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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. IV

Toronto, Saturday, April 5, 1890.

No. 8

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hard-headed men with an argument against the continuance of these expensive and not very useful legislatures, whose proper functions could all be discharged by a slight extension of the system of County Councils.

Mr. GLADSTONE has again, in a letter to a Glasgow clergyman, accentuated his late testimony to the allegiance of Catholics to the civil government, and again asserted that the reason for his "Vatican" pamphlets of 1874 has passed away, and that the responses to them on the part of Catholics were thoroughly satisfactory.

THE Holy Father has sent his Apostolic Benediction to all "who in any way whatever contribute to the organizing and carrying into effect the centenary celebration of the birth of Father Mathew." It is expected that the event will give an impetus to the temperance movement everywhere.

MESSAGES of congratulation were sent to the Holy Father from all parts of the world on the anniversary of his coronation. There were thousands of them, and the well-wishers included infidels and non Catholics of every form of religious belief. As usual on such occasions, His Holiness made a princely offering in behalf of the poor of Rome.

It seems that the opponents of parochial schools in Boston have adopted a new policy in reference to Catholics. They are no longer to be attacked as enemies to the public schools, but are to be approached as friends, in a spirit of conciliation; Catholic teachers are not to be excluded from the public schools; the schools themselves are to be made more and more attractive; and the Catholic laity are to be persuaded that it will be a great deal more advantageous, in a worldly point of view, for their children to be educated in the public schools than in their own Catholic parish school. The misfortune is, says the *Ave Maria*, that great encouragement is taken by our Protestant friends in adopting this new policy, from the fact that there are a number of lukewarm Catholics who do not realize the importance of a thorough Christian training for their children, and still continue to send them to the public schools, in spite of the laws of their religion and the fact that by so doing they are playing into the hands of the enemies of the Church. Those enemies should not take too much encouragement from these recalcitrant members, since the law of the Church can not be changed to suit them.

Notes.

THE REVIEW has not been at any pains to burden its readers with an account of the debate upon the Separate Schools, arising out of the meddlesome amendments to the existing law, introduced by Mr. Meredith and others in the Local Legislature last week. There is no need to magnify Mr. Meredith's importance. The Separate School law is an Imperial and an inviolable instrument, and it is beyond the reach of interference from the leader of the Local Opposition. Equally safe is it from interference at the hands of the Federal authorities, if, indeed, there were any reason to expect it; while as to petitioning the Imperial Parliament to abrogate it, it is doubtful if, as the Attorney-General pointed out, a half-dozen members of that body could be got to listen to a proposal to remove the minority guarantees which formed at the time of the Union of the Provinces, the cope stone of Confederation. The competency of the Local Legislature to deal with the guarantees contained in the British North America Act, is about the same as would be that of the Mayor and City Council of Toronto. And if, with regard to the Local Legislature it is to be turned session after session by Mr. Meredith and his dangerous faction into a place for the projecting of attacks upon the rights of conscience, secured to, and held to be essential by, a considerable portion of the people of the Province, rather than for the transaction of legitimate provincial business, then the sooner the Province has done with the anomaly of a Local Legislature the better. We are a too much governed country anyway, and a session or two more of Mr. Meredith, with his proposals against the Separate Schools and his attacks upon "the hierarchy," will furnish

THE DISAPPEARANCE OF JOHN LONGWORTHY.

M. F. EGAN IN AVE MARIA.

XVI.—Miles Talks Politics.

MILES did not appear at dinner, which was served as soon as Mary and Esther had taken a run upstairs to see that their collars were all right, and downstairs to see that their handmaidens had not been remiss. Arthur found the dinner very pleasant. The turkey was not like other turkeys, and the mince pie, made without brandy by Mary's careful hands, seemed something rare and strange. Esther forgot her pre-occupation, and chatted with great volubility until Miles came in, with the oranges and nuts.

Fitzgerald felt a cold chill run down his back as Miles declined to eat anything, but expressed his intention of having a cigar and a cup of coffee with him. He had been out all night with some political friends, he said; and the bloodshot condition of his eyes showed the effects of this outing, while his hand trembled excessively. Still, he was in good humor. He had made up his mind that there would be no use in quarrelling with Fitzgerald. The mystery of John Longworthy's disappearance was by no means cleared up in his eyes, and yet he felt unable to see any clue to it. He determined to cling to Fitzgerald for a while with the tenacity of a bulldog.

Fitzgerald sipped his coffee in silence after the ladies had gone—Esther gladly taking the excuse to get away. Miles began to talk politics. He took high moral ground: things in New York State needed to be changed; what the State needed was a man who would resist all attempts at corruption, who would stick to his principles, and appoint honest men to the offices.

Fitzgerald, who thought he had heard this before, replied: "Of course."

Miles went on to say that if he were in the Assembly he would protect the interests of the people, but not go in for servile economy.

"The people don't want economy," he said, emphatically: "they want square dealing; they want to see the men that do good political work well rewarded. They are Americans, sir; not pettifoggery, parsimonious creatures, weighing every cent. It is not money they care for, but principles. If legislators stick to principles, the people don't care about money. But when a politician deserts his principles, then people begin to be suspicious. If I had the surplus, my dear boy, I'd use it in a way that would make every voter my personal friend, and have something left. Principles would fill the public eye to such an extent that filthy lucre would be lost sight of."

"What principles?" asked Fitzgerald still more languidly, as he wished that some power would oblige his companion to release him.

"Party principles. The moment a man ceases to be true to his own party he makes himself disliked; the moment that he forgets that his first duty is to the solidarity of that party, that moment the people distrust him and ask for his accounts. And when a public man has to answer questions of a financial nature, mark his downward course. Because why? Because, Fitzgerald, they are the hardest to answer. I hope when my turn comes to serve my country in the legislative halls I may so conduct myself that no doubt can be cast on the integrity of my principles."

"Nor of your practices," observed Fitzgerald, with a touch of sarcasm.

"I shall never go back on a friend," said Miles, trying to fix Fitzgerald with an eagle eye; "and I hope you feel the same. Come now, for old friendship's sake, tell me what you know about John Longworthy."

The question had come: it could not be evaded. To refuse to answer it would be to make an enemy of Miles, and to do away with all chance of meeting Mary; for he did not doubt that Miles could find some way of misrepresenting him. How could such a lovely girl be the sister of such a brute? But there he was, smoking a fat cigar, flipping ashes from his coat lapel with a heavy finger adorned with a ponderous onyx seal-ring—and waiting.

"I know nothing about Mr. Longworthy, except what I have seen in the newspapers and what Mr. Bastien has told me."

"But Longworthy knows you."

Fitzgerald frowned. "I never saw him; I never spoke to him; I have no interest in him."

Miles glanced quickly at Fitzgerald. He often said to himself that he could tell when a man was not telling the truth. He could see every line of Fitzgerald's face plainly. There was no lie there; but Miles felt that there must be some trick in his words.

"How about Bastien, then?"

Fitzgerald started and a flash came into his eyes. He controlled himself.

"I have known Mr. Bastien for some time. He has business relations with me. He is a man of great charity—"

"I shouldn't think that a photographer in the Bowery would have much to give away, or drop bills around in Longworthy's envelopes, or use Longworthy's pocket-handkerchiefs."

Fitzgerald dropped his coffee cup with a clatter, but still he controlled himself.

"I happened to get that handkerchief from the laundry by mistake. It belonged to Mr. Bastien, who lodged in my boarding-house for a few days; the money he claimed, and which I dropped in your house, was given me by him for a special purpose, which is nobody's business. Are you satisfied?"

"Scarcely," answered Miles, with a confidential grin, leaning across the table. "I say, Fitz, I want to make a proposition to you. You're sweet on Esther—I can see that—I know how it is myself, and I don't object. But I'm not a fool. There's money in this Bastien business somewhere—I'm sure of that. Can't we divide like—like brothers?"

Miles looked eagerly across the table. Fitzgerald did not answer. He hid down his cigar, rose from his seat, turned his back to Miles and went upstairs.

Miles stared at his retreating figure.

"Well, that's cool, in a man's own house, too! He looked a moment as if he were going to knock me down. There must be a lot in this thing," muttered Miles, taking his discomfort with the philosophy of a man who has been out all night and needed rest. He yawned several times, and concluded he would try to get some sleep. He could not see his way clear to another attack on Fitzgerald, but he said to himself that he would think it over.

Fitzgerald was hardly in a mood to meet Miles' sisters. He felt as if he had been dragged over a muddy place—as if he needed grooming before entering their presence. There was no help for it; he must at least say good-bye.

