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The Catholic Weekly Review.

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

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

Vol. II.

Toronto, Saturday, Feb. 25, 1888

No. 2.

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NOTES OF THE WEEK.

There is nothing so uncertain as politics. A week ago the Ministry was secure for an indefinite term of years we were told, since then we have witnessed cabinet reconstruction and bye election reverses. "A few days ago," cabled the New York *Herald's* correspondent, (a member of Parliament) on Monday, "all seemed bright and clear in the ministerial firmament. Since then an earthquake has happened, and although the fabric stands there are ominous cracks and fissures in its walls. To make light of the Southwark election, as the *Times* does, is ridiculous. A majority of 113 against the Conservatives at the previous election has now rolled up to nearly 1,200. 'Not much of a shower,' says the *Times*. To less partial eyes it looks like the beginning of a deluge."

Friday was an unlucky day for the Tories in the House and the country. They were beaten in Southwark, and their champion, Mr. Goschen, made a fiasco in the House of Commons. It was a night of excitement and surprises. Mr. Gladstone's speech, all sides admit, the *Herald's* correspondent says, to have been a masterpiece of eloquence, holding the House for two hours entranced, and, in the end, carrying the whole audience, strangers as well as members, by storm.

Mr. Goschen undertook the gigantic task of replying to him, and collapsed. "He stumbled (the correspondent says) hesitated, turned backwards and finally lost himself altogether. He dealt in puerile personalities, labouring long at trivial points, challenged interruption and then was disconcerted by it. Finally he got off the track altogether and bumped along anyhow until he went

to pieces. A more ignominious collapse I never have seen."

Then as to measures; they are as important as men. The Coercion bill cannot be depended upon for much longer, and the country is asking "What about the introduction of remedial measures for Ireland?" The Liberal Unionists are pledged, and so are many Conservatives, to vote for sweeping measures of reform in Irish local government. Such measures have been promised, yet from the forthcoming local government bill Ireland is specially excluded. Ireland, presumably, is to have the "twenty years of resolute government" that Lord Salisbury threatened. The attempt it is certain will end in a Tory disaster.

Mr. Gladstone, the correspondent adds, is more confident than ever of the return of the Liberals to the Treasury benches before many months are over. He has not looked so well for several years. His voice is stronger than it was two years ago, and his great strength as an orator and debater brings out into startling relief the weakness of the Ministerial spokesmen. The Irish members, too, present a formidable front. Mr. William O'Brien's speech on Thursday, the first he made since his incarceration, was a passionate and scathing piece of invective. Mr. Balfour, he said, had failed to smash Irish organizations, to weaken the spirit of the Irish people, or to degrade them in the eyes of the world. When he was in prison he resented and felt keenly Mr. Balfour's insinuation that he had sheltered himself while in prison, under the plea of illness. Now they were face to face, and he challenged the Government to produce the prison doctors to prove the truth of that insinuation. All that the imprisoned members complained of was the moral torture inflicted upon them, from which ordinary criminals were exempt. When the Government asked them to voluntarily acknowledge their kinship with criminals they answered: "We will die first. You will have to learn the difference between representatives of the criminal classes and the Irish political prisoners, even if it takes coroners' juries to announce the distinction." Mr. O'Brien's speech was profoundly impressive.

Sir Michael Hicks Beach has been readmitted into the Cabinet, and Tory eyes are turned wistfully on Lord Randolph Churchill. Such is the mediocrity of their talent that Churchill is looked upon as their ablest debater, and their most popular man in the country. "The Tory party," writes a well informed correspondent, "is on the down-grade. Obstinacy in reactionary sentiments and blindness to the signs of the times will not save it. The day is coming when it must be led by men in sympathy on all points with the democratic people. If that should not soon be recognized so much the worse for the Tories."

The Church in Canada.

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

BISHOP MACDONELL.

AN OLD LETTER ON ECCLESIASTICAL AFFAIRS.

The following letter of Bishop Macdonell has been sent to us, and as it is of historical interest and value, we publish it under this heading, omitting only such portions as treat of purely personal matters.

GLENGARRY, UPPER CANADA.

MY DEAR FRIEND,

24th Jany. 1826

On receipt of this please write when you will be in Canada next summer.

I wrote from New York to Bishop Fraser, but deferred writing you until my arrival in Canada, well aware that you would feel interested in the news of this country as well as in the result of my long travels and long negotiations both in London and in Rome. My last letter to you was, I believe, from Rome, in that letter I think I mentioned to you the wish and even anxiety of Earl Bathurst that Upper Canada should be erected into a Diocesan Bishopric, in order to be independent of that of Quebec, and his full and entire consent that New Brunswick, the islands of the Gulf of St. Lawrence and Nova Scotia should form one independent Diocese. To this I saw no difficulty as Bishop Fraser might become your coadjutor *cum successione*. This arrangement I proposed to Monsignore Caprao, Secretary of the Propaganda, and he consulted several of the Cardinals on the subject, who thought that you had not sufficient means to support a Seminary and *mensa*.

Every one of the members of the Propaganda to whom I spoke and the Pope himself seemed to consider it a very desirable thing and a matter of expediency as well as of utility to accede to the wishes of the British Government with respect to Upper Canada, as Bishop Plessis has given consent to that measure and authorized Dr. Poynter to carry it into effect with the Court of Rome as well as with that of London; on second thought he began to throw so many difficulties in the way that the members of the Propaganda were staggered, and wished to draw time before coming to a decision, so that I was obliged to leave Rome without bringing my business to a close.

It would appear, however, that Bishop Plessis before his death had repented of what he had done, for I have seen a letter of his to Mr. Mason in which he said that from the tenor of his last dispatches to Rome he hoped my business would soon be finished. I also find that references had been made by the Propaganda to some of the Bishops of the U. S., on the subject, who returned a favourable answer so that, with pull and row, my business will be brought to a conclusion this year, and if you and Bishop Fraser will come here next summer I shall lay plans and proposals before you that must tend to the benefit of Religion and of the people of whom you both have the charge. I wrote to Bishop Fraser to the same effect. I spoke on the same subject to Dr. Power, of New York, who it is expected will be made Bishop in place of Dr. Conolly and who promised on the event of your coming by New York that he would accompany you this length, for I see we cannot bring the people of Rome to pay the least attention to these countries until three or four of us put our heads together and talk to them in a way that they must understand. I gave at the request of the Colonial Secretary an estimate of the expenses for supporting a certain number of clergymen and school masters in your District, and I have every reason to believe it is the intention of the Govern't to give you a moderate salary; to which I received for answer that there were no crown revenues in Nova Scotia to support an establishment of this kind. Much do I long to see you as I have a great deal to communicate to you on different subjects. Our friends in Montreal are as far as under and as difficult to be brought together as ever. The death of Bishop Plessis has deprived Bishop L'Artigue of support and the same event renders it more necessary than ever for Bishop Fraser and you and me to put our heads together

and make one cause, we must act in concert in our relations with the British Government and with Rome. Dr. McKee here starving. I sent you in a former letter instructions from him for recovering some money that was due him on the land, he is much surprised you don't send it. I mentioned to you in my last letter that I thought myself ill-used by Roxerick and John Glenaladale which makes me very loath to interfere in the family affairs even in behalf of my nephew. I have a copy of the mortgage given by the late Captain McDonald to Glenaladale and I spoke to Borodale who thinks that until the whole be paid up none of the family can receive a full discharge. Pray procure me all the information you can on this head.

