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The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, Jan. 18, 1890.

No. 48

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Notes.

The *Pittsburg Catholic* draws attention to a singular omission on the part of a portion of the belligerent Protestant weekly press. They have failed to attribute the influenza to Jesuit machination.

"The promoters of Imperial Federation have oftentimes found a difficulty in explaining briefly and clearly what is meant by the phrase. "All the Empire under one hat," an Antipodean put it the other day, "and a five per cent. duty over the rim."

"The burning question for American Catholics," says the *Milwaukee Catholic Citizen*, "does not lie in Utah or Italy, or Indian Territory, but in the tenement neighbourhoods of cities like New York, Chicago, and Boston, and the solution of the question is: The saloons must go."

Mr. Daniel Dougherty recently lectured in Boston and Philadelphia on "Fair Play for Catholics." In the course of his remarks he said: "We are dogged incessantly, yet point this fact out to the polished Protestant and he will tell you he was unaware of it. But from the platform, and from the newspapers, editorially and otherwise, insults and calumnies are heaped upon us, and often when refutations are asked for they are flatly refused or conveniently forgotten."

We learn that the following appointments have been made by His Grace, in the archdiocese of Toronto.

Ven. Archdeacon Cassidy, of South Adjala, to Deanery of Barrie.

Rev. Father Kilcullen, of Port Colborne, to South Adjala
 Rev. Father McEntee, of Oshawa, to Port Colborne
 Rev. Father Hand, of the Cathedral, to Oshawa
 Rev. Father McBride, of our Lady of Lourdes, to Dixie
 Ven. K. A. Campbell, Orillia, to be Archdeacon.

We publish this week a further letter from Mr. W. R. Meredith to the Archbishop of Kingston, and a brief letter from His Grace closing the controversy. Mr. Meredith's last letter, will not, we are of opinion, greatly increase public respect for him, nor add to his reputation for straightforwardness of speech and of conduct. It is remarkable for just two things:—Mr. Meredith's repeated, and, we will add, contemptible endeavours, to prejudice the Archbishop in the mind of the public by taunting him with having insulted

the Protestant women of the Province; and his almost hysterical endorsement of the Equal Rights policy. "The agitation which has begun," says Mr. Meredith, "unless it be put down, will continue to grow and spread until it shall be recognized from sea to sea throughout this great Dominion that, while the fullest liberty of conscience shall be accorded to all religious bodies and to every man, the state shall know and recognize no church as different from or above the other, and that in all his obligations, duties and relations to the state the citizen's action is not subject to control by dictation from either priest or presbyter, bishop or pope, or any other ecclesiastical authority whatever.

It is in this light that Mr. Meredith prefers to pose before his Catholic fellow-citizens who, in this Province, happen to be largely in the minority. We venture to think that they are perfectly content to take him at his own word, and to wait until time and the hour bring its revenges.

In the course of the admirable address on the subject of "Culture and Practical Power," lately delivered by Mr. N. F. Davin, M.P., at the opening of Lansdowne College, Portage la Prairie, the speaker, undeterred by the circumstances and the prejudices of the hour, took occasion to pay the following eloquent tribute to the learning and power of the Jesuit Order:

"Just now we are hearing a great deal about the Jesuits. I need hardly say I am not going to utter a word political here. But it so happens that their history illustrates the immense stimulus to practical power a high education gives. When Loyola was incapacitated for the life of a soldier, he turned to the church, and the first thing he did was to surround himself with men of native genius and education. Other founders of religious orders enlisted the prejudices, the outward senses, fanaticism. They appealed to ignorance. They rested on the love of the marvellous. They excited by rags and dirt the pity of the sympathetic and the reverence of the vulgar. But the broken soldier of Charles V appealed to the cultivated mind. When he cast his eye over Europe he saw the abuses which had crept into monastic institutions, filled with idleness and luxury, supported by bequests and the gains of begging friars. Loyola's watchwords were activity, energy, work, learning. He gave ambition instead of mendicancy. He and his followers invented a system of education so advanced that it totally broke up the then machinery of the schools, a system on which we have hardly improved to-day. There was scarce a university in Europe where they did not break new ground. The old system died hard with ludicrous convulsions. What were the results? For two centuries nearly every great man on the continent had to thank the Jesuits for his education. Descartes came from their College of Laflèche. Torricelli the inventor of the barometer was educated at their College of Feyenza. Poetry owes them Tasso; criticism Justus Lipsius; and when we amuse children with a magic lantern we seldom remember that we are indebted for the ingenious plaything to the Jesuit Kircher. In 1758 the London Royal Society sent Father Boscovich to California to observe the transit of Venus. Bossuet came from their College of Dijon and the genius of Corneille was cradled in their College at Rouen. Moliere grew up under their guidance to be the greatest of comic writers. By them Rousseau was taught and Voltaire's young spirit trained and matured. In war, in literature, in law, there is hardly a great name for two centuries which does not shed lustre on their system, their enlightenment, and their energy."

ARCHBISHOP CLEARY AND MR. MEREDITH.

THE PALACE, KINGSTON, Sunday, 5th January, 1890.

To William R. Meredith, Esq., Q. C., M.P.F. :

DEAR SIR,—I have the honour to acknowledge receipt of your letter published in Friday's issue of the *Globe*. Whilst I experience no small share of satisfaction at your prudent resolve to lay down your arms, I do not forego my right as complainant against you in the court of public opinion to "sum up" the case before I allow you to part from me.

My complaint was that you had publicly attributed to me the authorship of a sentence extracted by you from a Kingston newspaper, which you were pleased to interpret to your auditors as revealing "a great danger to the State"—"one of the dangers of modern civilization"—"one of the greatest evils we have to contend with in Parliamentary Government"—and "against which both parties should cry, 'Unite, unite against a common enemy.'" In your reply you asked me to believe that you did not impute the authorship of the sentence to me, inasmuch as the *Empire's* report was "verbally" incorrect in making you appear to say:—"The words are used by a newspaper, but to some extent, I apprehend, by the gentleman who presides over the Archbishop's See of Kingston." I honourably accepted your assurance, and on your further explanation that you had merely hazarded a conjecture as to my responsibility in the matter, I allowed your imputation to stand as "conjecture and no more." Accordingly I challenged you to justify your public utterance of this "conjecture," declaring it "illogical, unjust and illegal." You made no defence of any kind: and, in view of my counter-statement and argument, you abandoned your original charge altogether, never referring to it in any of your subsequent letters. Thus you virtually pleaded guilty to an indisputable and unjustifiable attack upon me before my fellow-citizens throughout the Province. Pardon me, sir, if I venture to say that according to the laws of honor you are bound to make me an adequate apology.

In your first letter to me (dated Dec. 19) you claimed that I should have censured the newspaper from which you had extracted the sentence to which you were pleased to attach a most odious meaning, and in each of your subsequent rejoinders you have insisted that I am bound to "approve or disapprove!" that sentence, as interpreted by you. Your patron and inspirer, the *Toronto Mail*, and all the small anti-Catholic local sheets that take their cue each morning from its editor, joined in full chorus with its demand. You seem to have had a previous agreement about it. Now, sir, an all-sufficient reply to you would be, that it is not the practice among gentlemen to answer impertinent questions, more especially when they have been captiously contrived. But I prefer to deal with you as a lawyer. Having had the advantage of thirty years' study of law and ten years' practice in the judicial application of its principles and methods, I take exquisite pleasure in probing your legal mind and analyzing its operations. Suppose you were retained as Queen's Counsel in a case, the issue of which depended on your establishing the responsibility of one man for a libel written by another, would you not think it all important (the question of conspiracy or agency being excluded) to prove definitely three points, viz. :—(1) That the written document in question was a libel in the sense imputed; (2) that defendant was privy to the writing or publishing, and (3) that although he did not co-operate he was bound by his office or contract to prevent such publication or order its retraction? You dare not ask a verdict from the jury without plain proof of all and each of these three points. Should you do so the presiding Judge would undoubtedly call you to order in the middle of your speech, or he would point out to the jury how widely you had deflected from the lines of common law and common sense, and would direct them to give their verdict unhesitatingly against you. Let me apply this in your case against me. You persist in claiming that I should, in virtue of my Episcopal jurisdiction, "approve or disapprove" the sentence of some unknown writer in a local newspaper which you thought fit to interpret as revealing a "solid compact of the minority, grievously injurious to the State," to "modern civilization," etc., etc., and if I decline to submit to your unwarranted dictation, I must incur, you say, the responsibility

and all the heinous guilt you have conjured up in support of your warfare against the Catholic minority as the "common enemy." In presence of all the dignified judges and learned lawyers in the land, I respectfully submit that your cause is lost: it is trebly beaten, all three essential conditions of proof, as above stated, being conspicuously non-existent in your argument. For I have put in evidence that (1) I have no knowledge whether the naked sentence withdrawn by you from its antecedent and subsequent context is fairly chargeable with the odious interpretation you have thought it your interest to put upon it; and you have not, despite my reiterated challenge, offered even a simulacrum of proof, or alleged any reason whatsoever in support of your fanciful interpretation; that (2) I have not been privy to the writing or publishing of the sentence brought up by you; that I don't know who wrote it; and that prior to your production of it at your meeting in London three months after date, I had not seen it or heard anything about it. This statement remains on the record undisputed, (3) that my Episcopal office does not extend to censorship of the press on political topics or any other, save those which bear directly on faith and morals, and that condemnation or approval of your pet sentence does not appertain to my business in any way whatever. Against this, my allegation as to the extent of my duty, you have not demurred even by a whisper. Let me now ask you in the hearing of your fellow-lawyers of Ontario, whether or not I am bound to accept your interpretation of that isolated sentence and publicly condemn it in order to save myself from social responsibility and all your fancied guiltiness? Don't part from me, if you please, till you settle this question. The public will await your answer with more than ordinary curiosity.