The gas was lit in the parlor; a delightful odor came from the two *pot-pourri* jars, which were Mary present to Esther. The gas fixtures were wreathed with holly; a fire burned in the old fashioned grate. Mary sat near the window, idle for the first time in many days. The brightness of the morning had changed to murk and fog, and the lamps had been made to glow in the street by the unusually early lamplighter, eager to get home to continue the Christmas festivities interrupted by his evening duty. Esther was looking over a book of part-songs, which she held in one hand, while she dipped the other occasionally into a box of bonbons on the little table at her side.

Fitzgerald was at once captured by Esther. She wanted him to hum a bar or two of an old English glee; she could not get it right. Fitzgerald tried it. Mary drew her chair near them, and a half hour passed before this young man, who dreaded to go back to his boarding-house and who felt he had no right to stay where he was, offered to take his leave. Then Mary lit the alcohol lamp and made him some tea, taking the utensils out of a little lacquered cabinet, which had been Esther's Christmas gift to her. The three managed to laugh over the making of the tea, and this process helped to make one of the brightest half hours of the day. At last, with a sigh, Fitzgerald made his bow and went away, feeling very much like a *peri* let out of paradise.

He had hardly passed out of the door when Miles awoke from an uneasy doze, with his head on the dining-room

table. He awoke with a start, for he had a burden on his mind which he determined to shift to his sisters as soon as possible. He dragged himself wearily up the stairs; then, putting his head between the folding-doors, he demanded:

"Is that idiot gone?"

"No," answered Esther, with a flash of her old spirit; "he's always with us!"

Miles looked sullenly at her. She had just turned herself up to tell Mary about the concerts, and the interruption was irritating. Miles, too, had his revelation to make. He wanted to make it to Mary first, and he determined to get Esther out of the room. Late on Christmas Eve he had escorted Miss Nellie Mulligan home from Lacy's great exporium, and (he did not exactly know how it had come about) he had asked her to be Mrs. Miles Galligan.

XVII. *Mary is Disenchanted.*

Mary was delighted to see her brother.

"Come sit down," she said; "we shall have Christmas evening in the old way, — all together and under one roof!"

"If Esther will leave us for a minute," Miles answered, "I shall tell you something that you ought to know, — something that will surprise you."

Esther rose from her seat and turned an astonished face toward him. So Miles was going *to tell*, after all! No doubt for some purpose of his own! It would kill Mary to know the truth, and after her own agony and doubt! To think that she had suffered in vain!

"I think Esther may hear anything you have to say," observed Mary, the smile fading from her lips. "We ought to have no secrets."

"I will save him the trouble," exclaimed Esther, rapidly; "for I know he intends to twist things in his usual way to his own advantage. I put *my* money into the bank because he told me that he had taken *ours*. Heaven knows, Mary, I did it for the best. And if I did not tell you it was because I did not want to give you the pain of knowing —"

"Knowing what, Esther?" asked Mary, looking from one to the other in bewilderment.

"Of knowing that your own brother could be capable of taking — what was not his own."

"Esther," Miles exclaimed, keep quiet! I thought you did not want *her* to know. You ought to be ashamed of yourself to get me into this scrape, when you pretended to take so much trouble to get me out of it."

"Why did you threaten to tell? You know I have never had a secret from Mary before."

"What does this mean?" asked Mary, turning very white.

"It means," answered Miles, "that Esther has betrayed my confidence. I took I'll not deny it three hundred dollars of yours as a loan, because I needed it badly. Esther replaced it, and now she is spiteful enough to accuse me of theft."

"What would *you* call it?" asked Esther, her eyes flashing at what seemed to be his unparalleled impudence.

"Do you think I would have taken anybody else's money?" Miles turned to Mary with an air of injured virtue. "I knew that Mary would not begudge me anything I needed, and I needed the money badly; it was a debt of honor. I had not the courage to confess it. I wrote your name, Mary, overcome by a sudden temptation, and paid my debt like an honest man."

Esther, her soul in her eyes, watched her sister as this insolent avowal was made. Would Mary fall prone to the earth? Esther made a step forward as if to save her.

But Mary did not fall; she turned a shade paler, and asked Miles to repeat his statement. He told his story again as pathetically as possible. He owed a man a lot of money; the man's child died, and he wanted the money at once. (Miles added this in the heat of the moment, for the money had been lost at a poker club); and, overcome by the necessity of the case, and being sure that he could replace the money, he had "borrowed" it. He was guilty, he knew; he was sorry. But Mary must remember that he had not acted with a bad intention.

Esther could not endure this sophistry; she turned from him impatiently, marvelling at Mary's calmness.

"O Miles!" Mary said, earnestly, "you must never think of doing such a thing again. The money is nothing, but think how your thoughtless act could be interpreted! People, if they knew it, would call it stealing."

"I call it theft!" cried Esther. "And Mary — Heaven knows I have not often seriously questioned your wisdom, — this is suicidal! You are condoning a sin. A man that would rob his sisters would rob anybody!"

"Esther," said Mary, her face growing stern, "is this the way the prodigal son was received?"

"But the fatted calf — no, I mean the prodigal son repented; *he* does not repent."

"It seems to me," said Miles, with his usual sullen air, adopted when speaking to Esther, "that you have a secret, too. Ask her where she got the money to make good my loan, Mary, and you will see that she does not tell you everything."

Esther went up to Mary and took her hand.

"I am anxious to tell you the first secret I have ever kept from you."

She told Mary the story of her engagement to sing at Mr. Bastien's concerts. When she had finished she felt as if she had confessed a sin.

Mary looked at her tenderly, and tears glistened in her eyelashes.

"It was well done," she said, softly; "and yet it was not prudent for a young girl like you. Miles' fault has not 'killed' me, you see. I could not be easily killed." She took Miles' hand and placed it in Esther's. "Come, now, forget; be as loving as if you were little children again. And keep no secrets from me; remember I am your mother now. Let us begin by loving one another more than ever from to-night."

Esther gave Miles a reluctant hand, which he grasped even more reluctantly.

Here was his chance, he said to himself. He would strike while the iron was hot. Surely, in this mood, Mary would hear what he had to say with complaisance. In his heart he wished he had not said anything to Nellie Mulligan; and he would not have done so had she not told him that Jim Dolan had asked to "keep company" with her. As he had done so he must tell Mary, for money must be forthcoming during the period of the engagement. Nellie would have to know, too, how his sisters looked on the proposed match. She had, as Miles knew, a spirit of her own, and she had impressed on him the necessity of fixing her statue with his sisters at once.

"I have a secret, Mary, that I want to tell."

The young girl raised her head apprehensively. Esther could see that she trembled a little.

"The truth is," he began, with a laugh that sounded foolish even to himself, "I've gone and done it, that is, I'm regularly caught. You know how it is yourself, or I mean you don't know; in fact, I'm engaged to be married!"

Mary, who had taken his hand caressingly when Esther let it go, dropped it suddenly and stared at him in amazement. Esther bent an equally bewildered gaze on him.

"You needn't stare a man out of countenance! You've heard of engagements before, haven't you? Some fellows marry when they have to borrow money to give the priest; but with my prospects it's very different."

Miles' voice died away into a silence of embarrassment. Neither Mary nor Esther spoke.

"You ought to know her," he continued, in a subdued tone. "She has more style than any girl I ever saw. She's got 'go,' she's got 'dash.' She'll liven this old house up and make things hum. There's no flies —"

"Stop, Miles!" interrupted Mary, in a tone she had never used to her brother. "Are you in your senses?"

Esther, though the feeling seemed guilty, felt stimulated by Mary's changed attitude.

"In my senses?" exclaimed Miles, glad to feel that he might assume a congenial, bullying tone. "I am very much in my senses, and I want to know what you mean."

"I mean," said Mary, sitting down for she could not stand, so great was the trembling that had seized her, — "that you have forgotten your position. How dared you speak of marriage to any girl? You know as well as I do that you have no occupation, — that you have not a cent in the world."

AT EASTERTIDE.

Why is it that, at Eastertide, we naturally think of Lazarus? Because he recalls the unfathomable riddle of resurrection. To die, to sever body and soul— one buried in the earth, the other flown—where? and then to come to life once more! It takes the breath away. Of all the New Testament miracles this is the one of which no explanation is vouchsafed.

When Lazarus left his charnel cave
And home to Mary's house returned—

was it demanded how the mystery was brought about? No. All that could be said was:—

Behold a man raised up by Christ!
The rest remained unrevealed;
He told it not, or something sealed
The lips of that Evangelist.

