The history of the conversion of John Henry Newman is, and must always remain, one of the masterpieces of our language. It is doubtful if the history of the conversion of Charles Reding is followed to its close by one of every ten who begin it. It is not given to any to succeed in every style the authorship.

His poems have been collected into a volume with the title "Verses on Various Occasions." Seventy-nine were written on his first continental tour, December, 1832, to June, 1833. All his poems are distinguished by a refined beauty, and not a few by strikingly graceful figures. Take these verses from a "Song for Candlemas":

"We wait along the penance tide  
Of solemn fast and prayer;  
While song is hushed, and lights grow dim  
In the sin-laden air.

"And while the sword in Mary's side  
Is driven home, we hide  
In our own hearts, and count the wounds  
Of passion and of pride."

"The Dream of Gerontius," a longer poem, was first published the year after the appearance of the "Apologia." It is dramatic in its form, beginning with Gerontius' description of the sensations immediately preceding death.

"'Tis this new feeling, never felt before,  
That I am going, that I am no more,  
'Tis this strange innermost abandonment,  
This emptying out of each constituent  
And natural force, by which I come to be.  
Pray for me, O, my friends; a visitant  
Is knocking his dire summons at my door,  
The like of whom, to scare me and to daunt,  
Has never, never come to me before;  
'Tis death,—O, loving friends, your prayers!—'tis he!"

It follows the disembodied soul to its meeting with God, and subsequent arrival at purgatory. The personages, besides Gerontius himself, and the priest with his attendants, are the Guardian Angel, who bears a chief part, other angels, and the demons. Whether or no it imparts a correct idea of what will one day happen to us all, we cannot, of course say; but it is graphic, consistent and beautiful, and gives very strongly the impression of reality. When Gerontius speaks of having always hoped to have one view of the Lord ere going to purgatory, the Angel Guardian thus replies:

"Yes,—for one moment thou shalt see thy Lord  
Thus will it be: what time thou art arraigned  
Before the dread tribunal, and thy lot  
Is cast for ever, should it be to sit  
On His right hand, among his pure elect,  
Then sight, or that which to the soul is sight,  
As by a lightning-flash, will come to thee,  
And thou shalt see, amid the dark profound,  
Whom thy soul loveth, and would fain approach,—  
One moment; but thou knowest not, my child,  
What thou dost ask: that sight of the Most Fair  
Will gladden thee, but it will pierce thee, too."

A copy of this poem, the property of the late General Gordon, and underscored by his hand wherever there is a reference to approaching death, was given by him, as a keepsake, to a young correspondent of the *London Times* in Egypt, who sent it, as a dying gift, to a sister in England. She forwarded it to Cardinal Newman, who returned it to her, with a letter expressing his happiness in knowing anything his hand had written had been of the nature of a comfort to one so universally beloved and regretted as General Gordon.

For some years now Cardinal Newman's pen has given nothing to the public. It is quite improbable that he will again undertake any considerable task, for, though it be still delayed, the day cannot, at best, be very far distant when he must lay down his pen forever. But the service he has done English literature is great, and his name will always stand as one of its greatest inheritances.

K. B. C.

## "THE METAPHYSICAL SOCIETY."

### II.

Mr. Hutton says of Dr. Ward, the ultramontane editor of the *Dublin Review*, who was to read the paper of the evening, that he struck him as one of their most unique members. "His mind was, to his own apprehension at least, all strong lights and dark shadows. Either he was absolutely, indefensibly, 'superabundantly' certain, or he knew no more 'than a baby,' to use his favourite simile, about the subjects I conversed with him upon. On the criticism of the New Testament, for instance, he always maintained that he knew no more than a baby, though really he knew a good deal about it. On the questions arising out of Papal Bulls he would often say that he was as absolutely and superabundantly certain as he was of his own existence. . . . He was one of the very best and most active members of our Society, as long as his health lasted—most friendly to everybody, though full of amazement at the depth to which scepticism had undermined the creed of many amongst us. A more candid man I never knew. He never ignored a difficulty, and never attempted to express an indistinct idea. His metaphysics were as sharp cut as crystals. He never seemed to see the half lights of a question at all. There was no penumbra in his mind, or at least what he could not grasp clearly he treated as if he could not apprehend at all."

