

by Leo XII. on the 17th of January, 1826, and Bishop Macdonell appointed first Bishop, under the title of Regiopolis, or Kingston; his Diocese comprised the present Province of Upper Canada, and has since been subdivided into the Dioceses of Kingston, Ottawa, Peterboro', Pembroke, Toronto, Hamilton and London.

Advancing age and increased responsibility forced the Bishop to apply for a coadjutor, and Mr. Thomas Weld, a descendant of one of the oldest Catholic families of England, who, on the death of his wife, had taken orders, was selected and consecrated Bishop of Amycla and coadjutor of Upper Canada on the 6th August, 1826. By the advice of his friends and medical advisers Bishop Weld remained some years in England and afterwards went to Rome, where, in March, 1830, he was nominated Cardinal by Pius VIII. Bishop England, of Charleston, S. C., in his explanation of the ceremonies of the mass, published in Rome in 1833, and dedicated to Cardinal Weld, thus apostrophises his Eminence:—

"One other circumstance adds much to the gratification which I have thus experienced; that, in the Cardinal who to-day labours for the progress of religion in the United States, I recognize the Acolyte who nearly forty-three years ago in the chapel of his family castle bore the censor at the consecration of the first prelate of the American Hierarchy. Yes, my Lord Cardinal, it is to me a great consolation as an American Bishop to be thus employed by a member of the August Senate of our Church, who, emulating even as a youth the fidelity of ancestors, that through a desolating persecution of centuries had preserved their faith, uncontaminated himself, officiated at the consecration of John Carroll, the Patriot, the Missionary, the Prelate, the Metropolitan, the Sage, and I trust the Saint."

The Presbytery and great Church of St. Raphael were built in anticipation of the arrival of Bishop Weld, but, although fully intending to come to America, he closed his days in Rome on the 10th of April, 1837. Bishop Macdonell obtained many favours from Rome through the influence of his intended coadjutor. Cardinal Weld's funeral discourse was pronounced by Dr. subsequently Cardinal, Wiseman, the Rector of the English College in Rome. Desirous of drawing closer the bond of union between the Church of Upper and Lower Canada, Bishop Macdonell obtained as coadjutor in 1833 Mgr. Remi Gaulin, who was consecrated under the title of Tabraca and ultimately succeeded to the See of Kingston, but the burden proved too much for his strength, and obliged him on the expiration of eight years to retire to Lower Canada where he died in 1857. After Bishop Macdonell's last return from Europe he resided for some years in York, in the house still standing on the South-East corner of Jarvis and Duchess Streets. He removed to Kingston about the year 1836, and resided there during the remainder of his stay in Canada.

W. J. MACDONELL.

BLESSED THOMAS MORE.

From a recent sermon by the Rev. Bernard Vaughan, S.J., in the Church of the Holy Name, Manchester, we take the following:—

It was because our English martyrs not only believed in the supernatural life, but lived a supernatural life, that they were strong to fight the good fight, to run their course, and keep the faith. Take in illustration of it, the life of Blessed Thomas More. Here you have a man who had every opportunity and inducement offered him for making riches, pleasures and honours his end in life. No man was ever better equipped for making his mark upon society. He was witty, brilliant and learned, sought after by the great, made much of by the Court. Yet, what was his life? The son of Sir John More, one of the judges of the Court of King's Bench, he was sent, at the age of fifteen, to dwell with Cardinal Morton, Lord High Chancellor of England, and it was while there that the Cardinal prophesied that the boy would live to make his mark. At seventeen, he was sent by the Cardinal to Canterbury College, Oxford, where, "free from all excesses of play and riot," he devoted himself to study and to piety.

Yes, it was his real solid piety that preserved him from the contagion of unbelief which was, even then, beginning to spread like a disease among the young men of the day. In 1499, he passed from the University to enter Lincoln's Inn, but the study of theology seemed to possess more charms for him than the dry forms of law. He conceived a great desire to give himself to God in religion, but by the advice of his confessor, he abandoned the idea, and in 1505, he married a daughter of Mr. John Colte. In 1512 his wife died, leaving one son and three daughters. It was to provide for this young family growing up around him that he married Alice Middleton. And it is as a husband and father that I want you now to look at him. Every morning he assembled his family and attended Holy Mass, at which often they were communicants. So sacred was this duty in the eyes of More, that on one occasion when the King sent for him whilst he was at Mass, he refused to stir until his devotions were over. "Let us serve God first," he said, "the King's turn comes next." Here you have the motto of his life—"Let us serve God first." God always first; in his mind, in his will, in his heart. In other words, he lived in the spirit of the first commandment, which bids us love God with our whole heart, with all our mind, and all our strength.

It was not likely that the man who made this the habitual state of his mind and heart and will would flinch from his duty to God when threats and menaces came to him. He was one who would be loyal to God in life and in death. But he was not satisfied with merely morning prayer and Mass; he meditated on the great truths of his faith—they permeated his whole being, and he was so true to their teaching, that when asked to acknowledge the King's supremacy he declared that he had studied for ten years but could find no doctor allowed by the Church who said that a layman could be head of the Church. At night, after the work of the state was done, he loved to assemble the household and read the night prayers for them, and he would have the Gospels read aloud, and occasionally he would make comments appropriate for the occasion upon the passages read. In the processions of the Blessed Sacrament he felt it an honor to be allowed to be the cross-bearer, and when he made pilgrimages to the shrines of England he was to be seen on foot, for he said, "God forbid I should follow my Master on horseback when He went on foot." But not only was he a model father, he was a model master of his household. He used to speak to his servants, give them words of encouragement, and enter into all their trials, and give them his sympathy. To the poor he was most devoted. Often he was noticed roaming about the lanes near London, and giving alms to all that applied for them. No wonder, then, we read that in spite of his lucrative employment he had at last to retrench his household and live in comparative poverty. He looked upon money as he looked upon pleasures and honors, as creatures to be employed in reference to God. It was Mass, it was Holy Communion, it was Confession, it was mortification, it was prayer that gave this great man the power to rise above nature and live in a state of grace—live with his affections, not upon this world, but upon God and the things of God. It was because he loved God, and loved his soul, and loved heaven, that amid all his toils he found time each day to recite the office and the beads of our Lady, to say the penitential and gradual psalms, besides many other devotions. And bear in mind he was none the less a cheerful companion for all that he was so pious. It was precisely because of his wit and humor that the King and Queen left him no peace, but sought his company by day and by night. But he put not his trust in princes, and on one occasion when his son in law congratulated him on being so great a favourite with the King, he replied. "I may tell thee I have no cause to be proud thereof, for if my head would win him a castle in France it should not fail to go." In 1532 when he resigned the great seal, he rejoiced, he said, that being free from the troublesome business of public affairs he might live for a while only to God and himself, and he wrote. "The leisure which my prince has granted me I propose to dedicate to study and the honor of God." On April 13th, 1534, he was