And yet we may not be appalled. There is rejoicing in this return from death and the unknown. This world of ours puts on new beauty for the nonce, and how sweet to be back with those we love! Ah!

From every house the neighbors met.
The streets were filled with joyful sound;
A solemn gladness even crowned
The purple brows of Olivet.

And when the Sabbath was passed, Mary Magdalene, and Mary the Mother of James and Salome came into the sepulchre at the rising of the sun. And, when they looked, they saw that the stone was rolled away. And they saw a young man sitting on the right side, and he saith unto them, "Ye seek Jesus of Nazareth? He is risen. He is not here. *Surrexit: non est hic.*"

And to-morrow, if we attend the service of Easter morning, we shall have our share in the exhilarations of the festival. No matter whose *Credo* we may happen on—Palestrina's, Allegri's, Caccione's Cherubini's Faucconnier's, Gounod's, or that of the spurious XII. Mass wrongly ascribed to Mozart, we shall follow the grand recitative, step by step, telling us that He was born, waxed in goodness, preached, brought all blessings, and that He was crucified for us, suffered under Pontius Pilot, died and was buried. Whereat all kneel and bend the head in adoration. Then comes the outburst of the pent-up spirit and the cry of victorious reaction.

While the trill of the violins, the sweep of the violas, the bubbling of the flutes, the sweep of the hautboys, the blaze of the trumpets, the boom of the cellos and the thunder of the double basses, one hundred voices in wave upon wave of unison, and in a *crescendo* that rises to the very throne of heaven, exclaiming, *Resurrexit*—"He is risen"—while the curtains of the unseen world are thrown aside above the illuminated altar, and the spiritual eye is bathed in the glories of eternal light. "This is the day which the Lord hath made. Let us rejoice and be glad therein."

JOHN TALON-LESPERANCE.

CARDINAL GIBBONS ON THE PRIESTLY OFFICE.

On Sunday His Eminence Cardinal Gibbons continued his series of Lenten sermons at the Baltimore Cathedral. All the available room of the spacious edifice was occupied by attentive auditors. His Eminence spoke upon the duties, responsibilities, and sacred character of the priesthood. His text was: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." He said, in part:

"In these words the Apostle speaks of the exalted dignity of the ministry, and of the labors and dangers which the apostolic ministry encountered, and also of the indifference with which he looked upon the opposition of men. The Catholic clergy are too important factors in the civilization of

the world to be ignored. Those outside the Church speak of these ministers to the people, of their works of charities, their hospitals, of the children catechised and the number of converts received; and yet they can know nothing of the close relations which the priest bears to his people. Those relations are only registered by the recording angel. The priest's badge of authority is his sacred office. He exercises more authority in promoting social order than the whole band of constables. They go to the homes of their people to alleviate suffering and distress. They are with them in their hours of happiness as well as sorrow; and even when they come with their sins, the priest is the daily repository of tales of affliction and distress. He reconciles the father to the child, and the husband to the wife. He sees more of life's shadows than of its sunshine.

"Whence arises the people's confidence in our clergy? The Apostle tells us the source of this confidence when he writes 'for Christ we are ambassadors of God.' If a nation's ambassador to some foreign court is exalted, how much more so is a minister of Christ who is sent, not to one, but all nations; for Christ said, 'Go ye into the world and preach My gospel to every nation.' Such is the commission given to the priests of God.

"And you, my brethren, are commanded not only to listen but also to obey these ambassadors. Our Lord said to His disciples, 'Whatever city you enter and they receive you not, shake off the dust of your feet against that city; it shall be more tolerable for Sodom and Gomorrah in the judgment than it shall be for that city.' Our Lord also says, 'He who despiseth you despiseth Me, and despiseth Him that sent Me.'

"Contrast a statesman with the clergy. A statesman addresses his constituents on the events of the day, but an ambassador of God presents the eternal principles of God to his people. I had the pleasure of an interview with Mr. Bayard, when he was Secretary of State, and he expressed to me his appreciation of the dignity of our calling, when he said to me: 'Archbishop, what you say carries such weight with it that on any subject whatever that you speak upon no one dares to contradict you, and, therefore, you are always free to say all you may please on any subject, knowing that it will be appreciated.' I reply: 'Yes, Mr. Bayard, that is true, inasmuch as we are, as God's ministers, always expected to tell the truth.'

"God expects respect and reverence to be paid to His sacred ministry. The best garment God's priests can wear is the white robe of innocence. Judicious criticism of God's ministers is perfectly legitimate and may have good results, but calumny against them is the vilest and greatest of sins, for if it is a sin to slander an individual, how much greater is it to injure the influence of a priest of God. Theirs is, indeed, a sacred office, as Isaiah expresses it, when he says: 'How beautiful on the mountains are the feet of him that showeth forth so great salvation.' We cannot conceive of a higher, nobler occupation than to be called to preach salvation to a world deluged with sin, and to tell of that Gospel which comforts affliction and assists the oppressed.

"The Apostle says they must be looked upon not only as ambassadors, but also as dispensers of the mysteries of God, through the sacraments. As Christ says, whom they bind on earth shall be bound in heaven, and whomsoever they shall loose on earth shall be loosed in heaven, and, further, whose sins they forgive shall be forgiven. They are ordained to regenerate souls, and to prepare dying souls, anointing them with oil, for we are told the prayer of faith shall save lives.

"Thus in a certain sense, the priest is a king, ruling over the hearts of his people, to whom you give the fealty of your love. He is the shepherd who cares for you, protecting you from the wolves; he is a spiritual father, who feeds you with the bread of life; a spiritual judge to pronounce forgiveness to all who are of a contrite and broken heart. He must be a man of learning and of sanctified life. His reward for all his sacrifices are, in the present, the tranquility of a clear conscience, and, for the future, an eternal reward."

Our subscribers would confer a favor upon the REVIEW if they would each send us the name of a new subscriber.

General Catholic News

Archbishop Heiss of Milwaukee is dead, aged 72.

The Catholic schools of the United States instruct 650,000 pupils.

Bishop Ryan of Buffalo is still very low and his condition continues to cause great anxiety.

Monsignor Capel has been living for some years in retirement on a California ranch, engaged in literary work.

A very successful French Mission is being preached this week by Pere Langevin, O. M. I., at the Sacred Heart church.

St. Alphonsus Young Men's Catholic Assn. will hold a Minstrel Entertainment in St. Patrick's Hall on Tuesday and Wednesday evenings next.

Monsignor Ketteler, a distinguished prelate of Germany, holds that, "if St. Paul were living in our days, he would publish and edit a newspaper."

The library of the Catholic University of Washington has been steadily growing until now it has 6000 volumes. The members of the faculty have each their private library, some of which are very valuable.

A wonderful change a few years have brought to the Catholics of Germany! Then they were crushed under the weight of unjust and oppressive laws; to-day they are able to dictate terms to their enemies.

The choir of the Sacred Heart church, King st. East, have been for some time past assiduously practising Mozart's Twelfth Mass, which they will render on Easter Sunday. From the well-known excellence of the choir, a musical treat can be assured.

The newly-consecrated bishop of Derry, speaking at a banquet in his honor, said: "There is an old prophecy in this part of the country which I hope may now come to pass: When an O'Doherty rules in Derry, and an O'Donnell in Raphoe, Ireland shall be free."

We found the following among the dispatches in the secular papers a few days ago:—

HALIFAX, N. S., March 29, 1890.—An epidemic of diphtheria has swept over Burn, N. F. There is no doctor in the district, and the sufferers were attended by Rev. Father Walsh, who, with his own hands, cleaned out the throats of the victims. Out of forty cases that the priest attended only one proved fatal. Then the brave priest took the dread disease himself, and succumbed after a few days' illness.

May the soul of the dead priest rest in peace.

The medal which the University of Notre Dame is accustomed to award on Lætare Sunday to some deserving American Catholic layman was presented this year to the Hon. William J. Onahan of Chicago, "in recognition of distinguished services to the Catholic public." These services are too well known to call for special reference. Mr. Onahan's ready support of any undertaking likely to prove beneficial to his Catholic fellow-citizens has led his admirers to name him the Ozanam of the United States. The Lætare medal, as it is called, is of gold exquisitely worked and appropriately inscribed. It was presented by His Grace Archbishop Feehan.