When dinner was over, and the cloth removed, a waiter entered with sheets of foolscap and pens for each of the members, of which very little use was made. "The ascetic Archbishop of Westminster, every nerve in his face expressive of some vivid feeling, entered, and was quickly followed by Dr. Martineau. Then came Mr. Hinton, glancing round the room, with a modest half-humorous furtiveness as he seated himself amongst us. Then Dr. Ward began his paper."

The subject, as has already been said, was the assumed law of Uniformity in Nature. Dr. Ward asked whether those who believe most fervently in the uniformity of Nature ever show the slightest anxiety to examine asserted exceptions; and how mere experience could prove a universal truth without examining in detail every plausibly asserted exception to that truth, and disproving the reality of the exception. The belief, he contended, in genuine exceptions to the law of uniform phenomenal antecedents and consequents, did not in the least degree invalidate the assumption of the general uniformity of nature, if such exceptions are announced, as in the case of miracles they must always be, as demonstrating the interposition of some spiritual power, arresting or superceding the ordinary law. "Suppose," he said, "that every Englishman, by invoking St. Thomas of Canterbury, could put his hand into the fire without injury. The very fact that in order to avoid injury he must invoke the saint's name would ever keep fresh and firm in his mind the conviction that fire does naturally burn. He would, therefore, as unquestionably, in all his physical researches, assume this to be the na-

tural property of fire, as though God had never wrought a miracle at all. In fact, from the very circumstances of the case, it is always one of the most indubitable laws of nature which a miracle overrides, and those who wish most to magnify the miracle, are led by that very fact to dwell with special urgency on the otherwise universal prevalence of the law." A short pause followed, when Dr. Ward had concluded his paper, which was soon ended by Professor Huxley.

Dr. Ward, said Professor Huxley, had told them with perfect truth that the uniformity of nature was only held by even the most thoroughgoing of physicists, as a "fruitful working hypothesis." But if they could not assume that under heat the vapour of water would expand one day as it had expanded the previous day, no locomotive would be of any use; if they could not assume that under certain given conditions the majority of seeds put into the ground would spring up and reproduce similar seed, no fields would be sown and no harvests would be reaped. He, for his part, should not object at all to examine into any presumptive case of miracle, but the truth was, he contended, that asserted miracles were too sparse and rare, and too uniformly accompanied by indications of either gross credulity or bad faith to furnish an investigator, jealous of his time, with a sufficient basis for investigation. Men of science were too busy to hunt up the true explanations of cases of asserted miracle, and they justly feared that if they investigated them thoroughly, they should wound many amiable men's hearts, and that, if they did not wound amiable men's hearts, they would compromise their own characters as men of science. Replying to Dr. Ward's question, whether or not he held that experience can *prove* the uniformity of nature, he answered that he did *not* believe it, but that the assumption, as a working hypothesis, had never been found to fail.

As Professor Huxley's rich and resonant voice died away, Father Dalgairns, Mr. Hutton relates, after looking modestly round to see whether anyone else desired to speak, began in tones of great sweetness. He dwelt upon Mr. Huxley's phrase "a working hypothesis," which represented the maximum of his scientific belief. Though a very useful hypothesis it remained, as Mr. Huxley admitted, unproved and unprovable as a final truth, of reason. After two rather playful contributions to the debate from Mr. Ruskin and Mr. Walter Bagshot, Mr. Fitzjames Stephen, the present Sir James Stephen, took up the discussion by remarking that there was a point in Dr. Ward's paper, namely, the challenge to examine seriously into the authenticity of miracles, which had not been dealt with. For himself, he said, he was quite ready to examine into the evidence of any miracle when it came before him with sufficient presumption of authority to render it worth his while to investigate it. Hereupon, says Mr. Hutton, Cardinal Manning, looking at Mr. Stephen with a benign smile, said: "Mr. Stephen's investigations into the evidence of the interference of unseen agents in human affairs are hardly on a par with some of those undertaken by the Church to which I belong. In canonizing, or even beatifying those who are lost to us, the Holy See has long been accustomed to go into the evidence of such events as those to which Mr. Stephen has just referred, and that with a disposition to pick holes in the evidence, which could hardly be surpassed by so able a sifter of evidence as Mr. Stephen himself. . . . If there were but that predisposition amongst Protestants to believe in the evidence of the unseen which Dr. Ward desired to see, there would, I am convinced, be many believers in miracles of the most astounding kind, and of miracles that have happened in our time, many within the last year. Let those who choose, for instance, look into the evidence of the most astonishing cure of varicose veins which took place only last year in the south of France—a malady of thirty years standing, and of steady progress throughout that time, attested on the positive evidence of French physicians who had themselves repeatedly seen and prescribed for the patient. Yet they admitted that all they could do would be, at most, to alleviate his sufferings by the appli-