I might indeed have formulated a more easy, and, perhaps, more interesting case for your legal decision. Suppose the leader of Her Majesty's loyal opposition in the Legislative Assembly had indentified himself, his party and his political programme with Mr. Sol. White, M. P.P., and had publicly signified absolute unity of sentiment with that learned gentleman by taking him around the whole circuit of the Province as his lieutenant and *alter ego*, to be the chief speaker and trustworthy exponent of the views of the party of Opposition on every platform in the cities and towns of Ontario during the electoral campaign of 1886. When the aforesaid Mr. Sol. White struck out straight for Annexation and delivered to the world his manifesto against British connection, was or was not the leader of Her Majesty's loyal Opposition bound to purge himself and his many-colored party from the suspicion of complicity by an early and unambiguous pronouncement of disapproval? I need not expatiate upon the above-mentioned three essential conditions of proof of complicity in their bearing upon this very serious case—especially serious in respect of a Conservative leader. I believe, sir, you have been "consulted" on this particular case ere now. Would you kindly favor the public with the legal opinion you have given as to the Conservative leader's responsibility? Has he been so "disingenuous" as to evade a direct answer? And if so, why so? Do, sir, speak out this time.

Before quitting this division of my argument, I feel bound to notice the passage in your last letter wherein you charge me with underrating the "intelligence of my fellow-citizens" when I spoke of your insistence on my official condemnation of a political article in a newspaper as a "demand to muzzle the press" in favor of your policy. Hear me. It is solely to the intelligence and public spirit of my fellow-citizens of Ontario I have been appealing throughout this controversy which your wanton aggression has forced on me. I have no party to sustain me; no daily press to huzza for me and vilify my antagonist; no adviser to take counsel with or to aid me by suggestion; I have nothing upon earth to rely upon except the inherent righteousness of my people's cause and the honest intelligence of the Protestant majority, whose attention to my feeble utterances I have been compelled to crave, not for my sake, but for the sake of justice and fair play towards their peaceful fellow-citizens constituting the minority, who are denounced as the "common enemy" of Canadian society, and threatened with religious and civil disabilities. Now, sir, let the honest intelligence of the people of Ontario judge between you and me on this last point, as on all the rest. Here are the terms of your demand on me:—"One would hardly

have thought that so important a statement would have appeared in it (the newspaper) *without your approval*, or, if it had appeared without that approval, would have been *permitted to remain before the public without, at least, some effort on your part to modify, if not to withdraw it.* (The italics are mine.) Could a politician speak or write more distinctly in favor of Episcopal interference with the liberty of the press? And you further say that I am bound to "approve or disapprove." In fact, sir, there has been nothing in your letters which has surprised me more as injudicious, impolite and thoughtless writing, than this appeal to hierarchical authority for the restriction of the press in this most free country. No newspaper asks for my "approval" before publication, no editor has ever consulted me or solicited my approval. The limits of my spiritual jurisdiction are as well known to the laity as to myself. What appears in a newspaper does not require my permission to "remain before the public." It may remain till doomsday if it awaits my "permission to remain," or the remotest interference on my part "to modify, if not to withdraw it," unless, perchance, it be directly antagonistic to faith or morals.

Sir, will you kindly grant me permission to halt here? Official business of paramount importance demands my instant attention for a few days. I promise to return as soon as possible to my review of the case between you and me in the court of public opinion. Meanwhile I wish you a happy new year, and have the honor to be,

Yours very respectfully,

JAMES VINCENT CLEARY,
Archbishop of Kingston.

LONDON, Ont., Jan. 11, 1890.

To the Most Reverend, the Archbishop (elect) of the Diocese of Kingston, Kingston, Ont.

MY LORD ARCHBISHOP: When I last had the honor of addressing you I supposed, as I still think, that the matters in controversy between us had been so fully discussed that an intelligent public was in a position to pronounce judgment upon them, and that it would be but trespassing upon its indulgence to multiply words in further discussion, but your latest letter leads me to re-consider my decision and, at the risk of wearying my audience, to make one more effort to bring within the reach of your Grace's apprehension what has long since been apparent to your fellow citizens.

It scarcely needed your statement that you had for a period of ten years occupied a judicial position to call attention to the eminently judicial character of Your Grace's mind and utterances, for have we not seen it exemplified in the calm and impartial judgment which you passed upon the Protestant girls and young women of the province in which you live? Was is not apparent in the opinions which you so recently expressed in Kingston in regard to your Protestant fellow-citizens, and has it not been demonstrated by your utterance with regard to Principal Caven and the thousands of other "ferocious bigots" connected with the Equal Rights movement, to say nothing of the judgment you were pleased to pronounce upon the humble individual who is now addressing you?

I must not, however, overlook the quality of humanity which Your Grace so illustrates, by your correspondence and especially in that portion of it which deals with the disadvantages under which you labor in having no newspaper to champion your cause. Surely so eminent a logician, so distinguished a rhetorician, so candid a jurist, so excellent a judge and so pre-eminent an ecclesiastic requires no such adverbious aid as the assistance of a newspaper, but without being deemed impertinent may I ask Your Grace if you are not, in so lamenting, a little unfair to that once great organ of public opinion, *The Globe*, for has is not donned your livery, defended your position and chosen you for its patron, while you delegate me to the lowly position of retainer of my "patron, *The Mail*"?

Pardon this digression and let me now invite your attention to what are the real issues between us.

In my speech at London I quoted from a Roman Catholic journal, published in the city in which you live, which addresses itself especially to those of your flock and which gave to them

and to the Roman Catholic electors of the province advice as to the action which they should take—based upon the following statement:

"Holding, as we do, the balance of power between the factions we are, if only true to ourselves and to the crisis about to come upon us, independent of either and can dictate the terms upon which one or other shall receive our support."

This statement, I said, I believed to represent your views. Upon this you addressed to me your first letter and in reply to it I accepted what I thought was the plain inference from it—your repudiation of the sentiments of the quotation—and not only did I do that publicly, but I promised in my future addresses to remove the impression which my remarks might have produced by telling my audience that those sentiments were not Your Grace's and that you joined with me in condemning them. Had you no other object in view than to call upon me to put right any erroneous impression that my remarks might have created with regard to your sentiments, the correspondence might have ended there, but this was not your object as became apparent when you followed up your first letter with another assailing me violently for having made an attack upon the Roman Catholics and having declared for a policy of oppression of them—charges the falsity of which was so evident that they hardly required from me the answer and denial which I gave.

Now the whole point of the matter so far as the quotation and my attributing to you its sentiments is concerned is: Was I right in attributing those sentiments to you?

Your refusal to repudiate them and your evasion of making answer to my question as to whether you do or do not approve of them, I am bound to say, justifies me in returning to my original view that these sentiments coincide with your own views. You ask why you should any more repudiate the utterances in question than I should those of Mr. Solomon White on the subject of annexation. I pass by your assumption that Mr. White is an advocate of annexation, with the single observation that I have it from Mr. White himself that he never did advocate annexation to the United States, but only declared his preference for political union, and gave his reasons for so doing, but even if he did what you charge him with I am not ashamed to acknowledge him my friend, and to say that in view of his patriotic stand upon the Riel question, not only do I, but his countrymen generally, can afford to forgive him that vagary, were he chargeable with it.

But the cases are not parallel, I venture to point out, for two reasons at least:

(1) You claim and assert most rigorously, I am told, your control of those who are of your flock in the domain of faith and morals, and I judge from some archiepiscopal utterances, which you are doubtless familiar with, that the boundaries of that domain are of a somewhat elastic and shifting character. Now I assert that the principle of the quotation is distinctly immoral, and hence it follows, either that disapproving it you were remiss in the performance of your duties as you proclaim them in not endeavouring to counteract the influence when it came to your knowledge, at least, by warning you flock against it, or you approve of it. You may accept whichever dilemma you choose, and you cannot escape on the pretence that the quotation and the article from which it is taken dealt solely with a political matter, for the fact is not so. On the other hand, I have no control, and do not pretend to exercise any, over Mr. White's utterances, nor did he assume to speak for my party or to offer it any advice or to direct its actions.

(2) Those who know Your Grace, would certainly, judging by their past experience of you, not be able at once to say in reference to the quotation, "Those sentiments are not the sentiments of the Archbishop of Kingston," but the contrary; while every one who knows me would not be required to be told that I did not approve of annexation sentiments or that I was loyal to my native land.

But the whole purpose of your attack is transparent. You see my platform affords standing ground for Protestant and Roman Catholic alike; that my principles aim not at curtailing the rights of the Roman Catholic citizen or infringing his liberty of conscience. but that the effect of the adoption of them would be assisting him in resisting the aggression of

certain, at least, of the hierarchy upon his rights as a citizen and as a man.

The agitation which has begun, unless it be put down, will continue to grow and spread until it shall be recognized from sea to sea throughout this great Dominion—that while the fullest liberty of conscience shall be accorded to all religious bodies and to every man, the State shall know and recognize no church as different from or above the other, and that in all his obligations, duties and relations to the State the citizen's action is not subject to control by or dictation from either priest or presbyter, bishop or Pope, or any other ecclesiastical authority whatever. For such a consummation I devoutly wish.