Ireland has lost a man of letters and a patriot in the death of Father C. P. Meehan, of Dublin, Ire., which took place on the 14th inst. Father Meehan was long connected with the parish of SS. Michael and John, Dublin. He was a member of the Royal Irish Academy, and had distinguished himself by his antiquarian researches. He was a prolific writer. His best known work was "The Fate and Fortunes of the

O'Neils and the O'Donnells." His "Painters and Sculptors of the Order of St. Dominic," is also a valuable book. He was a devoted friend of James Clarence Mangan all through his sorrowful career; and it was his kind hands which smoothed the poet's lonely death couch, and held the crucifix before his dying eyes.

Cardinal Gibbons' fourth sermon in the Lenten course, which he is preaching at the Cathedral, Baltimore, was devoted to an explanation of the Catholic Ritual. We quote the concluding passage: "Open the Book of Psalms and you will find it is full of instructions and invitations to please God by public ceremony. Before Ash Wednesday the Catholic Church sounds the trumpet in Zion, and ashes are placed on the heads of those who come to worship, in imitation of the practices of old in patriarchal times. The biblical references to public ceremonies serve as models for the Catholic Church. The ceremonies of to-day are far more elaborate than in the primitive Church, but is it not right to keep pace with the Church? The Book of Revelations tells of ceremonies more gorgeous and more elaborate than are seen now. There ought to be some harmony, some resemblance to God on His throne above. I ask where can you find such a solemn and attractive ceremony as the celebration of the Mass in the Catholic Church. The ceremonies speak to the heart, the imagination, and, in fact, to the whole man; and such is the wisdom of the Church in appealing to the whole man."

The late Mrs. Donovan, of Baltimore, who endowed a chair of literature in Johns Hopkins University, was not a Catholic, although she left Cardinal Gibbons a sum of money for the education of a priest. The story of this donation runs thus: It seems that ex-Mayor Latrobe, who was the lady's legal adviser, was called in some time before she made her will, to arrange about the legacies. Her husband, it appears, was a Catholic, and she was anxious to leave something to "one of the Christian churches" as she phrased it. She added that she did not know which church to choose, there were so many of them; and they came and went,—she did not know whether any of them would last. "That's true," Mr. Latrobe answered, "they do come and go; it seems to me that the Catholic Church has lasted the longest, and will probably last the longest." Mrs. Donovan was struck by this; she felt that a church which had lasted so long must have the element of permanence, and so the money went as we have stated.

EASTER EVE.

How beautiful the feet of Him
Who on the everlasting hills
Quick with the glory of new birth
The Resurrection brings to Earth!

Arise, O sun of Easter morn!
Break glorious on the world beneath—
Old sins undone, old griefs outworn.
Life victor over Life and Death!

Arise, O sun of Easter morn!
Touch with thy light the eastern slopes
Where, waiting till the final dawn,
Lie buried loves and buried hopes.

Arise, O sun of Easter morn!
They too shall rise that sleep beneath:
All hearts, all hopes, that died forlorn
Shall rise and live and know not Death.

O happy Night, so soon to die
In light, in strength, in victory!

Have in thy keeping, holy Night,
All souls that watch, all souls that stray,
All souls that sin, all souls that pray;
Lay thou thy balm to every smart,
Lay thy dear peace to every heart,
Till glorious in the waking skies
The Easter sun arise!

—M. J. M. in Catholic World.

BISHOP SPALDING ON INGERSOLL.

In the April number of the *Acorn*, Right Rev. John L. Spalding, Bishop of Peoria, Ill., replies to Robert G. Ingersoll's previous argument against recognizing the existence of God in the American constitution. That the reply is able, exhaustive and conclusive, those who have followed the career of this gifted prelate need not be told. Starting out with the proposition that the founders of the colonies were strongly religious people, and that the seed of reverence for sacred things had been sown at the very foundation of our national system, Bishop Spalding argues that the framers of the constitution did not omit an acknowledgment of the Divine guidance because they did not believe in it, but because they were conscious of its general acceptance by the people. What they essayed to do was to avoid religious differences in the debates, so that the main purpose of the convention-- the establishment of a homogeneous nation--might not be menaced. The delegates were wise men and patriots; they did not choose to becloud the great question by surrounding it with irritating and perplexing discussion., "It was prudence then, and not scepticism," says Dr. Spalding, "which induced them to leave the question of religion to the several States, and which led to the first constitutional amendment, taking from Congress the power to make laws 'respecting the establishment of religion or prohibiting the free exercise thereof.' This amendment was made not for the destruction but for the protection of religion, by men who believed that religion, which alone gives to the moral character the glow of enthusiasm and the strength of abiding convictions, is the surest safeguard of free and healthful public life. Had our fathers been sceptics or anti-theists, they would not have required the President and Vice-President, the senators and representatives in Congress, and all executive and judicial officers of the United States, to call God to witness that they intend to perform their duties under the constitution, like honest men and loyal citizens." Realizing that the conditions existing at the time of the first constitutional convention do not prevail now, Bishop Spalding argues in favor of a full and manly recognition of God's sovereignty and providence by the nation. To this Colonel Ingersoll objects. The agnostic says: "Intelligent people know that no one knows whether there is a God or not." This is a radical assertion. To know that no one knows whether or not God is, one should have a thorough, comprehensive and critical knowledge of the development and history of philosophic thought from Socrates to Kant and Mr. Herbert Spencer, and I venture to think there are not a dozen intelligent Americans who are willing to claim that they possess such knowledge. Nearly all intelligent men, in every age, including our own, have believed in God, and have held that they had rational grounds for such faith. What new information, what deep insight, what access of mental strength have the intelligent people of Colonel Ingersoll gained, that they know that no man knows whether God is? Has any argument for God's existence, however it may have been modified, been invalidated or weakened even by the revelations of science? Kant's criticism of reason has, doubtless, affected theistic, as it has influenced all modern thought. He has shown that all our knowledge is a synthesis of contingent impressions and necessary conditions; and he and the agnostics maintain that we know only the conditioned; but they are bound to assume that we know also the conditions of thought, and these conditions are unconditioned, since they are necessary. We cannot know the relative without knowing the absolute, nor the phenomenal without knowing the noumenal. Modern agnostics, following the lead of Kant, deny the objective validity of the conditions of thought; but consciousness witnesses that the subjectivity of any true category is inconceivable. The proofs of God's existence which Kant's criticism apparently weakened, have, during the last twenty-five years, steadily gained in the estimation of the best and most impartial thinkers. Stuart Mill, who had been brought up an atheist, recognizes their force in the essays published after his death.

No believer, it is needless to say, claims that we have an adequate knowledge of God, for this would be a denial of the

necessity of faith. He alone can grasp His own infinite perfection, and we look to Him as to the sun with eyes blinded by the too great light. But is not all knowledge partial ignorance? So long as we walk contented through the world of fact and appearance our path is smooth and our progress secure; but when we attempt to look beneath and ask ourselves what anything is apart from its sensible presentation, we sink into bottomless regions, where intellectual sight grows dim. The mind is superior to whatever it comprehends, and hence the infinite Adorable must for ever clothe Himself in mystery. But our knowledge of the truth of science is not more certain or more clear than our knowledge of God's being. We know that matter is, but what it is we can only conjecture. It can be known by us only in terms of mind, and hence our knowledge of the soul is more intimate and more immediate than our knowledge of corporeal substance. Unless we are willing to accept the crude realism of the uneducated, we cannot hold that matter is an object of experience. God is the idea of ideas, the ultimate in thinking, without whom all thought is chaotic.

Knowledge begins and ends in belief. The atheist and agnostic advance with confidence to prove there is no God, or that man cannot know there is, but the human soul, in the midst of a transitory and shadowy world, cleaves to the Eternal, the source of life, and love, and hope. Americans believe in God, believe they know He is, and to assure them, as Colonel Ingersoll does, that such faith is evidence of lack of intelligence, will, I imagine, leave the fact unchanged.

But, if we are, as a nation, to recognize there is a God, what God, asks Colonel Ingersoll, shall we choose: the God of the Catholics, of the Presbyterians, of the Methodists, or the Baptists? This objection is childish, and it is enough to answer that, whatever doctrinal differences on other points may exist among them, Christians and Jews acknowledge one and the same God, as Republicans and Democrats have the same country, as men of science have for the object of their investigations one and the same nature, however various and contradictory even their views and conclusions may be.