Yours unalterably,

ALEX. MACDONELL.

The Right. Revd. Aeneas B. McEachern,
Prince Edward Island.

FREEMASONS ON FREEMASONRY.

One of the first points for the consideration of the Catholic polemic who undertakes to treat of Freemasonry, is one often raised by Masons themselves, or by weak-minded Catholics who contemplate joining the order—namely, that the Masonic idea does not interfere with a member's religion, but that, on the contrary, Masonry respects the religious faith and the political sympathies of its subjects. There is indeed a Masonic statute to this effect, but nothing is more certain than that Masonry substitutes itself for any and every system of religion. Of course, this substitution is more easily forgiven by the average Protestant than by even a nominal Catholic, for the former is no positivist in dogmatic matters; but the fact still remains, even for him, that by making itself supreme in religion, Masonry does interfere with whatever semblance of religious conviction he ever entertained. But let us hear some eminent Freemasons on this point.

Bazot, general secretary of the French Grand Orient, in his "Historical, Philosophical, and Moral Tableau of Freemasonry," written when he had been thirty-one years a Mason, says: "Our religion is the natural, primitive, unique, universal, and unchangeable religion—it is Freemasonry." Ragon, in his "Interpretative Course," solemnly authorized by the French Grand Orient in 1840, says that "he who would make a religion of Masonry, falsifies it;" but, in order to agree with Brother Bazot, who calls it "the primitive and universal religion," he makes this distinction: "The first man who, perceiving the order manifested in the universe, concluded that there is a God, was a benefactor to the world; but he who made that God speak, was an impostor." According to Ragon, therefore, Masonry is not to be regarded as a religion only in this sense—it rests on no revelation. *The Pelican*, the organ of Brazilian Masonry, cited by Mgr. Antonio de Macedo Costa, Bishop of Grand Para, in his "Instruction on Masonry," 1871, declares that "Masonry is a great temple, which, like an ancient one at Rome, gives hospitality to all the gods because, taken together, they form one God."

In the *Freemason Orator*—"a selection of discourses pronounced on Masonic solemnities, relative to the dogmas and history of the order, and to the morality taught in the workshops," and published by the French Grand Orient (Paris Caillet, 1825),—we read the following words of a member of the Lodge of Mt. Tabor, Paris: "Nothing is more incontestably true than nature—that, is existence. The Masonic order is derived from the ancient mysteries, which themselves arose from nature, and had nature for a sacramental [*sic*] basis. It certainly follows that this royal art, this symbolic and mysterious temple, in fine the Masonic order, is the emblem of nature of pre-existing truth. Therefore, this order is natural law, the true and unique religion." In the *Courrier de Bruxelles* of March 7, 1879, may be read a report of an address made by Brother Goblet d'Aviella to the lodge of the "Philanthropic Friends" of Brussels, in which the following passage occurs: "Masonry shows that it is not only a philosophy, the philosophy of progress, but that it is also a religion, the religion of the ideal. Can one contest the utility of a vast association like Masonry, which, while theocracies are everywhere tumbling down, meets to dedicate temples, as we do to-day, for the worship which will survive all others, because it rests on a progressive conception of nature?"

The above quotations are sufficiently eloquent, but Masonry

All stand still more strongly convicted of Satanic ambition if we dwell a while upon its much-vaunted Secret. According to Masonic Constitutions, the Secret is the first characteristic of the order, although the immense majority of its members—even of those of high grade—do not receive any confidences. In 1794 the Duke of Brunswick, then grand-master, thus spoke to all the lodges: "Your masters told you, as our fathers told us, that the secrets of the association can be known only by certain masters; for what would become of secrets if they were known to many?" Even the grand-master of an Orient may know none of the secrets. In the German lodges, says Eckert, an erudite Saxon who devoted his whole life to Masonic investigations, a "Knight of St. Andrew" or a "superior Scotch master" takes the following oath: "I freely swear to God, the Creator of the universe, and in the hands of the legitimate master of this lodge, and in the presence of the Scotch brethren here present, to conceal, in the most effective manner possible, the secrets that I may have acquired, and all the conclusions I may have drawn from them; and to reveal them to no one, not even to the grand-master of the whole order, if I do not meet him in a regular High-Scotch Lodge, or if he is not designated to me as such by my superiors of this lodge."

But, notwithstanding these precautions, we of the "profane" world can penetrate the Secret, if we carefully study the writings of the Masonic leaders, and if we carefully scan the events in which these leaders have taken part.

A contemporary German author, Bluntschli, professor at Heidelberg, and grand-master of the grand lodge of Bayreuth, thus exposes, in his "General Theory of the State," what he rightly regards as "the spirits of the day" but which he would have styled with still greater justice "the spirit of Masonry," were it not his custom, in all his works, to abstain from open mention of the order's influence: "The modern state is founded humanly on human nature. The state is a human community of life, created and administered by man, for a human end. The modern conscience hates all theocracy. The modern state is a human constitutional organization; its power is regulated by public law; its policy seeks the public good, in accordance with the conceptions of human reason, with human means. The modern state regards itself as a person, composed of a spirit (the 'national spirit') and a body (the 'Constitution'); it feels itself independent and free, even in regard to the Church, which is a collective person, also possessed of spirit and body: and it asserts its high right even over her." In an address to the Italian Parliament (Jan., 1867), the famous *Italianissimo* publicist, Scialoja, said: "There are no longer any mixed questions; the human principle, which knows everything, claims the whole right to decide everything. The sovereign state admits of no right against its right, and its claims can be comprised in these words: The Church should enjoy that liberty which is allowed her, as to other associations permitted by the state." Masonry everywhere uses this language, and, as Pachtler expresses it, in place of the divine order, which is Humanity with God, Masonry would erect an edifice of Humanity without God or against God.

Consider for a moment with Deschamps, the fundamental and universal allegory of Masonry—its very essence, as taught by its most authoritative exponents, and by its very manuals and rituals. A vast temple to be constructed; "apprentices, companions and masters" at the work; Hiram or Idonhiram, one of these masters, assassinated by three companions who wanted the "password," "or master's word"; the body of Hiram to be found; his death to be revenged; the construction of the temple resumed, and to be accomplished. This allegory is indicated in the degrees of "apprentice" and "companion"; it is developed in that of "master"; and is completed, after passing through the degrees of "Rose-Cross" and "Kadosch," in those of the rite of Misraim. What mean this "temple," asks Deschamps, and the "assassins of Hiram"? Who is this Hiram? All Masonic rituals tell us that the temple is the temple of nature, or the Masonic Golden Age. The god therein adored is nature—the God-All. The fire is the essence and is represented by the "sun" and the Indian *Lingam*—all that is most material in ancient paganism. The "assassins" are superstition, ambition, tyranny, ignorance and prejudice—in a word, the Catholic Church. Nay, as Deschamps carefully proves in his wonderful work, by these "assassins" Masonry understands every rule of morals, all authority, the family, property, nationality. "Hiram resuscitated and con-

querer of all his enemies, the adorer and adored of the temple, is the true Mason, the philosopher, the sage, the primitive man—man restored to the Golden Age of Masonic Liberty."