Your Grace believes it your duty to oppose its accomplishment. I have no quarrel with you for so doing, but let the weapons which you use be those of honourable warfare, not unfair efforts to misrepresent your opponents in order that you may lead those with whom a good bishop must necessarily have great influence, to believe those opponents to be their enemies and enemies of their religion and intolerant bigots, who would take from them the liberties which every man in a free country has the right to enjoy. Show to your fellow-citizens that you do not hold the view that the end justifies the means, face the issue squarely, discuss it fairly, and I am content to abide the result.

I have the honour to be

Your Grace's obedient servant,

W. R. MEREDITH.

THE PALACE, KINGSTON, Jan. 12, 1890.

To William R. Meredith, Esq., Q.C., M.P.P.:

DEAR SIR: Having got an interval of rest after severe application to official business during the past week, I have the honor to turn my attention again to you, as in duty bound.

Communications, however, have reached me from various quarters, suggesting that I might well allow you to go your way at present, and that generosity towards a vanquished assailant will be appreciated by all high-minded people. I am asked what need is there of proceeding further with the controversy, when you have thrown down your arms and taken to flight? I am also reminded that by adding to your humiliation, through exposure of the remaining fallacies of your last and former letters, I may become chargeable with striking "the man that's down." I am not insensible to the force of these suggestions.

On the other hand, when I consider that the three main passages in your last letter, which I had marked for special criticism in the "summing up" of the case, have been presented by you to the public in the form of bare assertion, bold and reckless, without any semblance of reasoning to support them it seems hardly worth while to waste valuable time in their confutation. They can do no harm. The humblest intelligence can perceive their emptiness, and as regards two of them, pardon me for saying, their childish frivolity and petulance.

Wherefore, sir, I forbear pursuing you with arguments that now appear unnecessary, in supplement of my review of the controversy between you and me before the court of public opinion.

I have the honor to remain,

Yours very respectfully,

JAMES VINCENT CLEARY.

Archbishop of Kingston.

Mr. W. O'Brien was the guest of Archbishop Croke at Thurles on Christmas Day. In introducing him to the crowd which assembled round the palace gates, the Archbishop said there was not a priest or Bishop in Ireland who would not envy him the honour of having Mr. O'Brien as his guest. Mr. O'Brien, in reply, said his Grace was loved and respected because he had always been found on the side of truth, religion, and justice. At the peril of his life he had sustained everything that Irishmen have a right to expect, and he would continue to do so as long as there was a just cause to support or a tyrant to be trampled on. He had enjoyed the unflinching sympathy, counsel, and affection of the Archbishop. He believed the present trials of the people were only a probation to show whether they were worthy of the freedom which was at hand.

THE MORALITY OF IRISH CATHOLICS.

Rev. R. L. Everett, an English Protestant minister, who visited Ireland recently, wrote for the *Christian World* his impressions of Catholicity in that country. After praising the Irish observance of Sunday, he writes: "By their fruits ye shall know them," said the Lord of all Christians, speaking of His disciples. Apply this to the Catholic Irish. Is their religion all forms and superstitions, or has it a real hold upon their hearts and lives? Take the text of the Ten Commandments. Is purity a Christian virtue? Where is Protestant Britain in comparison with Catholic Ireland in regard to this? Simply nowhere. All statistics and all testimonies affirm this. A young man who sins against a woman in this respect in Ireland is so condemned by all his neighbors that his life is a burden to him and he is forced to emigrate. Even in the wild outburst of 1798, it is admitted on all hands that not a woman was wronged at the hands of rebels, while both before and after it, sins against Catholic women on the part of the troops were shamefully frequent. What stronger testimony can we have to the power of the Catholic religion than its ability to hold in restraint the strongest passions of human nature? The conditions of life under which the Catholic religion obtain this conquest in Ireland increase our admiration for its power. The people live there crowded together in their poor cabins, and thus necessarily are in the way of temptation; and their land too, is full of priests sworn to a single life, yet in familiar and constant social intercourse with family life and with the other sex. The island is full of inflammable material and dangerous situations, yet it is the purest land under the sun, at least as regards the Catholic part of its population. How can any fair-minded Christian man withhold high praise to the Catholic teachers for this good practical fruit which their teachings bear? Then, again, take the test of family affection. He that provided not for his own, and especially for those of his own house, says the Apostle, has denied the faith, and is worse than an infidel. I have heard steady, well conducted, religious men in England, if called upon to contribute to an aged father or mother, complain most bitterly of having the old father or mother hung around their necks. The feeling and conduct of the Irish to their aged parents might well shame such as these, and I have quoted actual words heard from the lips of agricultural laborers decidedly above the average of their class. In the histories of evictions in Ireland, three generations are generally found in the cabins, a place by the turf fire having been kept for the old folks. Then look at the money sent from America to the father-land by the exiled Irish. How many a rent which the land would not carry has been paid out of the earnings of sons and daughters in America, sent over here by them to the old folks at home? There was no poor law in Ireland till 1838; until then they had to keep their old and sick, or see them starve. In the early part of this century the support of these were actually estimated to cost the poor of Ireland some three million dollars a year out of their incredibly scanty earnings. No doubt the poor law has been a bad school-master in England, and the absence of it may have strengthened family ties in Ireland. But the poor law has never, we believe, been the chosen Catholic mode of relieving the poor. And in Catholic Ireland it is certain that family affection and family mutual help far exceed what are to be seen in Britain. This again is a good fruit of no mean order. Take again, the test of ordinary crime. Outside of agrarian outrages there is less of murder and of savage brutality, or of stealing, or wife beating, or of drunkenness, than in England. The records of the court show this. In our own travels in the country we saw only three drunken men, and they were, each of them, English soldiers. If it were not for the land question they would hardly need any police in Ireland. Even with the crime which sprung out of a bad system and bad government, there is less crime per head of the population in Ireland than in England. So that when tried by the test of obedience to the Ten Commandments, Catholic Ireland again carries away the palm from Protestant Britain. I am told by the Protestant residents in Ireland that, as household servants, Catholic girls are proverbially preferred, even to Protestant girls. Is not there material in all this for much profitable reflection on the part of those of us who have been brought up to regard Popery as a child of the devil?—*Donahoe's Magazine*.

A NEW DEPARTURE IN CATHOLIC COLLEGE DISCIPLINE.

Catholic colleges in the United States find themselves confronted by conditions which seem to require a new adjustment of time-honored methods of discipline. The Declaration of Independence, as interpreted in our country, has come to mean that the son is equal to his father, and entitled to a voice in the manner and matter of his instruction and education. Whether this be right or wrong it is *de facto*, and it must be considered by the heads of educational institutions. Who believes that Yale's *prestige* in the annals of base-ball influences the father to send his son there? But who does not know that the son's preference is often for the college which has made the best record in what the French call *le sport*? Of course there are studious young men who want to learn, but they are generally those whom circumstances oblige to take care of themselves. And it is the faculty and apparatus that draw them, not the fame of well fought base-ball or boat-racing matches; but the young man with a father capable of paying his bills is much influenced by the scores of the year's competition in games.

Similarly, the discipline of any college is considered by him from the point of view of his inclination and tastes. The common dormitory system, by which no student has his own room, but all sleep in large dormitories like patients in the wards of a hospital—a system which the French undergraduate accepts without a protest—is viewed with disfavour by the American Catholic student, and he invariably cherishes the hope that the day will come when he can have a room of his own! and a college which does not offer him this hope cannot expect to have his suffrages after a limited time. Few fathers are unreasonable enough—according to the modern definition of unreasonableness—to send their sons of a certain age to a college some of whose arrangements do not meet with their approbation. The thoughtful father understands very well the advantages of the system of living which obtains in Catholic colleges. He knows very well—perhaps too well—the evils which result from the “boarding out” system; he knows that young men, free from parental restraints and the influence of public opinion, are not likely to remain without reproach. It is the fashion to hold, with the late school of “muscular Christianity,” that young men generally “come out all right.” But experience has dissipated that myth which the late Rev. Charles Kingsley did so much to make popular.

It is certain that boys from the age of seventeen to twenty-one need restraint—or, rather, restrictive influence; for at that time there seems to be a special league of the world, the flesh, and the devil against them. The world of the college town is too prone to look indulgently on the sins of students, and perhaps to play the part of Falstaff, not without a thought of profit, to their Prince Hal. If everybody concerned would be entirely frank, there is no doubt that residence of students outside college bounds would be condemned.

If your son be serious-minded he will need none of the wisdom of Polonius, and you can trust him in a community of students where the opinions of “the fast set” govern speech, if not action. If not—if he, because of his years and the plasticity of youth, be not proof against the laxity of youthful example—you will find that he will have paid too much for that experience which man is best without.

Public sentiment has begun to swerve towards the conservative system of the Catholic colleges. Even the *prestige* of Yale and Harvard does not now convince fathers that they are the safest place for boys; and there is no doubt that the wise father is beginning to know his own son well enough to wish that some restraint could be applied to him during his collegiate years. A college ought to stand *in loco parentis*. If it seek to divest itself of all responsibility for the morals of its students, it fulfils the lesser part of its mission.