"The government of God," Colonel Ingersoll urges, "has been tried," and he thinks, has been found wanting. It was tried in Palestine; in Europe, during the Middle Ages; in Geneva, under Calvin; in Scotland, under the Presbyterians; in New England, under the Puritans, and as Colonel Ingersoll holds, the result, in every case, was failure, cruelty and misery. But we are indebted to the government of God in Palestine for our moral earnestness and strength, our passion for justice and righteousness. The influence which radiated from Jerusalem has stimulated and invigorated every people which during the last 1900 years have risen to a higher, purer and more intelligent life. The Middle Age sprang from the chaos which resulted from the ruin of pagan civilization and the incursions of the barbarians. It brought order out of chaos, saved Europe from Mahometism, created parliaments, instituted trial by jury, invented the printing press and gunpowder, built the social structure upon the monogamic family, preserved the literature of Greece and Rome, produced the manifold and sturdy kind of life, which made Shakespeare possible, and which he has made immortal, wrested the charter of popular rights from a tyrant's hands, and when it was about to fade away before the coming age, as the moon grows pale when the sun

"Tricks his beams, and with new spangled ore,
Flames in the forehead of the morning sky."

it sent Columbus to open another world to human energy.

The government of God has, indeed, been tried; but has the government of atheism or agnosticism been tried? If there has ever been a government of atheists it has existed only among the lowest savages; and as a system of thought, atheism gains acceptance only in epochs of decadence.

Replying to another of Ingersoll's flippant and senseless charges against the Christian religion, Bishop Spalding says: "To affirm there can be no room for God and man in the constitution or anywhere, if it have any meaning at all, is bald atheism. If to recognize God in the constitution would prove the American people to be ignorant and superstitious,

to believe in God at all is evidence of ignorance and superstition, and since Americans, as a matter of fact with a few exceptions, do believe in Him, Colonel Ingersoll must hold that they are ignorant and superstitious. To affirm there can be no such thing as a Christian nation is to be sophistical. Nation is an abstraction, and an abstraction cannot be Christian, and neither can it be free, and therefore there can be no such thing as a free nation. "The Church has," says Colonel Ingersoll, "been the sworn enemy of investigation and intellectual development." The Church preserves the literatures of Greece and Rome, and by the genius which forever burns there, the modern mind has been set aglow, and the classics are still the best school of the most perfect intellectual culture. The authors of scientific investigation are Descartes and Bacon. Lothwere Christians; Descartes, a Catholic, educated by the Jesuits, and all his life the intimate friend of priests; Bacon, a Protestant. Not only the originators of modern science, but nearly all the great investigators of physical truth—Copernicus, Kessler, Newton, Leibnitz, Ampere, Liebig, Fresnel, Faraday, Mayer, Agassiz, Van Beneden, Pasteur—were or are religious men, Catholic or Protestant.

With the genius of the critic, who would empty the universe of God and leave man to wallow in the slough of matter, and to be ground to atoms by the infinite fatal machine, the Church, doubtless, has never had any sympathy. Colonel Ingersoll's love of outrageous assertion is a will-'o-the-wisp which leads him into quagmires where there is no solid ground of fact or theory. A destructive critic necessarily stumbles, when his style jolts from epigram to epigram. Then Colonel Ingersoll is too indignant. Indignation is a passion of which we soon weary, one which a good writer will rarely indulge, and his wrath at the ways of God and religious men, the sublime fury which the sight of a priest or a preacher arouses within him, have ceased to be interesting. It is easy to find fault with those whose deeds have left an impress on the world's history, and believers in God and in Christ have been doers, while skeptics and infidels have for the most part been content to drift on the infinite ocean of talk and discussion. To insist upon the failure of religion and to ignore its successes is to be unfair. Are the crimes and misdeeds, the murders and lynchings, the adulteries and prostitutions, the abortions and infanticides, the dishonesties and venalities, the drunkenness and rowdyism, which are so common in our country, an argument against popular government? Tyrants think so, but those who love liberty forget the evil in contemplating the good wrought by free institutions; and so sophists may hold that the Inquisition and the burning of Servetus and Bruno are proofs of the harmfulness of religion, but the wise and the judicious know that accidental wrongs leave the infinite good of faith in a divine order of things untouched. The 70,000 or 80,000 Christian ministers in the United States to-day, Protestant and Catholic, are free from all theocratic pretensions; they would repel, if it could be made, any offer of union of Church and State; they are lovers of liberty, civil and religious; they accept science as the natural revelation of God and the friend of man; they with their brethren are busy with every kind of work, which can comfort, console, strengthen, uplift, enlighten and purify the children of men. That here and there some should fail is insignificant. The great army still moves forward bearing the banner of faith towards God and towards immortal life. We are a Christian people—why should we be ashamed to confess our faith? What true American would not resent as an insult the imputation that ours is a godless nation? Both Houses of Congress open their proceedings each day with prayer, the President appoints each year a day of thanksgiving and prayer, and, when occasion requires, a day of fasting and humiliation. Christianity, in fact, though not legally established, is understood to be the national religion. No national party is hostile to it, or to any particular body of Christians. The churches are as popular as any of our other institutions. Though the Puritan Sabbath is gone, the observance of Sunday is general. The interest in theological questions, however controversial methods may have changed, is still keen, and if now the wave of agnosticism seems to be rising, it will break and subside, like many another wave of unbelief in the past. Nearly all the works of active benefi-

cence, in which no country surpasses the United States, are carried on by religious men and women. Our moral standard is Christian and religious faith is the chief impulse to good. No people has ever become civilized without the guidance of religion; and if a race of men could be found who should think there is no God and that they are the highest being in the universe, it is impossible to imagine that they should not sink to lower and lower planes of life.

For such men the world could be but a machine, and the enthusiasm which springs from faith in divine ideals would die within their hearts. Their whole of life would be but this:

Man awakens from his sleep within the womb,
Cries, laughs and yawns; then sleeps within the tomb.

Who would exchange the passionate soul of youth for knowledge? Who would barter the ecstasies of faith, hope and love for the truths of science? Who would not prefer the longing for eternal life to a whole lubberland of sensual delights?

Nay: is not the dream of heaven better than the things we see and touch? Hitherto, at all events, civilized society has rested on religion, and free government has prospered only in religious nations; and, if we are wise, we shall not imagine that we are exempt from this law. A true statesman will look to other things than questions of finance and the machinery of government. He will seek to keep the source of life strong and pure, and will know that nothing has such power to do this as true religion. What good reason, then, is there why we should not write God's name upon the title page of our organic law? The doing this would add to patriotic zeal something of the glow and fervor of religious faith. It would be a recognition of the fact that man's soul craves for infinitely more than any government can give; it would awaken in us a deeper consciousness of the providential mission, which, as a nation, we are called to fulfill; and it would infringe upon the rights of no human being.

THE TRAVELLER'S PSALM (CXVI).

O dweller on the sultry plains
Lift up thine eyes toward the hills
Where health in height of summer reigns
By breezy glens and cooling rills.

From thence shall come thy help; all aid
Must come from Him whose fittest shrine
Is mountain. Majesty, who made
Our human earth and house divine.

No stone shall dash thy foot, the Lord
Who slept not, though no gift of prayer
From hardened Israel out-poured,
Shall sleep not when thou art His care.

The Lord shall be thy canopy
From the fire shafted Eastern noon,
Asleep beneath the Southern sky
Thou shalt not fear the withering moon.

From all things ill, that peril life;
From all things ill, which hurt the soul;
From sins of ease, and sins of strife,
Thy footsteps shall the Lord control.

And be thou resting mid thy kiss
Or roaming on a far sea-shore;
Thy going out and coming in
The Lord shall keep for evermore.

—Douglas Sladen in "The Quiver."

Mr. Gladstone is much pleased with an oil painting of Dr. Dollinger, which he has received from Germany, and has given it a prominent place in his room. It is "as like as ever it can stare," he says, all the strong lines in the curious, cunning face being shown with much vigor and fidelity. Apparently it was painted before 1871, as it represents the Doctor wearing his insignia as Provost of the Chapel Royal at Munich.

The Catholic Weekly Review.

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

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.
The Most Rev. C. O'Brien, Archbishop of Halifax.
Rt. Rev. T. J. Dowling, Bishop of Hamilton.
The Rt. Rev. Bishop O'Mahony, Toronto.
The late Archbishop Lynch.
The late Rt. Rev. Bishop Carbery of Hamilton.
The Rev. Father Dowd of "St. Patrick's" Montreal.
And by the leading clergy of the Dominion

Published by

The Catholic Review Publishing Company. (Limited)
Offices: 64 Adelaide St. East, (opposite Court House).

A. C. MACDONELL, Managing Director

PH. DEGRUCHY, Business Manager

Terms: \$2.00 per annum, payable strictly in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. CLUB rates: 10 copies, \$15.

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its columns.

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

TORONTO, SATURDAY, April 5, 1890.