Masonry does not believe in original sin; man is naturally good, and he is made evil only by the institutions of human morality, by religion, property, etc. Weishaupt expresses this idea very plainly: "Equality and liberty are man's essential rights, which he received from nature when he was in his original and primitive perfection. The first attack against this equality was made by property; the first attack made against liberty was made by political society—that is, by governments; and the only supports of property and of governments are religious and civil law. Therefore, in order to restore to man his primitive rights of equality and liberty, we must begin by destroying all religion, all civil society, and end with the abolition of property." One would imagine he was listening to a communist of the "International." And this is the spirit of the association which certain weak-minded Christians would fain believe to be indifferent, if not respectful, to the religious convictions of its members! We will conclude this point with some citations from one of modern Masonry's most authoritative sources.

Down to the year 1859, even during the period when Cavour exercised unparalleled authority over them, the Italian lodges had always been dependent on some foreign Grand Orient. But in that year, under the auspices of the *Ausonia*, just founded at Turin, many new independent lodges were instituted, and they set about the election of a grand-master. After four years of rivalry between Nigra, Cordova, and Garibaldi, the last, who had already, on January 1, 1862, been proclaimed "the first Mason in Italy," obtained the almost unanimous vote of the convention at Florence for his elevation to the Grand-mastership. Then Italian Masonry renewed and published its Constitution, and in Art. IV. it was declared: "Masonry recognizes its God in the principle of moral and social order, under the symbol of the Great Architect of the Universe." And in Art. VIII. it is said: "As the definite object of its labours, Masonry proposes to unite all free men in one great family, which will and ought, little by little, to succeed all the churches founded on blind faith and on theocratic authority; to succeed all superstitious, intolerant, and mutually hostile forms of worship; and thus establish the true and only church of humanity." It is strange, therefore, that in the "Congress of Peace," held in 1867 at Geneva, by the leading Masons of Europe, the new Italian Grand-master declared: "The religion of God is adopted by this Congress, and each of its members pledges himself to spread it throughout the earth," and that when a member demanded, "Of whose God do you speak?" Garibaldi replied, "By religion I mean the religion of reason." No wonder that the Congress then decreed that "the Papacy, being the most harmful of all sects, is declared deposed from among human institutions."

It is well known, even outside of Masonic circles, that since 1877 the lodges of England and the United States have held no relations with the Grand Orient of France. This fact would be of no interest to us of the "profane world," were it not based upon a most important action of the most important of all Masonic bodies; namely, the erasure from among the statutes, by the French Grand Orient, of that one which proclaimed, as a very basis of Masonry, a belief in the existence of God and in the immortality of the soul.

We are now brought to a point which is often urged by Masons. Why is it that Masonry is so much more openly atheistic, so much more violent, in Catholic countries than in those where the principle of Reformation has taken root? The reason is evident. In the latter countries the work of Masonry is more than half accomplished; in the former, a solid, healthy, and imperturbably confident organization successfully impedes that work. In the language of an influential Masonic review, the *Latonia* (Vol. II., p. 164), from a religious point of view, Protestantism is one half of Masonry. It, however, considers the essence of religion as a divine revelation, and permits to reason only a vain attempt to give form to any objects outside its domain. In Masonry, on the contrary, reason has to form not only the form but the very substance of religion. At last, Protestantism must either return to Catholicism, or stop in the middle of its course; or ever progressing, end by adopting the Masonic religion. There is



no medium between belief and disbelief, between being a Catholic or being an atheist."

Pachtlor, in his "War against Throne and Altar," quotes a letter written to the Leipzig *Bauhütte* by the Venorable Master Courad, in which we read. "No more attention need be paid to Protestantism than to a mere statistical rubric; for it is lamentably reduced to the slavery of the mere letter of a book; and, as it has no living discipline to excite the labours of the spirit, it is broken up into numerous confessions, all without any strength. Catholicism alone, with its strongly coherent organization, presents a formidable barrier to the advance of Independent humanity. This Church is a challenge issued against, not only Freemasonry, but against all civilized society."

Masonry, therefore, can afford to be tolerant, if not really friendly, to all sects of Protestantism; just as it is to Mohammedanism and to the schismatics of the East, who affect to ignore it; just as it is to Judaism, many of whose ostensible followers court it, and, to a great extent nowadays, rule it. But between it and the Catholic Church there must be a persistent war. If the impossible could happen—if the Catholic Church could be eliminated from the face of the earth,—then, indeed, all heresies might fear the attacks of Masonry; for then the very logic of evil, in which Masonry is such an adept, would impolit to attack even natural social order wherever found. Concerning its final object, Masonry no longer resorts to subterfuge; It openly declares itself as the religion of mankind. How, then, can there be anything else than war between it and that Church which insists that she alone is the authoritative teacher of religion among all men? Which will conquer? Even the infidel must admit that the Catholic Church has the better-founded reason for confidence: for at least she believes that she derives it from God, and such confidence goes far to secure victory. Masonry on the contrary, is of the earth, earthy; and, though it may prate much about some mythical Great Architect of the Universe, few of its votaries seek inspiration above the roofs of their houses. As for the Catholic's faith in the promises of God, and therefore in the triumph of the Church over every enemy, infernal or earthly—there is no use in drawing a Mason's attention to that matter. But let both profane and initiated study the past. A knowledge of history will convince them that Freemasonry has attempted the impossible.

Rev. Reuben Parsons, D. D.

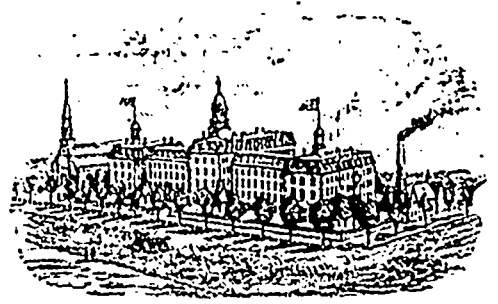
UNIVERSITY COLLEGE, OTTAWA.

Among the many monuments of progress which the Catholic Church has built in Canada, there is none which towers more prominently in view than the College of Ottawa. The success of this institution has been rapid and lasting. Founded some thirty-five years ago as a diocesan college by Rev. Father Tabaret, O.M.I., D.D., it is now the leading Catholic institution of learning in Ontario, and perhaps in Canada. The unpretentious little wooden building is now replaced by the magnificent structure, the cut of which we give above. Still greater is the improvement which has been made in the curriculum and methods of teaching.

In 1866, the college was incorporated under the title of "University of Ottawa." But the ever-prudent president, Father Tabaret, did not at once avail himself of these privileges. The interval between 1867 and 1873 was spent in raising the college to the status of a university. In the latter year the number of boarders was less than 40, while the externs numbered about 100.

But, as is often the case in our American colleges, the wisdom and ability of one man raised Ottawa College to the position it now occupies. As McCosh to Princeton, as Grant to Queen's, such was Dr. Tabaret to Ottawa. The recognized peer of the great educationalists of the Dominion, he secured the reputation of his college, which is now known throughout Canada and the United States as one of the great Catholic educational centres of the continent. The number of students, always increasing, is now over 400, a majority of whom are following the classical course.

The excellence of the course of Philosophy is manifested by the remarkable success, year after year, of Ottawa students in Theology and Law. The physical cabinet is undoubtedly one of the finest in the Dominion, while the chemical labora-



tory is very complete, and is being rapidly brought to perfection.