It is time that the Catholic colleges of the country took advantage of the trend of thoughtful opinion. But they cannot do this until they so modify the dormitory system that young men will not recoil from it. This has been declared to be impossible. If so the Catholic college will continue to be handicapped; it will continue to be filled

with boys who leave its precincts at a time when they should begin serious collegiate work; it will continue to graduate classes small in proportion to the number of students entered on the rolls.

The need of a modification of the dormitory system—admirable as it is for smaller boys—has been forced on the trustees of the University of Notre Dame by the logic of events. It is entirely in place here to cite what they have done as an example of what may be done—indeed, of what *must* be done if Catholic colleges are to be saved from becoming a preparatory school for junior students. Their work, when it began to take form, was looked on with forebodings by conservatives who feared that any recognition of modern prejudices against the dormitory system, even for students in senior grades, meant anarchy. Somehow or other, the Western atmosphere fights for the innovator as valiantly as the stars did in an elder time. And what seemed impossible was done in six months. A new building was planned to flank one side of the great lawn and to balance Science Hall. The plan completed, the new edifice began to arise. At the beginning of the school-year of 1888 it was almost ready. A little later it received the name of Sorin Hall—and the impossible had come to pass. It is a fixed fact now.

Sorin Hall is an oblong building, built of the white brick of the adjacent country, planned, both for convenience and appearance, in the style of the French renaissance. It contains sixty rooms—twelve feet by fourteen—besides the apartments of the rector and his staff, a chapel, the lecture-room and chambers of the law department, bath-rooms, and a well-equipped reading-room. At present it is not half its proposed size, as seventy-five more rooms will be added, with it is probable, the lecture-rooms of the English course. From present appearances, it seems as if the additional seventy-five rooms would be all too few, as there are many more deserving applicants for rooms than there are rooms in which to put them.

I mean to emphasize the word *deserving*. Admission to Sorin Hall depends entirely on the merit of the applicant. It is not an assemblage of “parlor boarders” under a new name. No extra fee is demanded. The applicant for a room in Sorin Hall must be of the *elite*, and mere cleverness without corresponding seriousness and good conduct will not gain the coveted honor for him. A desk, chairs, a book-case, a bed and other necessary articles, are provided by the college: the rest of the garnishing of the room is left to the taste of the student. Some of the men in Sorin Hall go in for aesthetic embellishments. *Chacun a son metier*. Here you find the baseball gloves quartered, as it were, with a physiological chart, and a microscope nestling among back numbers of the *Scientific American*, all shaded by Turcoman curtains sent by some loving mamma; there a photograph of Cardinal Newman perched on a volume of Tennyson, and a synopsis of the Cronin case pasted over last month's foot-ball score, while the purest simplicity in the matter of other embellishments reigns.

The rules of order and cleanliness are not more stringent or more scrupulously enforced at West Point than in Sorin Hall. It has a campus of its own and a government of its own, subject, of course, to the government of the University. It was anticipated that the formation of this new community would occasion a certain resentment among the less fortunate seniors, who naturally—being thorough Americans—would hate an aristocracy of which they were not members. But the exalted seniors disarmed enmity by a prudent affability of manner, and, as the “sweet hope” of attaining to a room is so unconcealed among all the seniors, any attempt at the proverbial “sour-grapes” act would be conspicuously hollow. The rules that govern Sorin Hall are not many, but they are strictly enforced. As there is a commodious common room, visiting in rooms is not allowed; lights must be out at a fixed time; unseemly noises are prohibited; in a word, every reasonable restriction that can conduce to decorous conduct and the formation of an atmosphere inducing study is insisted on.

Nearly two years have passed since this modification of the dormitory system was attempted. It has had a fair trial. The sixty rooms are filled by sixty gentlemen, whose work in the recitation rooms shows that they have made a distinct gain by their isolation from the more bustling air of the college proper. A man in Sorin Hall has too much respect for his

standing to forfeit his privileges. A clandestine visit to town—were it possible—would mean expulsion; and there have been no expulsions. Any interference with the rights of others, if persisted in, would meet the same punishment. The fact that admission to this privilege of the University is dependent on conduct and standing accounts largely for the success of what is no longer an experiment. To have made admission dependent on an increased fee would have crippled it at once, and have put an advance in the collegiate surroundings of higher students for many years. The *elite*, then, would have been a real aristocracy of money, not a picked group of men promoted for merit. And, if our Catholic colleges are to flourish, merit, not money, must be the ladder of preferment; any snobbishness in this respect would have at once created all those difficulties among the students which the promoters of this new departure in discipline wished most to avoid.

Notre Dame has shown how to draw older students to its lecture-rooms; it has made an audacious experiment which, now that it is so thoroughly successful, seems to have been the only thing that could have been done. All of us who are interested in Catholic education desire, above all things, to see our colleges well filled with those older students who drift to what are called non-sectarian schools, but which are more dangerous to religion and morals than the professedly sectarian schools. In the latter belief in God and respect for the Commandments are at least part of public teaching. I confess that no question, social or political, seems to me more important than this: How shall we keep our own?

We cannot keep our own without higher education; the highest is not too high. We cannot keep our own unless we analyze carefully the causes which keep promising youths from our colleges. These colleges have, as a rule, no endowments and no scholarships; they must depend on the solidity of their teaching and the effectiveness of their discipline; they must form characters as well as fill minds, and they cannot afford to neglect any chance of disarming prejudices against their methods. The modification of the dormitory system is one of the most important steps that can be taken for the disarming of existing prejudices. As an anxious observer of the progress of higher Catholic education—as a student of the methods of Catholic colleges—as a man to well experienced in the objections which are made against them,—as a teacher who puts a quiet environment above all things, except morality, in a student's life, I beg leave to call attention to this new departure in discipline at Notre Dame. The success of Sorin Hall marks an epoch and the beginning of a synthesis between traditions and the demands of the present time.—*M. F. Egan in February Catholic World.*

THE PRIEST'S PRESENCE.

A noteworthy feature of the Catholic Church is the spirit of reverence ever manifested even under the most trying circumstances towards God's anointed.

A singular illustration of this universal truth was shown at Milford Centre, O., recently. A poor unfortunate stranger was caught under the night vestibule train on the Big Four R. R., and his lower limbs mangled in a horrible manner. Amputation of one leg and part of the other foot was found necessary. The man giving his name as John O'Connell, 6th Ward, Philadelphia, had called for a priest and Rev. John Hickey, of Marysville, was notified by telegram to come on the first train, which would arrive about 2 o'clock, a. m. Father Hickey did not wait for the train but drove over six miles in a buggy and was at the unfortunate man's side during the painful operation. Upon regaining consciousness the poor fellow was pined with a number of impertinent questions, and reasonably refused to proffer any satisfactory information. Father Hickey at this moment whispered to the man asking him if he didn't wish to see the priest: replying in the affirmative, the attending physicians told him that it was the priest then at his side. A ray of brightness flashed on the poor man's countenance and turning he said in the most affectionate manner, "Father, please excuse me."

His whole manner changed and he became as gentle as a child, while all withdrew from the waiting room of the station, leaving the priest and the penitent in the presence of God.

It was but another proof of the power of faith in the Catholic heart and won the admiration of all who, peering through the station windows, were amazed at the spectacle.

Father Hickey at once telegraphed to the Sisters' Hospital at Columbus, and the poor afflicted man was taken there by the early morning train.—*New York Catholic Review*

THE CONVERT.

Archbishop Ryan, in his notable sermon at the Catholic Centennial, urging the laity to take an active interest in whatever affects the Church and society, said:

"I find that the best educated among them, and notably the converts, are sound on the great questions of the day and loyal to the Church."

This is especially true when applied to the converts who served in the Protestant ministry, and who, being unmarried, have been admitted into the ranks of the clergy. The names of Hecker, Hewit, Walworth and Young among the priests; Becker, Wadhams, Gilmour and Curtis among the Bishops; Bayley among the Archbishops, and Manning and Newman in the Cardinalate, are suggestive of a host of others. It is not the less true of those who, being married, have made, humanly speaking, a sacrifice in being called on to earn a support, and being without gifts for business, and whose names, like the host of martyrs, are unknown on the pages of the world's history. They joyfully serve the Church in any way they can.

There is a good reason for the fact so forcibly stated by the Archbishop when applied to the convert. He cannot say, "I was free born," a citizen by birth of the Roman Empire, but with a great price I purchased, therefore highly value and devotedly use my freedom. He may have been reared with the prejudice of the Protestant, who has generally been taught that Rome is the "Scarlet Woman" of the Bible. Even without that prejudice the Protestant has developed only according to his environment, having no idea of Church authority, of definitely taught doctrines, of a Church visible and one. He was born, as it were, into another kingdom, whence he was led, by whatever guide or light, to embrace the Catholic faith and obedience. It was as though he had had his imperfect vision changed so that he came to see every object in its full relation to all others. Aside from doctrine, strictly speaking, there is a relief-producing peace and joy when his heart apprehends the comfortableness of the Church's provision for his weary and sin-burdened soul, when the full meaning of the communion of the saints comes home to him. For the Church at large his mind has become comprehensively interested; he does not limit his thoughts to his local congregation while he is actively engaged in upbuilding it, for his vision is of a Church, One, Holy, Catholic and Apostolic, of which he is an integral part. He feels the electric glow because he is in the spiritual circuit through which grace flows.

