LONDON, ONTARIO, SATURDAY. FEB. 25, 1888.

ALCVES, UNDERCLOTHING, AND SOCKS. THE BEST GOODS IN THE TRADE.

119 DUNDAS STREET NEAR TALBOT.

Writtenfor the CATHOLIC RECORD

AR CEILIDH.

In our last cailidh I spoke of the Bishops who presided over the districts of Monweal, the Red River, Upper Canada, and Prince Edward Island, with New Bruns. wick and the Magdalene Islands, as auxiliaries of the Bishop of Quebec. Perhaps a elearer account of the state of the church in the British North American colonies in the early part of the present century may be of interest to some readers of the

From the first establishment of Christi salty in the districts already named they had been within the ecclesiastical limits of the diocese of Quebec. When in 1806 Monseigneur Joseph Octave Plessis ascended the episcopal throne, he found bimself charged with an immense jurisdiction, extending from the southern boundary of the Canadas to the wild coasts of Labrador and the prairies of the great North West, Mgr. Plessis was a great man and a wise bishop, ranking second only to the grand founder of the See of Quebec, Laval de Montmorenci. But proportionate to his talents were the difficulties with which he had to contend, difficulties which in these days of peace and toleration we should almost forget, were it not that the Mail, with its tendency to "progress backwards," keeps constantly, and perhaps unconsciously, reminding us of the narrow minded bigotry which in the first years of the present century characterized the Government of Canada. Monseigneur Pleasis found that it would be utterly impossible for him to travel over the immense extent of country included in his diocese. He saw also that his French Canadian children were pushing their way westward and northward, further and further still, so that not even his prophetic mind could grasp the extent country which they were destined populate. In Upper Canada Mova Scotia and Prince Edward Island there were numerous new colonies of Scotch Catholics who spoke a language utterly unknown to the Quebec Seminar ies. From these families came boys soliciting an education and training for the priesthood, while in Quebec, Mon treal and Kingston, bands of Irish emi grants were yearly arriving. Bishop Plessis framed his designs, but to carry them out he had first to convince Rome and then to conciliate England. In energetic Mr. Ryland, with the warm and open support of the governor, Sir James Graig, were endeavoring to debar Mgr. Plessis from using his title, which they declared belonged only to Dr. Mountain, the Auglican Bishop of Quebec. A title mark, which had been borne by the Cotholic Bushops of Quebec for more than one hundred and fifty years. In these pretensions, however, they were not upheld by the English Government. In 1813 Lord Bathurst in writing to General Prevost, (who had resceeded General Craig as Governor)

> "I have to inform you that His Royal "I have to morm you that His Royal Highness, the Prince Regent, in the mame of His Majesty, desires that hereafter the allowance of the Catholic Bishop of Quebec be one thousand Sishop of Quebec be one thousand pounds sterling per annum, as a testi mony rendered to the loyalty and good conduct of the gentleman who now occupies that place, as well as of the other members of the Catholic clergy of the

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This was the first official recognition of the Bishop of Quebec as such, and henceforth Mr. Ryland was obliged to sive him his title, which, history says, "he did with a very bad grace."

Mgr. Plessis had for years seen the ssity of dividing his immense dioesse into several Vicariates Apostolic, and in 1816, Rev. Alexander MacDonell, his Vicar General for Upper Canada, went to England to induce the ministry to

consent to this arrangement. In the month of July, 1817, Nove Scotia was separated from Quebec and constituted a Vicariate, of which Rav. Edmund Burke was named the Vicas Apostolic. Father Burke was consecrated in Quebec in 1818, under the title of Bishop of Sion, i. p. i. At the same time the Court of Rome erected two other Vicariates, one consisting of Upper Can ada, the other of Prince Edward Island, New Brunswick and the Magdalene

He wished to place a Bishop in Montreal and one in the territory of the North West. In order to personally advocate these plans, as well as sundry others, the Prelate decided to visit Eng. land, and on the 3rd July, 1819, embarked from Quebec, accompanied by Rev. Messrs. L'Artigue and Turgeon. Shortly after his arrival in London, Mgr. Plessis received a letter from Canada telling him that a few hours after his departure Bulls had arrived from the Pope erecting Quebec into a Metropolitan nating him archbishop thereof, and giving him two bishops for suffragans and auxiliaries. Father Alexander MacDonald was chosen for Upper Canada, and Father McEachern for Prince