THE REVIEW AND "LA VERITE,"

IV.

The Holy Father, in his Encyclical on the Constitution of States, has set forth, clearly and luminously, in the words following, what the Catholic Church adheres to and teaches concerning the constitution and government of States:

"God then has divided the charge of the human race between two powers, viz., the ecclesiastical and the civil, the one being set over divine, and the other over human things. Each is supreme in its own kind, each has certain limits within which it is restricted, and those limits defined by the nature and proximate cause of each, so that there is, we may say, a world marked off as a field for the proper action of each."

Between these two powers the Encyclical declares there must of necessity be a certain orderly connection; for one of them has for its chief aim the care of the goods of this world, the other the attainment of the goods of heaven that are eternal. "Whosoever, therefore," the Holy Father continues, "in human affairs, is in any manner sacred; whatsoever pertains to the salvation of souls or the worship of God, whether it be so in its own nature, or on the other hand, is held to be so for the sake of the end to which it is referred, all this is in the power and subject to the free disposition of the Church; but all other things which are embraced in the civil and political order are rightly subject to the civil authority, since Jesus Christ has commanded that what is Caesar's is to be paid to Caesar, and what is God's to God."

From this definition, and from the decisions of former Popes, deduced from the highest truths of revelation, it is clearly to be understood that the origin of public power is to be sought from God and not from the multitude; that it is a crime for private individuals, and a crime for States, to make no accounts of the duties of religion. "Similarly," the Encyclical reads, "it ought to be understood, that the Church is a society, no less than the State itself, perfect in kind and right, and that those who exercise sovereignty ought not to act so as to compel the Church to be their slave or subject, or suffer her to have less than liberty to transact her own affairs, or detract aught from the other rights which have

been conferred upon her by Jesus Christ; that in matters however, of mixed jurisdiction it is in the highest degree in accordance with nature, and also with the counsels of God—not that one power should secede from the other, still less come into conflict, but that harmony and concord should be preserved which is most akin to the proximate cause and end of both societies." No form of government then, the Encyclical states, is *per se* to be condemned, "so long as it has nothing repugnant to Catholic doctrine, and is able, if wisely and justly administered to preserve the State in the best condition."

It is clear then that there is no schism between the Church and modern civilization, save, as we have contended, in so far as it is anti-Christian in its essence or action. What the Church seeks to check is not modern progress, nor the modern spirit of liberty, but the unbridled, unbelieving spirit aroused by the revolution of the sixteenth century, and which has been at the root of the deplorable disturbances of the present century—the negation of the Christian idea, the certain and steady development of which has been Atheism in religion and Anarchy in the State. It is the modern State in which, in the Holy Father's words, "God is passed over in silence, as if either there were no God, or as if He cared nothing for human society, or as if men, whether as individuals or in society, owed nothing to God, or as if there could be any Government whose whole cause and power and authority did not reside in God Himself," that the Church condemns, and which it becomes the duty of Christian citizens to reorganize to conform to the Divine idea.

It is to be borne in mind that the attitude of some modern States, as for example Germany and Italy, is not one of neutrality, but of active hostility towards the Holy See. Speaking of these, Leo XIII. says: "Concerning those things which are of mixed jurisdiction, the rulers of the civil power lay down the law at their own pleasure, and haughtily set aside the most sacred laws of the Church. Wherefore they bring under their own jurisdiction the marriages of Christians, deciding even concerning the unity and the stability of marriage. They take possession of the goods of the clergy because they deny that the Church can hold property..... So it is the custom and the wish in constitutions of this kind, which are now admired by many, either to expel the Church altogether or to keep it bound and restricted as to its rule. Public acts are framed in a great measure with this design. Laws, the administration of States, the teaching of youth, unaccompanied by religion, the spoliation and destruction of religious orders, the overturning of the civil principality of the Roman Pontiff, all have regard to this end, to emasculate Christian institutes, to narrow the liberty of the Catholic Church, and to diminish her other rights." These, then, are the modern States, and these the unholy ends that the Church condemns. But that the Church views with disfavour all modern statescraft, and repudiates without distinction all modern progress, the Holy Father has himself described as "an empty and contemptible calumny."

"What we would wish to see revived," says our Quebec *confreere*, *La Verite*, "is the spirit of the Middle Ages, the spirit of faith, the spirit of submission to the Church and her teachings, a spirit which vivified all the social body." And again: "What we admire is the civilization of the century of St. Louis, not the pagan civilization of the Renaissance and of Louis XIV., which besides has been but the first phase of the so-called modern civilization." That admiration we fully share. But what was the aim of Montalembert and Lacordaire, who were ardent students of the

Middle Ages, and men of the strongest religious sentiment, but to revive the spirit of Faith of those former ages and to combine it with, and so Christianize, the modern spirit of popular liberty? And why, if *La Verite* admits, as we understand it to do, that a revival of the mixed system of civil and ecclesiastical government, at this day is impossible, does it refuse the water of baptism to modern civilization? THE REVIEW, says our *confreere*, "which likes to compare nations to individuals, knows that the Church only baptizes infidels when they have formally renounced their errors. Let modern society do likewise if she desires baptism." But not all modern society is infidel, and the error into which our contemporary falls is of classing the civil order which obtains, and with such excellent results in this New World, in which the exercise of religion is free and unfettered in the law, with that which obtains in anti-Catholic Continental States. For that better order under which we live, which, whatever it be, is not unchristian, and does not seek to deny the philosophy of the gospel, *La Verite* will look in vain for condemnation in the Sovereign Pontiff's Encyclicals. On the other hand it is expressly assented to—even in the matter of the toleration of other forms of religion.

EDUCATION: RELIGIOUS AND SECULAR.

PERHAPS as reliable and as concise an explanation of the position of the Catholic Church in regard to Education as, within the limits of a short article, could be placed before this REVIEW's readers, is that contained in a work not very long published, and one prepared with great thoroughness and care, "A Catholic Dictionary," edited and compiled by William E. Addis and Thomas Arnold, both fellows of the Royal University of Ireland. It may not be generally known that this Mr. Arnold is a son of the great Dr. Arnold of Rugby, a brother of the late Matthew Arnold, and father of Mrs. Humphrey Ward, the author of "Robert Elsmere." The work bears the *imprimatur* of Cardinal Manning and the approbation of Cardinal Newman, and the article on Education is so fair, and so firm, so thorough, and so true to the unvarying position of the Catholic Church, that we cannot do better than quote from it here for the information of our readers.

"As man is a complex being," we read, "and has himself various ends—*e. g.*, as a subject of God, as a subject of Caesar, as a member of a family, etc.—so the education of man must propose to itself several ends. Of these, some one must be chief and paramount, and must direct the form and measure in which the other ends are to be pursued; otherwise the school would be the battle ground of independent forces, each struggling for the mastery; and the result would be confusion. Now, since the object of education is to form man, the prime end, in subordination to which it must be conducted, must be identical with the prime end of man himself. What this is we learn from the catechism, it is to know and serve God in this life, and to enjoy Him forever in the next. In subordination to this main end all educational processes are to be carried on. . . . How are human beings to obtain this necessary knowledge? The Catholic answer is that they must seek and receive it at the hands of the one divinely-appointed and infallible witness of the revelation by which God has made Himself known to mankind—the Catholic and Roman Church. It thus appears that, in the logical order, the first and highest authority in all that regards education is the Church. With her sanction it should be commenced and under her superintendence it should be continued; for were her intervention to be ex-

cluded at any stage there would be danger lest those under education came to mistake one of the subordinate ends of man for his main end, to their own, and other's detriment."

From the Church the writer turns to consider the claims and rights of the State in education. Man being by nature a social being, and society being impossible without government, then political power is aboriginal; is, as St. Paul says, "from God." "Its main object," the article continues, "is to secure the permanence and temporal welfare . . . of the society itself and of each member of the society. . . . It is therefore entitled to take all measures required to enable it to fulfil its functions. Now, one of the conditions without which these functions could not be effectively discharged is a control over education. The organized power in society—in other words the State—may reasonably require that all citizens should early receive that mental and moral training which may dispose them to restrain anti-social passions, to obey the laws, and by industry to promote their own and the public welfare. Whatever control over the machinery of education may be necessary to secure the attainment of this end, that control the State may reasonably pretend to. Its claims only become unjust and oppressive when, ignoring the still more sacred right of the Church to secure in education the attainments of man's highest end, it compels or tempts Catholics to place their children in schools which the ecclesiastical authority has not sanctioned. The end pursued by the Church is primary; that pursued by the State is secondary. Each may justly demand that its authority be recognized; but the injury caused by disallowing the authority of the Church is more serious than in the contrary case, by how much that which affects man's eternal interest is more important than that which affects his temporal interest only."