Protestants often wonder why the convert is so zealous and so strong in the faith. Thinking "one Church is as good as another," he sees in it only a change of allegiance, somewhat like a political summersault, only it is for the worse. He cannot understand how the convert can accept the full teaching of the Church, stultifying his reason; whereas, if he had become a believer in some Catholic truths and correspondingly ignored others, there would have been less cause for wonder. Much of this comes from a misconception of what the Church does teach and practice. But even when this error is avoided the convert is asked by his Protestant friend, who has every ennobling virtue, "How is it possible for so intelligent a person to become a Catholic, seeing the Church teaches so many things which are plainly contradicted by Scripture and repugnant to reason?"

The Catholic born, not comprehending the situation, is inclined to disgust at such questions. The Catholic, a convert, knowing in what darkness he once walked, and conscious of having been sincere when once he had used such arguments or experienced such thoughts, has sympathetic forbearance—aye, charity—towards all such, while his very clear comprehension makes him a warrior bold for the truth and loyal to the authority. The article of Father Young, himself a con-

vert, in the November *Catholic World*, "A Plea for the Erring Brethren," if carefully studied, not merely read, would enable all Catholic-born to manifest a sentiment other than that of derision and contempt towards the honest Protestant who so misjudges Catholicity. It would also suggest how the Catholic-born may first win the respect, then the confidence of the Protestant born, after which he may find in him a ready listener as he unfolds the Church and finally receives his request to become a Catholic.

Is there any wonder, when the experience of a convert has been unfolded, that he should be not only an intelligent Catholic, but a devoted one? None to the convert, at least.

Permit the writer to borrow from actual experience. One fourth of the clergy of the Episcopal Church were admitted after a training and then an experience as a minister of some other Protestant body, as it is also a notable fact that the tendency of the influential laity in cities is towards Episcopalian parishes; in either case from an appreciation of the services and superior standing of the Episcopal Church, not from any startling or definite change in belief. But when once in the Episcopal clergy ranks, pursuing a course of reading and also observing his neighbours' sayings and doings, he obtains a knowledge of the fact that the Episcopal Church not only makes claim of a positive and far-reaching nature, but teaches that there are sacraments conveying grace, as far as the High Churchman goes; while the Ritualist, he is told, is only a Papist in disguise. He discovers that there is a Broad Church party, which believes that Episcopacy is a synonym for "Nothing succeeds like success;" and that the Low Churchman must be patronized because that party is growing less with each succeeding year.

On his application for admission these facts are not pressed upon his attention, and he is not asked to declare himself pro or con. It is a "comprehensive" church, not easily comprehended by a Catholic-born.

But as he pursues his reading, and observes the teachings and practices of the Anglo-Catholic party, he begins to see that there is something positive and definite in their claims to be a part of the "Catholic" (not Roman) Church, and he is led to seek to know the claims of the "Roman Catholic" Church.

The teachings and reverence of the Anglo-Catholic as regards the Blessed Sacrament impress him, and he studies the doctrine of the Real Presence only to find that the bishops and clergy of the Episcopal Church are at swords' points and diametrically opposed to each other, there being no definition whatever of the mystery laid down for universal guidance. All are right, all are in error—just as the trend of the person indicates. Yet all agree in tolerating the teachings and practices of the other, "comprehension" being the article of the treaty of peace. While the Episcopal canon law forbids an elevation of the Host with a view to worship, the Anglo-Catholic is not molested in his law-breaking practices. Amid all this the one seeking light finds it in the Catholic Church, and he turns to it with a joy no Catholic-born can realize. Once within the fold, he has no unkind thought, no spirit of contempt for his former fellow-laborers; he wishes they may come to the light, when, and only when, they will know how once they groped in the dark—and what joy and peace are his, and why there is such devotion and loyalty manifested by the convert.—*N. Y. Catholic Review*.

THE HARMONY OF ANGLICANISM.

WHAT IS AN ANGLICAN TO BELIEVE?

The following ecclesiastical intelligence is given in the *Stamford Mercury* of Friday, Dec. 20th. It is worth reproducing as a specimen of the harmony of Anglicanism:

A Requiem for the repose of the soul of the late A. H. Mackonochie was held at St. Alban's, Holborn, on Tuesday, being the second anniversary of his death. In the centre of the chancel was a temporary catafalque, consisting of a bier covered with a violet pall with a white cross and the monogram of the deceased clergyman in large letters. On the papers distributed among the congregation was the appeal. "Of your charity pray for the soul of the Rev. A. H. Mackonochie, R.I.P." At the conclusion of the service the officiating clergy,

habited in striking vestments, headed by a cross borne by an acolyte, walked in procession round the bier, reciting the verses usual at the burial service.

The Rev. William Danks, Vicar of St. Margaret's, Ilkley, has declined the Bishop of Ripon's offer of the Vicarage of Bingley.

The election of the Right Rev.-O. Hadfield, D. D., Bishop of Wellington, to the primacy of New Zealand, has been declared invalid, and the Right Rev. A. B. Suter, D. D., Bishop of Nelson, has been declared Primate.

The Court of Appeal on Tuesday, in the St. Paul's robes case, allowed the appeal of the Bishop of London from the order of the Lord Chief Justice and two other Judges issuing a peremptory *mandamus* to proceed under the Public Worship Act.

The Bishop of Liverpool is so afraid of being supposed to pray for the dead that his two Archdeacons write to the Liverpool papers saying that in burying Archdeacon Jones, who died in his ninety-ninth year, on Monday, he did not say "Might he whom they had laid in his long home awake in peace," as reported—a pious ejaculation hardly amounting to prayer for the dead.

The Bishop of Rochester must be heartily congratulated on the result of his tact and painstaking effort in the settlement of the Hoo St. Werburgh scandal. Lord Penzance's sentence of deprivation upon the Rev. P. G. Benson will be allowed to become a dead letter, unless some new complication should occur, and Mrs. Swayne, will, it is understood, be allowed to communicate in her parish church whenever she desires to do so.

It is a noteworthy fact, says the *Church Times*, that if one wants to buy a good modern English book, something which shall have thought, strength, and reading in it, and not be mere goody twaddle, he must go to the Non-conformists for it, to writers like Mr. Spurgeon, Dr. R. W. Dale, Professor Miligan, and others of the kind. Not one will he find by an Evangelical clergyman of the Church of England which is worth, we will not say the publishing price, but the postage.

Strong Language by a Dean.—The Hoo clerical case was recently touched upon by the Dean of Rochester, Dr. Hoie. At a Church of England working men's meeting he spoke of "the malignant and revengeful spirit which designed the prosecution" of the Vicar of Hoo. Mrs. Swayne's solicitors challenged the utterance, and in the result Dr. Hoie says that upon further consideration and inquiry he wished to withdraw the expression and express regret that he used it.

A protest, signed by 241 of the beneficed clergy of the diocese of Gloucester and Bristol, has been sent to Dr. Elliott against the right claimed by the Archbishop of the province, as Metropolitan, to cite, bring to trial, and pass sentence on any Bishop of the province. The Bishop, in reply, says that the protest which he felt it his duty to make at the recent diocesan conference would assure them that he was at one with them all, in heart and spirit, in this momentous and vital matter.—*Liverpool Catholic Times*.

CATHOLIC TRUTH SOCIETY.

The members of the Catholic Truth Society waited on his Grace Archbishop Walsh last Friday night at St. John's Grove, Sherbourne street, and presented him with an address expressing their loyalty to him as the Good Shepherd of this diocese. In the absence of the Hon. president of the society, Chevalier Macdonnell, Dr. D. A. O'Sullivan introduced the Hon. secretary, Mr. H. F. McIntosh, who read the address. Among those present were Very Rev. F. P. Rooney, V. G.; Ven. Dean Harris, of St. Catharines; Rev. L. Brennan, C. S. B., Owen Sound; Rev. J. R. Teesy, C. S. B.; Rev. Father McBrady, C. S. B., Dr. G. A. Fere, and Messrs Boyle, Alex. Robertson, J. F. White, Ph. DeGruchy, J. C. Robertson, E. F. Wheaton, and Wm. McBrady. His Grace, who was robed in purple, replied in his usual happy vein. He felt pleased at the organization of a society for the purpose of educating the Catholic community, and the Protestant as well, in a proper conception of Catholic doctrines, and spoke of the numerous slanders against the Church and its principles.

His Grace then subscribed \$100, towards the funds of the Society, Vicar-General Rooney \$50, and Dean Harris \$25.

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

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TORONTO, SATURDAY, JAN. 18, 1890.

We would deem it a great favour in the Rev. Clergy if they would send us local items of general interest. We wish to make THE REVIEW a chronicle for all happenings relating to the progress of religion, but we cannot do so unless we are aided by those who have the knowledge of the facts in their keeping. Bare facts are all we want.

In publishing the names of the proprietors of THE REVIEW Company the other week, the name of Bishop O'Mahony was by inadvertance included. We say by inadvertance because, while the relations of His Lordship to the REVIEW are cordial, regard for the episcopal office renders it undesirable in a bishop to appear as a principal in matters of business. We make this correction because we are desirous of guarding His Lordship from any misconception or responsibility which, by reason of any error of judgment on our part, evil disposed persons might at sometime endeavour to fasten upon him.