In recognition of the high attainments of the Professor of Chemistry, he was last year appointed, conjointly with Girdwood, of McGill, Examiner of Public Analysts.

The facilities afforded for the prosecution of the study of the other natural sciences may be judged by the fact that some of the most reliable specialists in the country are graduates of Ottawa College.

The course of Mathematics is not less extensive, while the course of Literature embraces the study of the great classics in Greek, Latin, English and French. Space does not admit of giving the courses of Practical Business and Civil Engineering any extended notice. Graduates of the former have secured reached positions of trust and responsibility in the mercantile world; and many successful surveyors learned to use the theodolite while students at Ottawa.

That physical culture is not neglected we may infer from the fact that the football team of Ottawa Varsity holds the championship of Canada.

Many Catholics, of Ontario especially, imagine that a Catholic college has no other aim than to prepare young men for priesthood; but Ottawa University gives a liberal education which would be of equal benefit to the doctor and lawyer. Indeed, until we have more educated Catholics in the high walks of life, we shall never hold our own with Protestants.

The ordinary professional man is no more an educated Catholic than is the ordinary tradesman. While the graduate of a secular university may be an excellent mathematician, linguist, he is no better qualified than the merchant workman to defend Catholic principles.

THE WORK OF THE LATE REV. FATHER TABARET.

The tree is known by its fruit; the workman by his work. Father Tabaret left the college as his work. A few quotations from an article that appeared in the *Mission* of the Congregation of Oblates, published in 1883, at the suggestion of Father Tabaret will enable the reader to form some opinion of the principles upon which this work rests:—

The College was starting out on its existence at the very time as the new city. It grew with the city, and passed through all the vicissitudes of a first undertaking. It needs must swing the weakness of infancy, and survive the troubled period of youth. The students were few in number; books, scientific apparatus, the location of the college, all were unsatisfactory. Money, the only remedy to these inconveniences, was wanting. Nevertheless, the college grew with the growth of the city, not so its resources; scarcely had it mastered its first difficulties when a new danger appeared. In the first place there were already several well-endowed French colleges in the country, and while the English Protestant colleges were thriving. Adverse circumstances made it a difficult problem to maintain the institution. The Fathers must, without abandoning the ideal of being of service to the French Canadian element, endeavor to attract the English-speaking Catholics and all those French Canadians who intended fitting themselves for political and commercial pursuits, which pursuits necessitated a thorough knowledge of the English language. The Fathers thought that, by this means, they would more surely attain the object they had in view, that of the greater good of the population whose midst their work was centred—a work aiming at attaining the glory of God and of His Church. The Fathers engaged in the college at that time were nearly all French, Canadian of French origin, and they had to deal with a population

lation composed of two very distinct elements, who, for divers reasons, were rather unfavourable.

It would be necessary to write a book in order to give a fully developed analysis of the plan of studies. It is enough to say that the authorities of the college have endeavoured to follow out the suggestions of St. Thomas Aquinas on "mental development," and that each year's results have gone towards proving that they were not mistaken.

The English speaking portion of the people were too much absorbed in the work of settlement to devote much time to the question of classical education, and if they had willed to give it a thought, they would have raised the objection that English was not the mother tongue of the majority of the Fathers. The French speaking people could easily find what they wanted in the numerous colleges of Lower Canada, where French is the official language, and where the method of teaching is quite different from ours. The Fathers were not discouraged, however. By intelligent and tireless efforts they succeeded in proving the utility and the many advantages of their plans to the ablest and most influential men of the country. They began recruiting their students at home first, and afterwards, with most gratifying results, in the United States. Since that time the college has steadily progressed from year to year. The students now come from all parts of Canada and the United States, and the college to-day enjoys an enviable reputation. All that was designed has not yet been realized, but, judging by what has been achieved, before very long the college will compare favourably with the best institutions, not only in America, but even in Europe. If we were asked to account for this sudden success, for this change in the opinion of the College of Ottawa, we would attribute it to three principal causes: First, to the method of teaching; secondly, to the plan of studies, and, in the third place, to the system of education.

METHOD OF TEACHING.

The most prominent feature of our age is a tendency to reason, so-called, on everything. Every one is convinced of the fact that false philosophy has possession of the minds of men as it had in the eighteenth century. It is in the name of reason that everything is assailed to-day: faith, tradition, the principles of natural law, in a word, reason itself. Was not Joseph de Maistre right in saying "that the syllogism makes known to us the man." In view of the state of affairs our choice of a plan of teaching lay between the two disputed by the Catholic teaching body. We adopted the method that is based upon *reasoning*. We aim at developing all the faculties of the young student, thus fitting him to meet the enemy on his own ground, on matters of faith and science, to contend with him face to face, and fearlessly. But to attain this proficiency masters and guides were required, they were on hand, some already skilled in high art, others, men of "good will" and energy, ready to carry out the ideas of their elder co-labourers. The task grew easier from the time it was decided that each professor would confine his attention to the special branch he was best fitted to teach, instead of attempting to do equal justice to the seven or eight subject matters taught in a form. By this means he must needs perfect himself in some particular study. The last ten years' experience has more than satisfied us that the move was in the right direction. Instead of sending out young men whose highest qualifications consisted in quoting a few lines from Shakespeare or from Corneille, or in declaiming stilted imitations of O'Connell or Lacordaire, we have graduated from the college students who can discern the "true inwardness" of an author or an orator; who can distinguish the false from the true, and echo their own ideas in fitting style. So much for the literary qualification. We may assert as much for their merit in every other line of study. Thus—well equipped—those of our young men who have sought to utilize their education, have been rewarded with most cheering success, some of those choosing professional careers, gained ready admittance to the various ecclesiastical seminaries of Montreal, Baltimore, Boston, others to the medical schools of New York and Montreal, the law schools of Quebec, Toronto and Harvard, while those who have turned to political, commercial or industrial pursuits have been no less successful. They have found it a great advantage to have been so well prepared for these avocations. Some have already reaped well-merited honour.

PLAN OF STUDIES.

We have always regretted that, in most Catholic colleges, so small a space is allowed the natural and practical sciences, especially in this age of so-called learning. We would wish every educated Catholic to be prepared to meet this proud and false boast with real knowledge. He must know how to handle, as deftly as the loud-voiced scientists of the day, the various instruments of scientific demonstrations. In this age, ruled by gold, when *success* (?) is the sole aim of life, when the compass and square and the pick-axe are the signs of power, it becomes the conscientious duty of Catholics "to take in the situation," and concert measures to cope with the evil of the age, meeting it with its own weapons. For this purpose our colleges must need enlarge their programme of studies; without, in the least, discarding the classics, we must leave more room for the practical sciences. This seems more urgent in America than elsewhere. In a new country like Canada, it is often necessary to be one's own architect, to do one's own civil engineering. Besides, there are few, indeed, who can afford to lay aside all pre-occupations about the future. We have, therefore, endeavoured, in our plan, to show there is no incongruity in teaching simultaneously the sciences and *belles lettres*, only pre-conceived notions could hold the contrary. Thanks to our venture, the student may read the name of God on every leaf and flower, on every rock and crystal, in the wave of solar light, in all the varied phenomena subjected to his analysis, as plainly as in the inspired Book, or the words of the Holy Fathers. These studies, by their very nature, are profitable unto eternal life; and, in the meantime, are eminently profitable in the present life. "All too soon," concludes the writer in the *Missions*, has the author of the system been taken from us. But his work will last; it will be what he said it would be, a pioneer of Catholic education in Canada."