"A third authority in education is that of the family"—and the writer here briefly touches upon the obligations of parents to educate their children in the ways of decency, of dignity, of thrift. "Catholic parents," he adds, "are, of course, bound also to see that the teaching in the schools to which they send their children has ecclesiastical sanction, and to resist all attempts to make them patronize schools without that sanction."

"It thus appears," the article concludes, "that education has three principle ends—the first religious, the second political, the third domestic—but that among these the religious end takes the lead and dominates over the other two, on account of its intrinsically greater importance. And since, as explained above, we cannot walk securely in religion one step except in union with and obedience to the Church, every well-instructed Catholic understands that the Church must preside over the education of Catholics at every stage and in every branch, so far as to see that they are sufficiently instructed in their religion."

Such, in brief, is the Catholic position. Opposed to it is the "secular" theory that the State should be the sole educator of the nation.

A late number of the *New York Weekly Journal of Commerce* contains a remarkable article upon the common schools of America, and upon the direction in which the system of secular, or State education is increasingly tending. Those who have given little attention to the character of the schools and are indifferent to the religious aspect of the question have been struck, says that journal, with the increasing outlay for educational purposes, and are now asking themselves where it will stop. Music, drawing, philosophy, the classics,

and other studies of the higher grade have been introduced in many places, and those who have no children of their own, or are educating their offspring in private schools, are asking how far the State ought to go in this direction at the cost of the public treasury.

The first assumption was that a child who was not taught to read and write was not likely to grow up into a good citizen: and, therefore, the people in common, that is the State, must, for their own defence, supply him with these rudiments of learning and make sure that he acquired them. Then the argument was carried a step further, and it was said that a man was handicapped in his struggle for his daily bread who could not reckon well, and who did not know something of the globe on which he lived. And so arithmetic and geography were introduced as part of the necessary education, and in the course of time grammar followed.

Then the Normal schools were projected, and the argument was further developed. To ensure the success of the common schools, there must be teachers qualified, to take charge of them, and if such instructors were educated at the expense of the State there would be a more liberal supply, and the course of instruction would be more uniform and helpful to the pupils. Soon after, pianos, we learn, were introduced into the American city schools, partly, says the *Journal of Commerce*, to create a market for these instruments, partly to make places for music teachers, and in part at the solicitation of those who wished to have their children taught to play and sing provided it cost them nothing. The plea in behalf of this musical training was based chiefly on the ground that it freshened and diverted the pupils, and made the schools more attractive. It was further urged that the whole community was made the happier for this means of introducing melody into the homes of the people.

The next step was from the Normal school to the University or State College, but the argument in opposition to the establishment and support of a University was but little stronger than that which had protested against the teaching of "accomplishments" in the local and lower institutions. If the State was bound to educate its children at the public expense, and fit them for all the active duties of life, it was difficult to draw the line and say at what point the culture should cease. And the end is by no means reached. There are many now moving to have science in its several departments taught to the more advanced pupils, and schools of surgery, medicine and law, are demanded as a part of the system. It is also urged, and with more reason, that the mechanical arts shall be placed upon the course of instruction, and the children trained up to useful industries.

"While all this," says the *Journal of Commerce*, "has been engaging the public attention, not a few of the best and wisest citizens have been inquiring whether the true theory of education has not been lost sight of in these provisions for what is known as 'secular acquisitions and accomplishments';" and its article goes on to speak of the subject as follows:—

"It is settled that the State cannot undertake any religious training of the pupils under its care, and it becomes a serious question whether it is possible to divorce the two, and to give any thorough instruction in which our relations to the Supreme Being, and to all men as His offspring, are wholly ignored. Our readers will remember that we have always held this as a fatal objection to the common school in a mixed community. The moment the Church and State are separated the latter must of necessity give up the training of the young, unless it violates its constitution by teaching some form of religion surreptitiously, or engages in the heathenish

attempt to train children in secularities with no reference to the chief obligations that rest alike upon all the race.

The Catholics were quick to take the alarm, and that Church wisely established its parochial schools for the children belonging to its communion. Thoughtful people of other religious denominations followed this lead to some extent, and still more of them quietly withdrew their children from the State institutions and sent them to private schools where they could enjoy moral and religious culture with ordinary scholastic learning. In the meantime the common schools have been slowly drifting into a means of giving a partial and one-sided training to their pupils. Many of the teachers still inculcate lessons of morality based on the authority of God, but in all of our large cities this is forbidden in theory and is followed less and less in practice.

The text books show the course of this drift in the strongest light. If any one will compare the reading books, the histories, and even the common geographies now in use, with those that were studied a few decades ago, he will see the marked change. All allusions to man's moral nature, to the true basis of his obligation to lead a noble, unselfish life, have been eliminated; and more than this, all historic descriptions of countries and their peculiarities have been whittled to leave out any marked reference to religious contests, or modes of faith. In a school not far from where we are writing, a young lady from New England who was a teacher of rare ability was compelled to give up her three verses each morning from the Bible, then her repetition of the Lord's prayer, and finally was told that in the verses selected for the practice of music there must be no hymns and no religious sentiment.

In the recent public discussions to which we alluded in the opening of this article one speaker stated the impossibility of educating a child in any proper sense of the word on the basis of "secularism." He showed that this term implied neutrality in the matter of religion and morality. "It is unphilosophical," he said, "and contrary to the true idea of education. It is unscientific; it fails of the end for which the State establishes schools, which is to prepare children to become good citizens." It would "prevent the study of moral philosophy." It would also "mutilate our finest literature." One point was graphic and conclusive: "With consistent secularists the State is atheistic, and atheism in the State is merely in its outcome." This shows that the views which we presented many years ago as to the tendency of this system of State education, and which were then scouted by many of both the clergy and laity, are now pressed home upon the attention of thoughtful men by the most undeniable facts, showing that secular schools, from which all religious instruction is excluded, are atheistic, and merit the "godless" character which we ascribed to them. We need nothing but our own experience and observation to prove to us that whatever good is found in any human heart must be planted and cultured, and that on this account an atheistic school with nothing but its 'secularities' is an unhealthy nursery for the young."

Here are very serious and thoughtful words and from a journal which is not written for the crowd, but for a sober-minded and conservative section of American citizens. It is a return to a great principle, and the recognition of a simple truth. For if the experiences of human life demonstrate anything they have abundantly established this: that mere intellectual culture, simple secular training, powerful though it be as an influence against criminality, still, in itself is not sufficient. Instruction, if it be divorced from moral training, may act either for good or evil. "Learning, without religion," said the Iron Duke, Wellington, "only tends to make a man a cunning devil." "Our prime rascals," said an American President, "are educated ones." Simple secular education, separated from religious and moral training, secures no safety to the State. Irreligion, rather than ignorance, is the mother of most of the evil about us. The statistics upon this subject and the results of the investigations of social reformers, are very instructive, and we shall sometime recur to them.

THE VINDICATION OF FATHER DAMIEN.

Mr. J. A. Palmer of Boston, has done a service to the public for which he should be remembered. He has vindicated the character of the late lamented Father Damien, who sacrificed his life so heroically in the service of the poor lepers of Molokai. He has rebuked, in a manly and straightforward manner, the narrow bigots and fanatics who would blacken the memory of this saintly hero, simply and solely because he was a Catholic. The *Congregationalist* of Boston, the organ of the orthodox Church in New England, began the attack by publishing a slander from an anonymous source. The *Boston Herald* gave its editorial sanction to this infamous attack and did what it could, in a covert and cowardly way, to make the public believe that Father Damien was an immoral, unclean person, and undeserving of the confidence or gratitude of the Christian world. Mr. Palmer has devoted considerable time and patience to a search for evidence of a reliable character which would throw light upon the question. He had friends in the Hawaiian Islands, in San Francisco and in other parts of the United States. To these he wrote for information without letting them know the purpose of his inquiry. The results of his investigation are given at length in the *Daily Evening Transcript* of March 1. Quoting the poisoned extracts from the *Congregationalist* which the *Herald* made the basis of its editorial, Mr. Palmer comments upon its venom and virus with dignified but earnest indignation, conveying a rebuke in every line. He showed that religious jealousy was at the bottom of the conspiracy to blacken the reputation of the dead priest.