Archbishop Walsh, speaking at the De La Salle School exercises a few weeks ago in this city, declared, it will be remembered, that it was his wish to see the priesthood of the country "racial of the soil," and, "like the forest oak, defying the tempest and the storm that may sweep over the land." We must assert our manhood, added His Grace, and be the equals of our fellow-countrymen. The Boston *Pilot* commenting upon these words, says of them that they are opportune and significant in the face of the storm of persecution which has been raised in Ontario against the Catholic minority. Archbishop Walsh entertains and inspires confidence in the justice and good sense of the great mass of the Protestants of the Province, but he would have Catholics united and confident in themselves as well. "The new Archbishop of Toronto," says the *Pilot*, "resembles his illustrious Irish namesake and brother bishop in the spirit in which he meets the national and religious difficulties of his place and time."

The excellent people who have been in the habit, ever since his measure for the Disallowance of the Irish Church, of denouncing Mr. Gladstone as a Jesuit in disguise, and an

emissary of the Pope, will have neither their fears nor their prejudices quieted by the fact that Mr. Gladstone contributes to the January number of a Catholic magazine, *Merry England*. Taking the late Lady Georgina Fullerton's tale of conscience, "Ellen Middleton," for his theme, Mr. Gladstone delivers himself on some of the burning religious questions of the hour. In one passage Mr. Gladstone clearly defends the confessional.

Speaking of Mr. Gladstone calls to mind what Mrs. Margaret F. Sullivan says of him in an article in a late number of the *Catholic World*. Mrs. Sullivan is reviewing Mr. Wilfrid Ward's recently published memoir of his father, and the Oxford Movement, and in one passage describes not less accurately than cleverly, how it has come about that the very extent of Mr. Gladstone's intellectual activities has led him into an occasional aberration of opinion or action. She says: "An almost Scotch poverty of humour has prevented Mr. Gladstone from detecting the many self-contradictions in his controversial writings, and tricked him into that famous pamphlet of fifteen years ago, in which, having hung upon the wall of his vast mind a ridiculous assumption concerning the Vatican Council, he proceeded to expound therein a long series of erroneous inferences and ingeniously absurd deductions. Intuitively the world that understands the vast range of Mr. Gladstone's industry has come to appreciate the certainty of this modern peripatetic to lose his way in down right seriousness: and moved by that scientific approval which selects the best things a man does and forgets the paltry, the erring, and the transient, the Vatican pamphlet has been forgotten."

The Sovereign Pontiff's Christmas reception of the Cardinals, has become of late the annual occasion for a more or less informal speech on the troubles of the hour. Unfortunately, too, every winter has furnished something all too fit and timely to spoil the Christmas of a Pope. This year it happens to be the new law on the *Opere Pie*, providing for the confiscation of the funds of the charities of Rome. When the law was merely in preparation the Holy Father more than once referred to the new and great injustice inflicted upon the poor of the present and future, and the charitable of the past. On the day of his reception he made his formal protest, which is thus recorded in resume:

"We are passing," said His Holiness, "through times of persecution. The action of the Church, her priesthood, her teachings are decried and defied, and chiefly in Italy and in Rome. All institutions for the propagation of religion and for the succour of misery are now to be despoiled, with the aim of robbing them of their Christian character. . . . Needless to say how cruelly we feel, in these bitter conditions, the lack of liberty of action, of the independence indispensable to our Apostolate. One consolation is left to us—our knowledge of the unity of Catholics, of the peace reigning in that great family at least. In such concord is our only defence. We purpose to address shortly to the Episcopate another reminder of Christian duty on this point and of the duties laid upon all men by the present conditions of the Church—duties of supreme love, of courageous profession, of full obedience, of mutual forbearance, of a life entirely formed upon the teachings of God and of the Church, which are the teachings of charity. In receiving our message, our sons will comfort us for our affliction and will hasten the day of deliverance. Let us pray, in these days of grace, to the

Redeemer Who has overcome the world that He may give us the victory even in these the days of our calamity."

THE OPERATIO IN CHURCH MUSIC.

The subject of the reform of church music, touched upon by us in a recent issue, has received another and unexpected advocate in a writer in the columns of a Protestant contemporary, who is disgusted and disedified by the invasion of concert methods and melodies into the services of his church. There is nothing more striking and displeasing to a stranger on his first visit to the American continent than the continual and prominent advertisements which meet the eye, announcing that at such a service Miss so-and-so will sing an *aria* from some well known oratorio. It is true that Catholics are more or less free from these extremes of ecclesiastical enterprise, but in a certain well known church in Canada, a person, who was known to be a stranger, was informed at the door, when leaving before the conclusion of the service, that he would do well to remain for Benediction, as a young and well-known *cantatrice* was to sing a solo. The impression conveyed was painful, and had the stranger been a Protestant in addition to being a new comer, it would be difficult to explain to him which was the more important, the solo or the Benediction.

For many years in the Archdiocese of Westminster, Cardinal Manning has enforced the rule of the Church, by excluding entirely, female voices from the choirs. In some cases, notably in village churches, this has resulted in dispensing with the aid of a choir altogether, and has caused an infinitely more devotional method; the singing of English hymns by the congregation. This method is also in vogue at the Jesuit church of St. Francis Xavier, Dublin, and other churches in the Archdiocese of Dublin. In the larger and richer churches, the money formerly expended in paying fifth rate soloists, is spent in securing a qualified choirmaster, versed in the music and ritual of the Church, who trains a choir of boys and men, not only to sing the masterpieces of Haydn, Mozart and Beethoven, in an artistic and non-operatic manner, but also to chant the Introit, Gradual, and other varying parts of the Mass. It would be idle and unfair to expect as much as this in our own churches in Canada, but it is not too much to say that if half the labour expended on the elaborate mottets and solos were spent in teaching the members of the choirs the true meaning of the Latin and the necessity of self-effacement, it would be more to the credit of all concerned.

It is rather bewildering to those brought up to believe that it is against the spirit of the Church to repeat or omit words in such pieces as "*Oh! Salutaris*," or "*Tantum Ergo*," when they hear after ten minutes of varied solo, duet, and chorus, that the choir have reached no further than the second line of the hymn, and the feelings, which might otherwise be prayerful and happy, are frequently converted into a fear that the customary quarter of an hour allotted to Benediction, may spread into three quarters; and this expectation, owing to the uncomfortable kneeling accommodation of many of our churches, is a prospect not cheering even to the most mortified and devotional members of a congregation. There is no lack of suitable music, tuneful and taking, which adheres to the rubrical demands, and it will be a good thing for religion and musical art when it will not be thought necessary to adapt an *aria* from "*Der Freischutz*," or a love song from "*Faust*," to flatter the vanity of a soaring soprano, or the vocal longings of an ambitious baritone.

CATHOLIC COLLEGE DISCIPLINE.

In an article published elsewhere in this number a distinguished Catholic writer and educator tells of a now and needed departure in Catholic college discipline. The sum of his article is that in view of the altered conditions of the present day our Catholic colleges seem to require a new adjustment of the old methods of discipline. He points to what has been done in this direction by one American Catholic college, in the modification of the dormitory system—a most important, and needed, change. The ordinary dormitory system in vogue in most Catholic colleges, while an excellent one for small boys, is unsuited to older boys, and to youths of the better class repugnant to all their ideas and feelings. It offends their notions of comfort and of conduct, and their sense of propriety, and it is perhaps due to that more than any other reason that so many promising Catholic youths in America are found not in Catholic institutions of learning, but at Yale, Harvard, and the better known non-Catholic colleges.

From very thoughtful quarters the demand is heard for a change in the methods and workings of Catholic colleges; for an abandonment of the old traditions, and the adoption instead of new and modern departures, which are abreast of, and in keeping with, the educational progress of the age. For example we find the *New York Catholic Review* in a late number saying:

"As this is the season of new resolutions, we would like to urge the convents, colleges and seminaries of this country to take one resolution which they are very slow in approaching. It is a mournful fact that the grand majority of Catholic institutions of learning are very poorly provided with three most important factors in modern education, the gymnasium, the reading room and the library. All three are neglected—the first two oftenest. There are but few seminaries in the country which admit Catholic periodicals of any character within their walls; there are none, as far as we know, which possess a reading-room or a gymnasium. The colleges are but little better supplied, for it seems to be a principle with many of them to keep from their students during college life all knowledge of those things which they shall do oftenest when that life is over. The more we study the conditions of the time, the more are we convinced of the necessity of thoroughly equipped gymnasiums, reading-rooms and libraries, whose position in the colleges shall be as strong, useful and well defined as any professorship. The Protestant and secular institutions of Europe and America have already admitted and provided for this idea in part, but our Catholic institutions, with very few exceptions, continue in the same humdrum fashion of teaching as little as they possibly can outside of text-books. We repeat here, and we shall repeat it as often as necessary, that the American boy of 1890 is trained under a system which was really intended for the French boy of 1750. This system possesses in peace our convents, academies, colleges and seminaries, nor is there any indication that there will be a change for the better within the next twenty-five years. Men are afraid to make necessary innovations, and while our seminarians and collegians thoroughly dose themselves during vacation with the reading of newspapers and magazines, and for the rest of the year enjoy secret scanty doses of the same pleasure, superiors are afraid to insult tradition by opening reading-rooms where a legitimate modern taste can be properly and safely gratified."