THE CHAPEL.

The beautiful chapel of the College, a detailed account of which appeared in the *Ottawa Citizen* on the occasion of its consecration last June, has recently been the object of important improvements. Costing, if we mistake not, something in the neighborhood of \$70,000, in its completed state it compares very favourably with any structure of a similar nature on the continent. The sanctuary has been made to assume a regular and symmetrical appearance by the addition thereto of a handsome altar to the right of the main one. The body of the new altar which is of wood, beautifully decorated, is surmounted by a marble slab, which forms the table. But by far the most important addition is the elegant and commodious sacristy which has just been finished, situated conveniently to the right of the sanctuary. No efforts have been spared to make it a worthy annex of the magnificent chapel. The walls and all the necessary appurtenances are in black walnut, with cherry trimmings, and the ceiling is most tastefully frescoed. Several new articles of altar decoration have also been added, including an elegant monstrel of modern design.

The *Catholic Review* expresses a thought which must often have occurred to those who have observed the conduct of worthy priests and prelates when suffering under persecution, than which there can be no surer test of the true servant of Christ. And silent patience is oftenest the only effectual weapon against calumny. Says the *Review*: "The patience of the Catholic Church under provocation is marvellous. Its Bishops, from the Pope down to the most recently consecrated prelate, may be insulted, outraged, reviled, calumniated, and they will endure the wrong in silence so long as the interests of religion and charity for their neighbour do not demand that the abuse be resented. Even then they will not resort to the *tu quoque* argument, and expose the shortcomings, not to say the crimes, of their accusers, unless no other means be available for the stoppage of scandal. The peace of Christ is with them."—*Ave Maria*.

Sadlier's "Catholic Directory" for 1888 places the number of Catholic priests in the United States at 7,296. In 1846, the year of the election of Pius IX., the grand total was 762.—*Ave Maria*.

The Catholic Weekly Review.

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 23rd Dec., 1887.

GENTLEMEN,—

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

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

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter style, form and quality of the REVIEW, and I do hope it will become a splendid success.
Believe me, yours faithfully,
JAMES J. CANNERY,
Bishop of Hamilton.

TORONTO, SATURDAY, FEB. 25, 1888.

Upon any occasion where a Catholic principle or a Catholic interest is at stake THE REVIEW will be found to be the medium of expression of true Catholic opinion. It is the duty of Catholics to be loyal to the Church, to be in touch with its teachers; and to offer obedience, and not opposition to her policy.

Mr. John L. Sullivan is classic and chivalrous in his friendships. When he has a friend he stands by him. "I would like to speak a word," he explained a few days ago, "for my friend, the Prince of Wales. I see they have been scoring the Prince pretty heavily in the press for his alleged misconduct at the Opera Comique. I wish they would let up on him. I would consider it a personal favour. The Prince is a splendid fellow, a bang-up brick, and lately down on his luck. I never pass by the Castle without thinking if Albert Edward were only king he would stand a fight in the banquetting hall."

Since the "Game Chicken," says the Boston Pilot, an admirer of both gentlemen, undertook to be the friend and champion of Mr. Toots, no more noble pair of brothers have trod the British stage.

THE REVIEW gives cordial welcome to the Owl, an attractive looking and entertaining little monthly published by the students of Ottawa College. The aim of the Owl—as of all college papers—is to unite, it announces, more closely, if possible, the students of the past and present to their Alma Mater, by furnishing them with short and interesting accounts of her progress, and to aid in their

literary development by drawing out from "inglorious Sep- case" much of the latent talent it knows to be amon by them. The contents of the January and February numbers, which the REVIEW has received, are well written an Mr. interesting. There is a paper on "Victor Hugo as seen in 'Les Miserables,'" another on "George Eliot," another on "Shakespeare and the Bible," and a sound one sider "The Relations of Political Economy to Moral Science" whic There is also a capital collection of athletic notes an inter- college news, while running through the first number. One and not the least pleasant feature about them, is a vein, was good-natured and gentleman-like humour. The Owl term very welcome to the REVIEW's table, and we expect to see him in great things and good things of it.

The author of "Ignorant Essays", a clever book which has just been published in England, thus sadly commensation upon the decline of British eloquence.

"Read any speech Burke or Grattan ever spoke, and s then your Times and the debate last night. How plain bent becomes that from no art has the sublime so complete man, vanished as the orator's. Take the two speakers about an and run your eye over Cicero and Demosthenes; the fore result are of the one school, in the great style. There is a vince large and universal eloquence. It is as fresh and beautiful worki as pathetic, as sublime now as when uttered, although the the occasions and circumstances are no longer of interest discus: man. The statistician and the poltroon and the verbat ment reporter have killed the orator. If any man were to rise charg and in the House and make a speech in the manner of the a an in- cients, the honorable members would hurry in from liberti cham) sides to laugh."

From Edmund Burke to—Balfour; from Henry Grattan fact a to—Mr. Goschen. What a descent in very truth! from a once s

We print in another column a cutting from a Chicagous journal respecting the part of the League of the Cross of the war upon the saloons, now being waged in that cit and ec The Father Hayes it refers to has many friends in th This country. There can be no considerable moral or soca es- uplifting of the Irish race in America, until greater num them bers of them show some disposition to abandon the dis design putable business in whiskey. The fact is unpalatabe Board but there is no begging it. The number of Irish Catho we pre saloon-keepers in New York, Chicago, and other Americ change cities, is altogether disproportionate to the numerical re. In tl tion they bear to all other nationalities having a place. v the population. Their affiliations are a reproach to the v Irish character and name. In great part this is true, struggl of Canada. In Griffintown, that section of Montreal whic ways t is supposed to be peculiarly Irish, not less than an hu (ombs dred little groggeries are kept by Irish Catholics; the (smile) are probably a hundred and fifty unlicensed, as any pres little m familiar with the district will tell one. It is an unpleas the gre thing to have to say, particularly so because it is not op asked: to question, that the eagerness of many of the sons of an, ar respectable and hard-working Irish Canadian farmers, Paul's quit home and set up a saloon in the city, is only equal, risk of by the parallel ambition in a negro to open a barber-sho go o: This is understood to be a proclivity of the latter race, fashion but are the Irish not a people having in them the instincts man, v better things? politici his isol

Since the publication of the REVIEW's strictures ma about last number on the action of the Separate School truste thing who are agitating for the adoption of the ballot in the pec

Separate School Board elections, we have been called upon by Mr. Daniel Kelly, the introducer of the resolution, who has explained to us at length his position in the matter. Mr. Kelly has asked us to contradict, on his behalf, any impression which may exist that in the introduction of his motion he was influenced or impelled by any betting consideration. That unfortunate, but in view of the incident which suggested it, not unnatural and not unjustifiable inference, Mr. Kelly assures us, had its origin in a mere joke. No bet was placed; and the circumstance which formed a "bluff". On the other hand we understand from him that in moving for the ballot he was actuated only by the hope that better order in election proceedings, and less of rowdyism and bad language would follow a resort to the secret vote; not by any motive looking to the laicisation of school control. These corrections we make in justice to Mr. Kelly, and with no small amount of pleasure, and since the altogether commendable reform which he is bent upon can be brought within the province of a policeman, we shall be disappointed if, so far as he is concerned, at any rate, the last has not been heard of his ill-advised resolution. As a moderate man Mr. Kelly must be convinced that no advantage he could anticipate from the working of the ballot, would begin to compensate for the injury to Catholic interests which its mere discussion, it has been seen, has worked. In the judgment of those in authority in the Church, and charged with the sacred care of Christ's little ones, such an innovation would be inimical to the infant educational liberties we at length, as Catholics, enjoy. That it is championed by every enemy of Catholic interests—that fact alone should give us pause. "Religion is inseparable from a wise instruction and education," the Holy Father once said, in a letter protesting against the exclusion of religious authority from the direction and superintendence of those institutions in which Catholic youth is instructed and educated.