"The first cause," he writes, "is identical with that which lighted the flames of Smithfield; it is the self-same spirit as urged on the minions of England when they hunted the priest through the bog and over the turf of Erin, as though it came on the trail of the East India tiger. That cause is religious jealousy, alas! for the fact that the words of our blessed Lord should need no further confirmation than the pages of profane history since these two faithfully affirm that He came not to send peace on earth but a sword. And in Hawaii, as between loyalist and Huguenot, jealousy has intruded itself from the very earliest day to the present into the administration of government.

"The first Protestant missionaries landed at Honolulu on March 20, 1820, and our local historians are fond of assuring us that such was the date of the introduction of the Christian religion into these islands. Such is not the fact. Further, for a believer in the supernatural, by which I mean one who recognizes the sacramental grace of Christian baptism, the reason why the New England missionaries were well received is perfectly clear. On May 8, 1819, died Kamehameha I., his little empire united and peaceful. In August of the same year, eight months before the arrival of any other missionaries, the chaplain of the French corvette *Uranie* administered Catholic Baptism to the prime minister of King Kamehameha II, and also to Boki, the ruling governor of the most important island, Oahu."

The Protestant missionaries and their friends claim that they were pioneers in this field of missionary labor, and they have always labored with unceasing industry not alone to convert the islanders to their religious beliefs, but to prevent Catholics from gaining any foothold in the kingdom. The malignity of their hostility and bitterness is well exemplified in the slanders so widely circulated against Father Damien, and which Mr. Palmer has so successfully exploded.

Ex-Minister H. A. P. Carter of the Hawaiian government, in reply to Mr. Palmer's letter of inquiry, wrote:

"Father Damien's work and his consecration of his life to it did not need an artificial and wholly imaginary background of inhuman neglect by others to bring it into relief. It would stand by itself and for itself in the appreciation of those who admire unselfish devotion to duty. It needed not the detraction from other's devotion, and it is to be regretted that such unwise detraction should be met by any attempt to detract from the good in his life."

The second charge against the martyr priest is that the leprosy from which he died was the result of his personal habits, the claim being that the disease is not contagious. Mr. Palmer wrote to General S. C. Armstrong of the Hamp-

ton Normal and Agricultural Institute, a gentleman of missionary lineage perfectly familiar with the ground where Father Damien long labored. This gentleman replied as follows:

"The very day your pleasant letter of Sunday reached me, my attention was called to an article in the *Nineteenth Century* by Sir Morell Mackenzie on the dreadful revival of leprosy, which I hope you will see. To my mind, it settles clearly the fact the leprosy is contagious, and does wholly away with any imputation on Father Damien's party, of whose noble life a charming account by my friend, Mr. C. W. Stoddard, has been on my parlor table for months, and read by many. Dr. Mackenzie is the highest authority and seems to settle the matter. It is a relief."

Here is an extract from the article alluded to:

"The evidence in favor of contagion is, to my mind, quite overwhelming. The contagiousness of the disease was never doubted until it had nearly died out. The alarming spread of this loathsome pest in recent years is, in my opinion, due to the fact that for some time the opposite doctrine gained the ascendancy and held captive the minds of men. For this pernicious error, and for all the disastrous consequences that have flowed and continue to flow from it, the Royal College of Physicians of London is chiefly responsible. Without an exception, the men who know most of leprosy, who have lived in the midst of it, are those who believe most firmly in its contagiousness."

Dr. Prince A. Morrow, who was with Father Damien just prior to his death, and a gentleman of the highest reputation and authority, wrote in reply to a letter of inquiry as follows:

"From my personal acquaintance with Father Damien and the accounts of him given to me by various persons competent to judge, more especially by Mr. Myer, superintendent of the leper settlement for many years, I believe that the statements quoted are false. Unquestionably, Father Damien was careless of the danger of contagion and mingled, perhaps, too freely with the native lepers, in the exercise of his priestly functions, but a high type of heroism is often associated with contempt of danger.

The opinion is generally prevalent—false, I think—that leprosy is propagated exclusively in one manner. In the very complete notes I have of Father Damien's case, signed by him when on his deathbed, he declares positively that he had never in a single instance been unfaithful to his priestly vows of chastity."

"Mr. Edward Clifford will be pleasantly remembered by the citizens of Boston and Cambridge," says Mr. Palmer. "A tourist, an able writer and an artist; a letter in his own handwriting before me expresses the fullest sympathy with my indignation at the calumny. Further, he very courteously granted me a personal interview. No one could be more competent to give impartial evidence than he. He is familiar with the development of the disease in India. A Protestant, but spent Christmas of 1888 with Father Damien, and painted his portrait during the last days of the missionary priest." Mr. Clifford absolutely refutes the slanders. One of the ministers of the government at present, a son of Dr. Damon, a Protestant clergyman wrote:

"Your favor of Dec. 12 is at hand, requesting information on the life of Father Damien of Molokai. In my acquaintance with this good man, I have never seen anything amiss in his conversation or deportment, and I am sure his wide circle of admirers, both Protestant and Catholic, have naught but good to say of him. I cannot but think that you are not well-disposed for some purpose, but what it is, I cannot say."

"I have purposely printed the last phrase of Mr. Damon's letter," says Mr. Palmer, "because it is witness to the spirit with which I endeavor to direct the inquiries, on the answers to which I have based the present assertions. Nor has it been known by any person that it was my intention to refute these infamous charges. My witnesses will first learn from these columns what their testimony has proven. The *Congregationalist* says in the article heretofore quoted—the italics are in the original:

"He (Father Damien) had no hand in the reforms and improvements inaugurated, which were the work of our board of health.

"That this is deserving of the same degree of credence as that to be accorded to the other flights, or rather depths, of its imagination, I simply offer the following letter addressed to the Bishop of Olba, Honolulu, kindly sent to me by that prelate :

OFFICE OF THE BOARD OF HEALTH)
HONOLULU, H. I., April 22, 1889.)

"Sir: It was with feelings of pain that the board received by mail last week from Molokai the sad intelligence of the death of the lamented Father Damien, Catholic priest at Kalawoa, Molokai, who passed away on Monday last, April 19, 1889. On behalf of the Board of Health, permit me to express to you, as his spiritual superior, our condolence and sincere sympathy with you in view of the sad event, and our high appreciation of his long and faithful services to the board of health and to humanity. I am, reverend sir, very sincerely yours,

EMERSON
President, Board of Health."

The last document is from the Catholic Bishop of Olba, who declares emphatically that Father Damien was a faithful priest, that he was acting under the sanction and direction of his superiors, and that he was a moral, exemplary man in all his movements.

This completes the vindication of Father Damien, and settles for all time the brutal slanders so insidiously circulated by his enemies. Mr. Palmer closes his able article with the following touching tribute :

"With seven generations of New England Puritan ancestry on the side of each of my parents, gladly, devoutly, and tearfully I would come as an humble brother in the faith of Father Damien to lay this tribute on the silent tomb of the martyr whose voice cannot be heard on earth, but whose works will never cease to follow him. To those who, in the language of the creed still repeated each Sunday in the chancels of the

English Church, "believe in the communion of saints," it is a holy thought that there is nothing which we might have done to make the martyred priest happier on earth, in the distant and isolated spot where he dwelt, which is forbidden to us to do in memory of him, and for his happiness in the mansions of the blessed to-day. It is in this spirit that I have tried to write of his virtue. It is not permitted to all to spring into the gap from whence falls the deathstricken soldier, but it is permitted to any comrade to resent the slanders of the cowardly calumniator who was silent until the noble warrior fell in defence of the cause to which his life and services had long been given."

"The world grows weary of praising men,
And wearied grows of being praised—"

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Parties may tender for each description of goods (or for any portion of each description of goods) separately or for all the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole of any part of a tender.

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L. VANKOUGHNET,

Deputy of the Superintendent-General
of Indian Affairs.

Department of Indian Affairs,
Ottawa, March, 1890.



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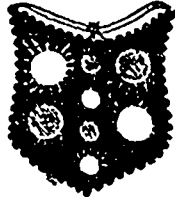
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Midland	6.30	3.30	12.30	9.30
C. V. R.	7.00	3.20	9.00	9.20
	a.m.	p.m.	a.m.	p.m.
G. W. R.	2.00	9.00	2.00	5.40
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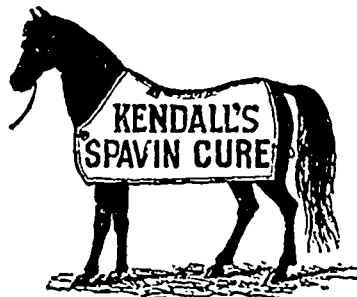
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