We venture to think that these views are deserving of the earnest and thoughtful consideration of those who have the direction of our colleges and academies. They are put forward in no captious or critical spirit, but by experienced educationalists and men sincerely desirous that our Catholic seats of learning be raised to the same level of excellence, and even attractiveness, in method, efficiency, and in disci-

pline, as the secular or non-Catholic colleges. The latter are not slow to make such modifications and innovations and to add such departments as tend to popularize their institutions with the public and students; and while the drawing of any comparison between the non-Catholic and Catholic colleges is obviously unfair to the latter, which have been in almost every instance established under great difficulties, and maintained in the teeth of tremendous odds, having neither the support nor the sources of revenue enjoyed by the former, yet there are aspects of method and management in which we can profitably copy from them. Some of these points are touched upon in the paper of Professor Egan published elsewhere, and in the extract from the New York journal above quoted. The latter states with some emphasis that the system upon which the boy of 1890 is trained in many of these colleges is one which was intended for the French boy of 1750. If so, it is a serious defect. Like everything else, educational methods have to be adapted to the age and to the country. The nineteenth century cannot be recast in the eighteenth century moulds, no matter how admirable they may have been in their time. Progress and change are the conditions that attend every direction of human endeavour at the present day. It is the fate of all human institutions, when they have done their work, and finished their special mission, to die and give place to others. Only the Church is unchangeable, for her constitution is divine, and her work is of all time; but even in the Church all that is human and separable from the divine is subject to the same law of development, and undergoes, according to the country and the age, continual transformation. While, therefore, we take pleasure in what our Catholic colleges have so far accomplished—and they have accomplished much and will accomplish still greater things—and in the excellence and efficiency to which they have already been brought, the keenest interest in, and loyalty to them and to the great work of Catholic education, prompts the desire that they should be fully abreast of the secular seats of knowledge in equipment, associations, and in all that gives to college life charm and attractiveness.

Men and Things.

LIBELLING FATHER DAMIEN.

A Protestant journal, which is the organ of the extreme Low Church party in the Church of England, reproduces from an Australian paper called *The Presbyterian* a letter which will attract a good deal of attention. The letter professes to have been written in Honolulu in reply to an inquiry from a Protestant, who wanted to know what kind of man Father Damien really was. This epistle begins, "Dear Brother," and goes on to assert that the martyr was a man of immoral life, that his leprosy was a result of his debaucheries, and that so far from his being a missionary to the lepers, he never went near them till he had contracted the disease. In the face of the whole of Father Damien's life, which has been so well known—a matter of public notoriety—in the face of testimony like that of Mr. Clifford as to the martyr's character, this vile wretch concocts and publishes these atrocious lies, *The Presbyterian* records them, and a Church of England family journal prints them for the delectation of its readers. This incident, scandalous as it is, will do good. It will give Englishmen a better idea than they have had of the true character of Puritanism and its leaders. And surely the fact that such calumnies are uttered about a saintly man who has not been a year in his grave, because he was a Catholic, will make men a little slower to believe similar slanders told of men who have gone to their account three or four hundred years ago.—*Liverpool Catholic Times*.

General Catholic News

Archbishop Walsh and Bishop O'Mahony dined at Government House on Wednesday of last week.

It is reported from Baltimore that His Grace Archbishop Ireland will be created a Cardinal shortly, and that he will be made Papal delegate for the United States.

The Prince of Wales, supported by Cardinal Manning, the Duke of Norfolk, Sir Charles Russell, and others, will take the chair at a subscription dinner in London to aid a national Leprosy Fund.

The Rev. Father McBride who was secretary to the late Archbishop Lynch, and pastor of the Church of our Lady of Lourdes in this city, has been appointed to the charge of the parish of Dixie. He will be succeeded in Toronto, we believe, by the Rev. Father Walsh.

The Weekly Register announces that Mr. W. N. Vance Packman, late Editor of the *Church Review* (one of the Chief Ritualistic Journals) and an organising Secretary of the English Church Union, has been received into the Catholic Church; and has been confirmed by Cardinal Manning.

His Grace Archbishop Fabre has received a letter from Mgr. Satoli, the papal delegate to the recent Baltimore Convention thanking him and the clergy of Montreal for his reception here. Since his return to Rome he has had an audience with the Pope, who was much pleased to hear of the progress that the Church has made in Canada.

It seems like a judgment on the public school system that scarcely a week goes by without providing us with additional proof of the religious intolerance of officials to whom is intrusted the duty of imparting non-sectarian education. This week we learn of a school principal in Long Island City who was so solicitous of the moral welfare of certain of his teachers that he forbade them to associate with Roman Catholics who were employed as teachers.

Premier Mercier has sent word to the Holy Father that the Cabinet proposed to send him a copy of the law regarding the settlement of the Jesuits' Estates, the order in Council and deed of quittance and cession, transcribed in golden letters on parchment; further adding that the members of his Cabinet, notwithstanding that two of them are Protestants, were unanimous in expressing their admiration for the Holy Father and the satisfaction which they felt in having brought the question of the Jesuits' Estates to a happy settlement.

A dispatch from Vienna on Saturday, the 14th ult., brought the sad news that yet another Cardinal had ceased to live and had been taken from the ranks of the Church militant to join those of the Church triumphant. The news of the death of Cardinal Ganglbauer, though not unexpected, was deeply felt at the Vatican. Cardinal Celestine Ganglbauer was a little over seventy-two years old, having been born at Thausetten, in the Diocese of Linz, on August the 20, 1817. He joined the Austrian Congregation of the Benedictines, and was elected Archbishop of Vienna on August the 4th, 1881, afterwards being raised to the dignity of Cardinal-priest, with the title of St. Eusebius, in the Consistory of November 10th, 1884.

The pageant at the funeral of the late Cardinal Ganglbauer was magnificent, as the Emperor, archdukes, and all the great personages of the Viennese court attended. A more splendid array has seldom been seen in the Cathedral of St. Stephen. Close to the Emperor, and in contrast to the grand uniforms and dresses of state, stood a group of very poor people—the relatives of the late Cardinal, for whom his flock was weeping, and in whose honor this grand pageant was created. The Cardinal had never accepted his state or the reverence paid to his rank as a personal thing, and he had always remained as poor as the poorest of his relatives.

Speaking of Sir Charles Russell reminds me of a graceful act of his in connection, with the Parnell Commission. Everybody who has visited Sir James Hannen's court knows Mr. Bowden, the *doyen* among ushers, whose ever-ready snuff-box has kept many a jaded pressman awake during those weary days of the Commission which have now passed away. Sir Charles has presented the kindly usher with a handsome silver snuff-box, bearing the following inscription:—"Memento Parnell Commission, 1888-9. Mr. Alfred Bowden, from his friend, Sir Charles Russell." He has also given him some of his own snuff—brown rappee. I tried some of it the other day, and I have come to the conclusion that it is not for eloquence alone that Sir Charles Russell should be held distinguished above his brethren at the bar. To take *such* quantities of *such* snuff is to my mind a far greater *tour de force* than a ten days' speech before the Parnell Commission. —*Pall Mall Gazette*.

A large number assembled last Sunday evening at the Church of the Gesu to witness or take part in the interesting ceremony of the "blessing of the badges" of the League of the Sacred Heart, and the conferring of the promoters' gold crosses. Rev. Father Donnelly, of St. Anthony's church, preached, and spoke with feeling effect on human devotion to the Sacred Heart, as being peculiarly suited to the religious wants of our times, and as containing the essence of true devotion. "The Incarnation is God living with us in human form, and the centre of the Incarnation is the Sacred Heart, whence the light of God's truth and the fire of his love radiate on mankind. We should pay it the homage of our profoundest adoration and best love, and thus we shall merit for ourselves and families that peace which is its fruit and which the God Man has promised with abundance to those who practice and spread this touching devotion."

After the sermon His Grace the Archbishop, vested in his pontifical robes, and accompanied by his attendants, blessed the badges, the associates of the league meanwhile standing. Then he proceeded to decorate with the promoters' cross quite a number of gentlemen and ladies who merited this distinction. The ceremonies terminated by a solemn benediction, and the music was rendered in the style for which the choir of the Gesu is celebrated.

At the last regular meeting of Branch 30 C. M. B. A., the following resolutions were carried unanimously:

Wneras, It has pleased Almighty God in His infinite wisdom to remove from this life our highly esteemed and much respected Bro. John Hackett, and whereas, the intimate relations long held by the deceased with the members of this Branch, render it proper that we should place upon record our high appreciation of his services as a member of our Association, therefore, be it

Resolved, That resolutions of respect to his memory be spread on the records of our Branch, and published in the local papers of our town, the CATHOLIC REVIEW, Toronto, our official organ the *Catholic Record* of London, and a copy be submitted to the bereaved family. And *Resolved*, That the members of Branch 30 Catholic Mutual Benefit Association, while we bow in humble submission to the will of Divine Providence, do tender our heartfelt sympathy to the family of Bro. John Hackett in this their hour of sad affliction and bereavement. And be it further

Resolved, That by the death of Bro. Hackett our Branch has lost a valued, warm and earnest member, a wife loses a loving and devoted husband, his child a father's care, an affliction which cannot be replaced, and society deprived of a man of pre-eminent habits and true Christian charitable ways. May God comfort and console his stricken wife and child, and may his soul rest in peace.

By order of the President and Secretary.