This should be kept well in remembrance. The advocates on the Board of the ballot motion, or one or two of them rather, allege that they are not influenced by any design against the present clerical composition of the Board. In that case, of course, they will wish to withdraw, we presume, from companionship in the "Archbishop be richanged" wing of the party?

In these days, observes a writer in the *Westminster Review*, whenever the public mind is agitated and parties struggle over their prey, a singular phenomenon may always be observed. "There is a great resurrection, the tombs give forth their dead, or (to banish the graveyard simile) there is a re-awakening of the immortals. We little men, in trouble about our souls, try to find out what the great men of the past would have said to us if we had asked for their advice. Some of us, like Professor Tyndal, are so devout that we go to the Bible and find out St. Paul's opinions about Home Rule for Ireland." At the risk of being met by a similar retort, the writer ventures to go on to unearth, since that practice has become the fashion, the utterances on Ireland and the Irish, of a great man, who was not a politician, but a great observer of politicians, a man interesting in his personal power, and in his isolation from active political life, and who, though not without his own prejudices and prepossessions, yet looked at things as a man "raised above the crowd on an eccentric pedestal of his own creation." Dr. Johnson was a

Tory, and a Tory, too, of the old school. The Tory of our day is much different. He is the creature of the caucus Principles, as the writer explains, in the strict sense of the word, he may be said to have none. His opinions are based on a sense of his own and his party's interests. Things which were of old accounted sacred he uses merely to catch votes or to point a peroration. "The monarchy and the Established Church have their recognized oratorical and electoral value. He calls his opponent an anarchist and an infidel; and his female supporters believe him. He uses the national ensign as a window blind in his committee rooms. When his party is in opposition he calls the Ministry cowards whenever they are not at war with somebody. When his party is in office, it gives in all over the world, and he calls it "peace with honour;" and so, to a foreign observer, the new Tory sometimes appears as an impostor, and his supporters as dupes. But the old Tory, as he tells us, was none of these things. "He held his political principles as sacred as articles of faith. To him the Church was the centre of spiritual aspirations, and the Monarchy an institution for which it might be necessary to die. He supported the landed interests from a love of all that was old and patriarchal. He had many prejudices and held to them with the obstinacy of belief. But, at the same time, he had a wholesome and honest hatred of injustice and cruelty, which raised him on a pinnacle above the whole herd. It was very easy to differ from such a man, but it was impossible not to respect him. Here and there, in a country parsonage or manor-house, survivors of the old Tory race may still be found, but their proportion to the whole body is infinitesimal. Dr. Johnson was perhaps the most notable of them all."

Dr. Johnson had, as Boswell expressed it, "a kindness for the Irish nation," and was accustomed to hit off their little foibles with a kindlier humour than he was wont to do with the Scotch. Johnson had two great Irishmen among his friends. Goldsmith, "the most loveable man of the century," and Burke, mentally the greatest giant of the age. "He loved one, and listened with warm-hearted admiration to the other, though Goldsmith was a spendthrift, and Burke a Whig." From Goldsmith it is probable that he learnt to love Irish character, and from Burke that he learnt to understand Irish affairs. Johnson, who held in high appreciation the patriotic spirit of Swift, and interested himself very markedly in the earlier history of Ireland, had a strong interest in Ireland, and a firm opinion as to its Government. "He had," said Dr. Maxwell, "great compassion for the miseries and distresses of the Irish nation, particularly the Papists, and severely reprobated the barbarous policy of the English Government which he said was the most detestable mode of persecution. To a gentleman who hinted such policy might be necessary to support the authority of the English Government, he replied, "Let the authority of the English Government perish rather than be maintained by iniquity." "There is no instance, even in the ten persecutions," he said again, "of such severity as that which the Protestants of Ireland have exercised against the Catholics." Heart and mind forced him likewise to oppose the prospect of a Union. "Do not make an Union with us, sir," he expressed himself to an Irishman. "We should unite with you only to rob you." And there went along with this a hearty contempt for the "Castle clique." To Wyndham, when setting out for Ireland in 1783 as secretary to the Lord Lieutenant, he said:—"You will become an able negotiator, a

very pretty rascal. No one in Ireland wears even the mask of incorruption." For the men driven into exile because they strove against the intolerable ascendancy section in Ireland, he showed, more remarkable still, the heartiest sympathy: "Let the man (he said), thus driven into exile for having been the friend of his country, be received in every other place as a confessor of liberty; and let the tools of power be taught in time that they may rob, but cannot impoverish."

Such were the sympathies of the man whom Boswell said was "a true-born Englishman." He was a high Tory of the old School. "His political ideas were, in many ways, crabbed or eccentric, but when we compare him," says the writer in the *Westminster*, "with the blatant braggarts, the selfish and spiteful schemers who have succeeded him, we cannot but look back with reverence on the Old Tory who was a friend of Ireland and of peace."

A TALE OF A GARNISHEE.

I.

It was the Lord Lieutenant, whose name is Castlereagh, He sent for Thomas Sexton, and thus to him did say: "You are our new High Sheriff, and now your time has come To execute a Garnishee, likewise a Fi-fa-fum."

II.

Then up spoke Thomas Sexton, and says to Castlereagh: "Of course the things you've mentioned I'll do without delay; But first this simple question you'll have to answer me— Pray tell me what's a Fi-fa-fum and what's a Garnishee?"

III.

Then Castlereagh he placed two rolls of paper in his hand, "Find out," says he, "one Will O'Brine, the plague of all the land; We want the debt he owes the Crown; we wish to strike him dumb; So serve him with this Garnishee, likewise this Fi-fa-fum."

IV.

Then off went Sheriff Sexton a pleasant hour to spend Upstairs in the Impyrial with his colleague and his friend; They called for coffee and cigars, and laughed right merrilee While poring o'er the Fi-fa-fum, likewise the Garnishee.

V.

"Behold my whole and sole estate," said cheery Will O'Brine, "So now take up your documents, and pen on each a line; On one write 'nulla bona,' on t'other 'he won't come,' And there you've filled your Garnishee, likewise your Fi-fa-fum."

VI.

Oh, when unto the Castle Tom Sexton went next day, 'Twas something awful to behold the rage of Castlereagh; He's not allowed to shave himself, or sharpened steel to see Since he got back his Fi-fa-fum, likewise his Garnishee.

—T. D. Sullivan.

CANADIAN CHURCH NEWS.

The Tabaret Memorial Fund Committee report that they have received subscriptions amounting to \$1,100, all collected in Canada; the American alumni having so far neglected to send in their contributions. The treasurer of the Committee is Mr. F. R. Latchford, 19 Elgin st., Ottawa.