cation of mechanical pressure, and they nevertheless declared the cure to have been effected in a single night, the only new condition having been the believing application of Lourdes water to the body of the sufferer. Here is a case where Mr. Stephen's conditions are satisfied to the full. I do not, however, apprehend that Mr. Stephen will sift the evidence, or even regard it as worth his serious attention. He has hardly assigned sufficient force to that strong predisposition to incredulity which is so widely spread at this moment in the Protestant world. I have been a careful observer of the attitude of Protestants in relation to the controversy between the natural and the supernatural. I have seen its growth, I have watched its development. I am persuaded that Mr. Stephen is quite wrong in supposing that the matter can be settled as one of evidence alone. You must first overcome that violent prejudice in your minds which, prevents you from vouchsafing even a glance at the evidence we should have to offer you. . . . Now, how do we Catholics who have a philosophy, the value of which we believe that you believers in Spencer and Mill and Bain greatly underrate, account for the uniformity of nature without touching on the supernatural basis of that nature? I will show you. Aquinas says, in his *Summa*, 'the whole of inanimate and irrational nature bears to the Divine Being the relation of an instrument to the principal agent.' That is to say, the divine intellect conceives the law which the divine will sanctions and enforces by a great methodical instrument. . . . And as no constant aim, no true development, can be obtained by capricious, inconsistent, inconsequent action, by instruments incoherent part with parts, for the gratification of nature's appetite, for the fulfilment of her desire, and

the attainment of her purpose, a constancy and fixity of method are essential, which are never interrupted, save where the divine power modifies the instrument for its own good purpose. Thus the uniformity of nature is based upon the wisdom of God."

With a further word from Dr. Martineau, the general discussion ended, but Dr. Ward, who had the right to reply, exercised it briefly, but with vigour. The drift of his remarks, the drift, also, as the reader will have noticed, of the arguments of the other Catholic members taking part in the discussion, was that, if miracles still exist, and in the form in which they are said to have existed in the days of the Apostles, if they can be attested by men of science themselves, if, in any Church, they happen not merely every year, but in considerable numbers every year, and admit of all the tests to which the school of Mr. Stephen would submit them, then it was nothing but "a reprehensible and guilty fastidiousness to give the go-by to the evidence of these things," on the ground simply that they may be mixed up with hysterical feeling. Catholics accepted, and believed in the uniformity of nature, but as "the veil behind which, in these latter days, God is hidden from us," and as the "back-ground on which miracle is displayed."

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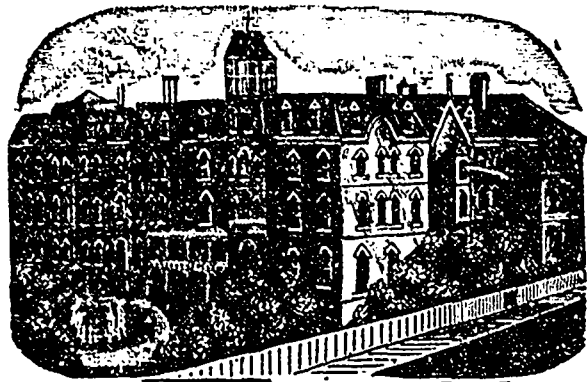
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