J. D. McILMOYLE,
President.

J. J. LYNN,
Rect. Sec'y.

Last Saturday evening when everything was perfectly quiet, and darkness was beginning to spread her mantles over the earth, the village of Freelon resounded with cries of Fire! Fire! Men, women and children were seen running in all directions, and on following the crowds it was soon discovered that the

vestry in the Catholic Church was on fire. At once the crowd went to work with a determination and will, and soon great streams of water were playing on to the fire to keep the flames from reaching the main part of the building; but all was of no avail, and in a very short time fiery tongues were seen issuing from all parts and in an hour's time nothing remained but the bare walls. It was a grand, but a most dreadful sight to behold, the monster flames shooting up the large steeple on the church, towards the heavens. When the fire reached the zinc on the steeple beautiful blue streaks could be seen shooting forth in all directions. What made the sight more pitiful was the fact that the church has been undergoing repairs to the amount of about fifteen hundred or two thousand dollars, for which the congregation had been heavily drawn upon, and everything was almost complete for the congregation to step into, and Father O'Leary was being congratulated on all sides for his good work and will. It is a sad loss to the congregation and it is hoped that they will be able, with whatever assistance is proffered them from other places, to rebuild at once. Many persons visited the scene of the fire on Sunday and everybody sought out Father O'Leary to express his sympathy to him. The insurance is only \$1200: the value of the church was ever \$10,000.—*Dundas Standard*.

Father O'Leary has all our sympathies, and should he undertake a bazaar, towards the erection of a new church, we promise him every possible aid, and will recommend to all our faithful subscribers to send a donation to Rev. J. S. O'Leary, Freelon, County of Wentworth, Ont.

When the summer's rose has faded
What shall make it fair again?
When the face with pain is shaded
What shall drive away the pain?
Never shall a blossom brighten
After brighted by the frost,
But the load of pain may lighten,
And we need not count as lost

all the pleasure of life when the wife and mother, upon whom the happiness of home so largely depends, is afflicted with the delicate diseases peculiar to women. It is terrible to contemplate the misery existing in our midst because of the prevalence of these diseases. It is high time that all women should know that there is one *sure* remedy for all female complaints, and that is Dr. Pierce's Favorite Prescription.

Do not allow ill-health to fasten itself upon you. Ward it off by the use of this standard remedy. But if it has already crept in, put it to rout. You can do it, by the use of the "Favorite Prescription." It is guaranteed to give satisfaction in every case, or money paid for it will be returned.

For biliousness, sick headache, indigestion, and constipation, take Dr. Pierce's Pellets.

A paragraph to the effect that the Jesuits were about to withdraw from Brazil has been going the rounds of the press. The *Koelnische Volkszeitung*, a Catholic paper, having addressed inquiries on the subject to Father Anderledy, the General of the Order, has received from the following reply: "The news demands a peremptory denial. I have never thought of recalling our Fathers from Brazil. It is for God to indicate the moment of recall, if it is to come, and it is in His Divine Providence that we place our confidence." The report was

probably set afoot by somebody with whom the wish was father to the thought.

TO OUR SUBSCRIBERS.

The SPECIAL ANNOUNCEMENT which appeared in our columns some time since, announcing a special arrangement with Dr. B. J. KENDALL Co., of Enosburgh Falls, Vt., publishers of "A Treatise on the horse and his Diseases," whereby our subscribers were enabled to obtain a copy of that valuable work FREE by sending their address (and enclosing a two-cent stamp for mailing same) to Dr. B. J. Kendall Co. Enosburgh Falls, Vt, is renewed for a limited period. We trust all will avail themselves of the opportunity of obtaining this valuable work. To every lover of the Horse it is indispensable, as it treats in a simple manner all the diseases which afflict this noble animal. Its phenomenal sale throughout the United States and Canada, make it standard authority. Mention this paper when sending for "Treatise."

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1 do	2,000	2,000
1 do	1,000	1,000
4 do	500	2,000
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	CLOS.	DUE.
	a.m.	p.m.
G. T. R. East	6.00	7.30
O. and Q. Railway	7.30	7.45
G. T. R. West	7.00	3.20
N. and N. W.	7.00	4.40
T. G. and B.	7.00	3.45
Midland	6.30	3.30
C. V. R.	7.00	3.20
	a.m.	p.m.
G. W. R.	2.00	9.00
	6.00	4.00
	11.30	9.30
	a.m.	p.m.
U. S. N. Y.	6.00	4.00
	11.30	9.30
U. S. West States	6.00	9.30
	12.00	7.20

ENGLISH MAILS.—A mail for England via New York will be closed at this office every day, excepting Sundays and Wednesdays, at 4 p. m., and will be despatched to England by what the New York Postmaster may consider the most expeditious route.
On Thursdays a supplementary mail for London, Liverpool and Glasgow, will be closed here at 9 p. m., for the Cunard steamer sailing on Saturday, but to insure catching the steamer the 4 p. m. mail is recommended.
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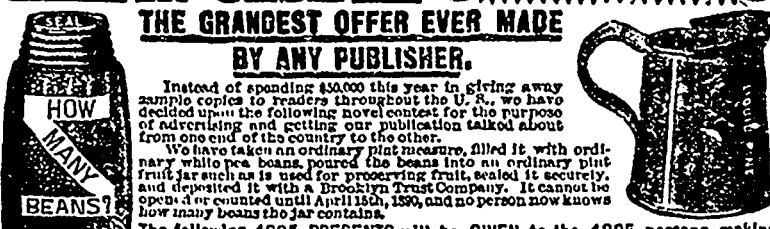
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Instead of spending \$50,000 this year in giving away sample copies to readers throughout the U. S., we have decided upon the following novel contest for the purpose of advertising and getting our publication talked about from one end of the country to the other.
We have taken an ordinary pint measure, filled it with ordinary white pea beans, poured the beans into an ordinary pint fruit jar such as is used for procuring fruit, sealed it securely, and deposited it with a Brooklyn Trust Company. It cannot be opened or counted until April 15th, 1890, and no person now knows how many beans the jar contains.
The following 4895 PRESENTS will be GIVEN to the 4895 persons making the BEST GUESSES of the NUMBER of BEANS the JAR CONTAINS:

1 Present to the person guessing the correct number,	\$1,500
1 nearest the correct number,	1,000
1 making the next best guess,	250
1 " " " " " " " " " " " "	250
1 " " " " " " " " " " " "	250
5 Presents to the 5 persons making next best guess, \$100 each,	500
10 " " " " " " " " " " " "	500
25 " " " " " " " " " " " "	500
50 " " " " " " " " " " " "	500
100 " " " " " " " " " " " "	500
200 " " " " " " " " " " " "	500
500 " " " " " " " " " " " "	500
4,000 " " " " " " " " " " " "	4,000

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To all of the rest who subscribe and send a guess, whether correct or not, we will give an elegant piece of silverware, valued at 50 Cents or more, so that EVERY subscriber gets a Present worth more than the subscription price.

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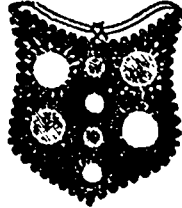
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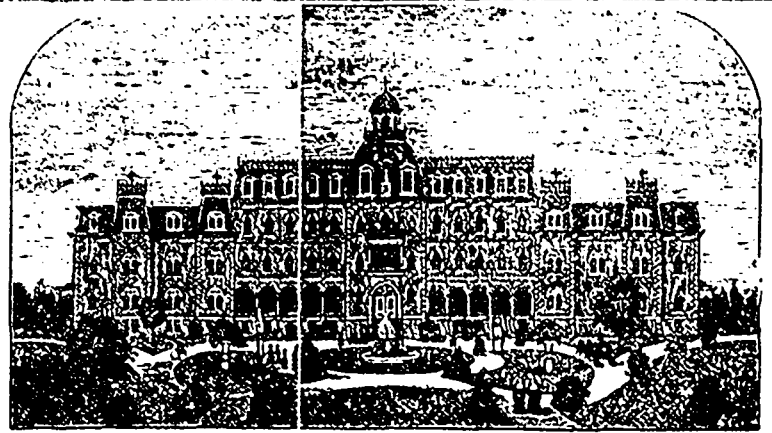
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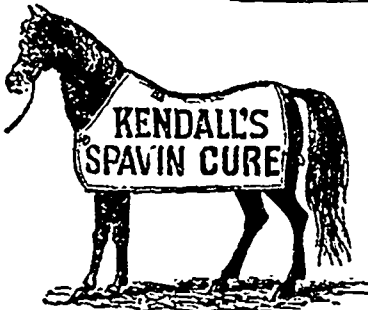


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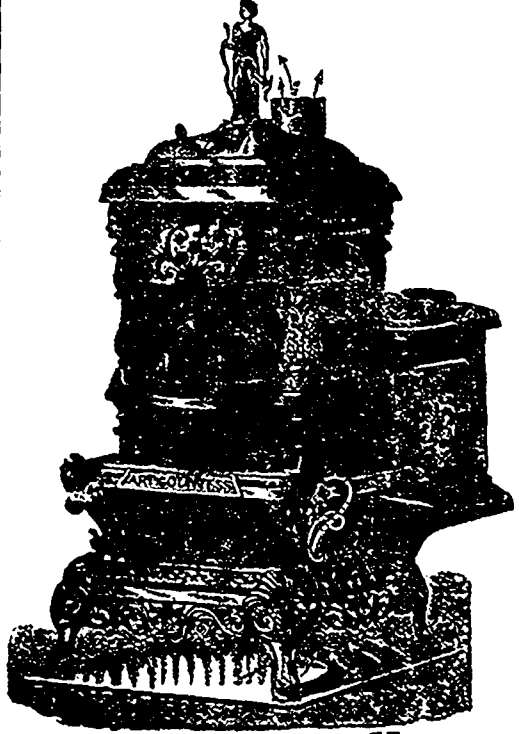
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