The demise of the Rev. Edouard Bonneau, chaplain to the Sisters of Charity, Quebec, which occurred in that city on Sunday, of inflammation of the lungs, has cast a gloom over the ancient capital, and the news of it will not fail to deeply affect Quebecers abroad, wherever they may be. Born in the parish of St. Pierre, Island of Orleans, near Quebec city, on the 20th Nov., 1826, the reverend gentleman was consequently in his sixty-second year. Ordained to the priesthood at Quebec on the 27th May, 1849, he subsequently acted as *vicario* in the parishes of St. Ambrose, of Lorette, of St. Roche, and of St. Patrick's, of Quebec, respectively, and from 1854 to 1857 was chaplain at the quarantine station of Grosse Isle. In 1859 he was appointed *curé* of St. Lawrence, Island of Orleans, where he erected the beautiful parish church. In 1865 he became

one of the Archbishop's household and chaplain to the British troops in the garrison. He also was appointed chaplain to the Sisters of Charity, in whose convent he breathed his last on Sunday last, as already stated, surrounded, as may easily be supposed, by all the kind and gentle care and attention of his spiritual daughters, and fortified by the Sacrament of the Holy Church. During the years in which he officiated in St. Patrick's church, he endeared himself in a more than ordinary degree to young and old of that congregation, and of him might it truly be said, 'he was as Irish as the Irish themselves.' This was emphasized by the presentation of a handsome testimonial when he left the congregation. Of a nature kind and gentle as a woman's, withal firm when occasion required, he exercised great influence over those with whom he came in contact. Throughout his long career of over twenty-eight years in the priesthood, he constantly proved himself to be the faithful and wise steward whom the Lord made a ruler over His household. The Good Sisters of Charity will long miss their "faithful and wise" spiritual father, and in their bereavement they have universal sympathy. May God grant him a happy eternity!

CATHOLIC AND LITERARY NOTES.

A volume of the private correspondence of Daniel O'Connell is to be published in the course of a year.

The Lord Mayor of Dublin wrote during his term in prison a little volume of poems, which are published under the title of "Lays of Tullamore."

The *Ottawa Citizen* says that the concert on the 13th in aid of the Catholic church at Billing's Bridge, held at the Town Hall, was numerically and financially a great success, a large number attending from Ottawa. By request of the Rev. Father Barry, Mr. M. F. Walsh acted as chairman. At the conclusion of the chairman, in the name of Father Barry, thanked those who took part and were present for their assistance and patronage.

This week's issue of the *Catholic Weekly Review*, which is the official organ of the Catholic archdiocese of Toronto, begins its second volume of the publication. The *Catholic Review* is a well-printed and nicely-illustrated paper, containing news of interest to the members of the Church and also articles upon topics both instructive and interesting. In the present number we have some views of the Tiber at Rome, the garden of the Vatican, a picture of St. Peter's, and a portrait of Pope Leo XIII. The *Review* combines several excellent qualifications and deserves to find its way into many Catholic households. It gives promise of further improvement which must assuredly place it in the front rank of journals of its class. Containing also the opinions held by those in authority in the diocese, the *Review* will prove doubly attractive to all Catholics.—*The Empire, Toronto.*

The same correspondent tells a "delightful" story of his own, illustrating how dangerous a thing a little English may become on the lips of a foreigner, and how irresistible the temptation to air it generally proves. "The other day, at one of the convents of English nuns here, there was a 'clothing,' and I am told that at the breakfast which followed the Cardinal, who had presided, in the kindness of his heart and in compliance to the nationality of the Sisters, spoke a little in English. Addressing the Rev. Mother, he said gravely, 'I am delighted to-day,—yes, I am really very delightful.' Then, seeing just the ghost of a smile flicker for a moment upon the perplexed face of the nun, his Eminence continued, with a mere shadow of emphasis in his voice, 'I think everything has conspired to make me delightful to-day.' As the astonished Rev. Mother was still silent, the Cardinal added, 'I am full of delight at what I have seen.' How could His Eminence conjecture that most of the strange language he has been so painfully acquiring, 'delightful' and 'delightful' mean such very different things!

By all odds the most readable jubilee-tide letters from Rome have been those furnished by Mr. John Godfrey Cox, editor of the *Tablet*. They are evidently written by one who has met the persons and witnessed the events he describes. Speaking of Archbishop Ryan, of Philadelphia, and of a sermon delivered by him in the Church of St. Andrea della Valle, the writer of

erved: "Archbishop Ryan is certainly a most powerful and eloquent preacher. For once I was not disappointed. Though thoroughly oratorical in his method, yet the word expresses one's feeling about his sermon rather than the word eloquent. It was all strong reasoning, driven home with hammer strokes. Still, even listening to that fine effort, I could not help observing how seldom an orator ever really gets hold of his audience until he breaks into narrative. You may be as eloquently didactic as you like, or can; you may be passionate and storm; you may appeal to Heaven and earth, but if you want people to listen to you with all their ears, tell them a story. The Archbishop of Philadelphia's story was a striking one. Illustrating the Christian duty of forgiveness, he told how years ago he had gone to Baltimore, and there had visited a convent of negro nuns. A French family, during the awful negro insurrection in San Domingo, had been almost exterminated; the sole survivor, a young boy, had seen all his kindred—father, mother, sisters and brothers—brutally butchered, and with every aggravation of cruelty and outrage. When the boy grew to manhood he meditated a Christian's revenge on the whole negro race. He first became a priest, and then, mindful of his sisters' fate, he gave his whole fortune to found a convent home in Maryland for negro girls, and himself became its chaplain."

Among the English pilgrims to Rome last month was the venerable Mary Howitt, who will soon enter upon her ninetieth year. Mrs. Howitt, whose writings were once the delight of so many English and American homes, was converted to Catholicism seven years ago. The meeting between this old lady, still erect beneath her burden of years, and the Sovereign Pontiff, bowed beneath burdens of other kinds, is described as a most touching spectacle. "I was not near enough to hear what passed," writes a correspondent of the *London Tablet*: "but when the Holy Father blessed her in farewell, he said gently, 'We shall meet in Paradise.'"

MONSIGNOR BRUYÈRE.

In your obituary of my venerated friend, the late Monsignor Bruyère, of London, you assign to him the patriarchal age of "90 or 95." I have reason to think this an overestimate. In 1877 I was commissioned to make certain enquiries, one of which involved the age of the gentleman in question. These enquiries were not judicial and no person was bound to secrecy. M. Bruyère then informed me that he was born on the 8th September, 1808. He would thus have attained 80 years in September next. Before coming to Toronto M. Bruyère lived some twelve years in Louisville, Kentucky. He was a contributor to the *Catholic Telegraph and Advocate*, and furnished some of the material for Spalding's life of the venerable Bishop Flaget. From many amusing anecdotes contained in this book, may be quoted the following:—"Bishop Flaget had an alarm watch and on a missionary tour through Indiana stopped at a way side house of entertainment, a one story log cabin, with a garret or loft, approached by a ladder. The Prelate and his companion lodged in this garret, the floor being covered with loose boards; while the family and some teamsters occupied the lower room. The watch was set for four o'clock, the Bishop's usual time for rising. In the morning it created quite an alarm among the lodgers in the lower room. Some sprang to their feet in affright, but one more kindly more drowsy than his companions, calmed them with this complimentary explanation: 'Lie still, you fools, it is only the old priest's watch what has busted.'" M. Bruyère was in every respect a model priest and a most entertaining companion. Without disparagement to anybody it may be truly said, that take him "all in all," the Catholic Church has not had in this province a worthier representative, or one of more varied talent, since the days of the "Old Vicar," Mr. W. P. Macdonald, who died in 1847. W. J. McD.

is 2,314, and in Scotland 334. The estimate of the Catholic population is: England and Wales, 1,354,000; Scotland, 326,000; Ireland, 3,961,000. A valuable feature in the book is a list of the fifty-four English martyrs beatified on the 9th of December, 1886.

Current Catholic Thought.

BISHOP IRELAND.

Bishop Ireland is in Baltimore. He delivered a vigorous temperance lecture Sunday evening, Jan. 22nd, to an audience of 1,000 people at St. John's Church. He said: "It is my judgment that nothing is destined to elevate the Irish people and Catholic Church more than this total abstinence movement. Make Irishmen teetotalers, and you make the greatest people on earth. A new era is dawning for the Irish race, for Ireland sober is Ireland free. Out of the 80 Nationalists in Parliament 40 are teetotalers. Here the Irishman is peculiarly fortunate. There is no prejudice against his faith or nationality. The American people look to the Irish element for help and succor. Where socialistic and communistic attempts have been made the Irish have been on the right side of law and order. But while some Irishmen have succeeded here to lofty positions, there have been too few of our numbers, and it's on account of drink. You won't find many Irish names over dry goods stores and banks, but placarded over the dens of hell—the saloons—you'll find many names of old Irish kings and chieftains. I tell you Irishmen are made for something better than to sell poison over a counter. Yet these men get rich and strong, and run politics, and become pillars of the Church. I was asked once to preach on St. Patrick's day, and I felt proud of the invitation. Oh! I gave it to whisky and I horrified the pastor. He said: 'You'll ruin me; the pillars of my church are liquor-sellers. After the sermon I went to see the parade, and I found every marshal a saloon-keeper. To-day, in that town, out of 300 or 400 saloon-keepers, but three or four are Irish. You talk of the power of the President or the mayor; nonsense, the power is the saloon-keeper. How can the people hold us in high esteem when this is the case? Talk about Irish landlord's tyranny. He will at least leave a few potatoes, but the saloon-keeper takes every cent. Look how many Irishmen are brought up every day in the police court. Look at the almshouses. Whisky does it. 'Oh,' you say, 'these are not Irish. They assume Irish names.' You must go and talk to them; you'll find them the genuine stuff. We want the help of the women. I believe in a wife being dutiful, but when a man comes home smelling of whisky she ought to make things as lively as possible."

PROTESTANT VISITORS.

Protestants visiting Catholic churches during divine service should bear in mind the adage to "do as the Romans do when in Rome."

No Protestant is dragged into the Catholic temple, if it is obnoxious to kneel when the congregation kneels, the Protestant should not be there. A Protestant retaining his seat all through the Catholic service—not even rising when the Gospel is read (something he would do in his own church) is an epitome of bad manners—not pleasant for Catholics to look upon.

Inborn courtesy suffices in a great many instances. Gentlemen are gentlemen, irrespective of creed. But it may do no harm for the Catholic about to bring his Protestant friend to church to rehearse the etiquette of the place somewhat with him. Catholics bend the knee to their Creator; they rise out of respect to the divine word. Protestants are dispensed from these marks of respect; very likely, but not when they visit Catholic churches.

If there is any feeling of obligation in the proceeding of a Protestant visiting a Catholic church, it should be entirely with the Protestant. He is permitted to enter the house of God. And he comes as a sight-seer admitted by Catholic courtesy. He should demean himself unobtrusively, so that his presence as one not of the congregation will not be perceived.—*Milwaukee Catholic Citizen.*

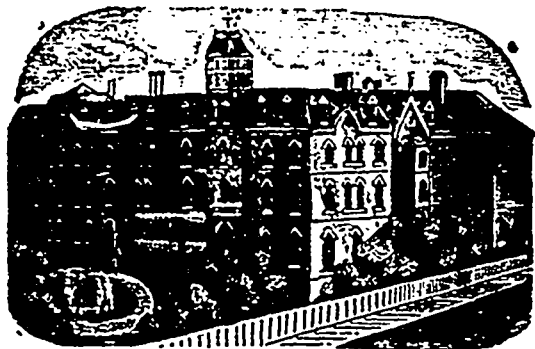
The new issue of the Catholic Directory for Ireland and Great Britain furnishes us with much valuable and interesting information. From a perusal of its pages we gather that the number of priests in England and Wales

DR. O'SULLIVAN'S NEW BOOK.

The *Varsity* says of Dr. O'Sullivan's "Government in Canada":

During the eight years which have lapsed since his publication of an unpretentious "Manual of Government in Canada," Mr. O'Sullivan has evidently profited much by the criticisms and suggestions which his little work has called forth. The work now before us, which is called a second edition, though the name "manual," is sensibly dropped as no longer appropriate, will occupy a position for which the edition of 1879 was only a preparation. The first edition was considered as worth a place on the Law Curriculum of this Province; the second is worth a place in every library. Its place, moreover, can be filled by no other book. In the author's first preface he spoke of himself as "preceded by no writer on the subject;" and in the systematic treatment of "the principles and institutions of our federal and provincial constitutions," he is still almost unaided, except by the growth of available "raw material." This should not be lost sight of in considering the magnitude of the task which a writer imposes on himself who enters upon a full exposition of the principles of a constitution, the

material throwing light upon which must be gathered from thousands of volumes of parliamentary report, sessional papers, statutes, law reports, and historical documents of all kinds and of all degrees of relevance. Mr. O'Sullivan has taken the British North America Act of 1867,—our "written constitution,"—as his text and his object is to explain the working of that Act by a critical consideration of its various divisions and clauses, and by a clear historical retrospect of the various Canadian forms of government, in so far as these prepared the way for the form under which our present Confederation exists. It is a high recommendation of a book that such a vast work has been well and faithfully done. The author adds, in an appendix, the full texts of the British North America Act and of the United States Constitution, each of which can best be understood and appreciated in comparison with the other. The work has grown, under Mr. O'Sullivan's hands, into a volume of 340 pages, which contains so much that it may not be said to be, in the study of the Canadian Constitution, almost a necessity. Its value, too, will be greatly increased by the appearance of a work upon the History of the Law of Canada, which it is understood the author has now in course of preparation.



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Specifications and drawings can be seen at the Department of Public Works, Ottawa, and at the office of E. Jessup, Esq., Collector of Customs, Prescott, on and after Tuesday, 14th February, and tenders will not be considered unless made on forms supplied and signed with actual signatures of tenders.

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

The Department does not bind itself to accept the lowest or any tender.

By order, **A. GOBEIL**, Secretary.

Department of Public Works, Ottawa, 6th Feb., 1888.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Cobourg Works," will be received at this office until Tuesday, the 13th March for rebuilding a portion of the Western Pier at Cobourg, Ont., in accordance with a plan and specification to be seen at the Department of Public Works, Ottawa, and at the office of the Town Trust, Cobourg.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenders.

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

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And notice is hereby further given that on and after the twenty eighth day of February, 1888, the executor will proceed to distribute among the persons entitled thereto the assets of the said estate, having regard only to the claims of which he shall then have received notice.

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