Edward Island, New Brunswick and the

This erection of Quebec into an arch-

Magdalene Islands.

diocese was most vexatious to Mgr. Plessis, who feared that as it had been done without consulting the British gov ernment the Ministry might be indignant and raise objections to these divisions that were so necessary for the government of the Church. And so it proved. Matters were, however, amicably arranged. The bishop agreed to allow the title and dignity of an archbishop to remain in abeyance and received a document authorizing him to plead at Rome for the creation of the Vicariates of Montreal and the North West. Of the former the Abbe L'Artigue was to be Bishop, of the latter, the Abbe Provencher. Lord Bathurst consented to this arrangement with the proviso that the new Bishops should not be recognized as titulars by the government. On the 16th August, 1820, Bishop Plessis arrived in Canada from England. On the 31st December of that year Rev. Alexander Macdonell was consecrated at Quebec, under the title of Bishop of Resina, i p i, and to him was confided the care of the church in Upper Canada. On the 21st January, 1821, the Abbe L'Artigue, who had been appointed to the new diocese of Montreal, was consecrated in the great Church of Notre Dame in that city, under the title of Bishop of Telmesse, s. p i. Rev. Eness Bernard MacEachern, who had been nominated for Prince Edward Island, New Brunswick and the Magdalene Islands, was consecrated at Quebec or the 17th of June, 1821, under the title of Bishop of Rosen, i p.i The Abbe Provencher, to whom was confided the wild

Plessis says:

"As you express clearly that the persons to be nominated will depend upon you, in your quality of Roman Catholic Bishop of Quebec, His Royal Highness the Prince Regent, full of confidence in your honour, your zeal and your loyalty toward His Majesty's government, has been pleased to consent to the arrangement you have proposed, and to permit ment you have proposed, and to permit
M. L'Artigue to fix himself in Montreal
and M Provencher to remain in the Hudson's Bay Territory, in order that they may exercise respectively an ecclesiastical suthority subordinate to your own, and give you the required assistance in those parts of His M. jesty's domains professing the religion of the Caurch of Rome."

In the correspondence of Mgr. Pleesis with Bishop MacEachern, it appears that the Bishop of Quebec alone in Canada had the power of conferring faculties upon priests until the year 1825. On the 13th of Merch, of that year, he writes to Bishop MacEschern:

"Monseigneun-The indult of which "Monseigneur.—The indult of which the above is a copy, is a response to the desire which you expressed to the Propaganda, to be able to transmit to others the extraordinary faculties which I hold from the Holy See, and which I have already had the honor of communicating to you. Use them in such fulness as it may please you for all future missionaries; those who are now stationed in New Brunswick, Cape Breton and Prince Edward Island are already sufficiently endowed."

The above explains a fact which has greatly puzzled a searcher into the antiquarian lore of the diocese of Antigonish-namely, that an old manuscript addressed to Rev. Alexander Macdonell of Judique, Cape Breton, giv. ing him faculties and parochial jurisdic tion over the Island of Cape Breton, inoluding as many of the Catholics of Nove Scotia as he might happen to meet, is

"You will communicate to Mr Fraser not verbally, but in writing the same powers as I gave you in 1812, except as regards Nova Scotia, in which (pro vince) you know that neither you nor I have jurisdiction."

Not until 1844 was the dormant dig. nity of Archbishop of Quebec revived. In that year Mgr. Joseph Signay, who had been consecrated in 1833 took the title and established the Archiepiscopal The Bishop of Resina in 1826 dropped

his title in partibus and became Bishop of Kingston. The same year the Bishop of Rosen took the title of Bishop of Charlottetown. The Bishop of Telmesse, after 1836,

was recognized as Bishop of Montreal. The first Bishop of New Brunswick was consecrated in 1842. In 1845 the Rev. Dr. Walsh was consecrated Bishop of Halifax, and Dr. Fraser, to whom had been accorded the title of Bishop of Halifax the year previous, was trans terred to the newly erected diocese of Arichat In 1847 Mgr. Provencher ex. changed his title in partibus of Bishop of Juliopolis, for that of Bishop of St. A. M. P.

Written for the Catholic Record. HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER III.

While investigating sections of history, for the purpose of learning something about persecution, I came across several scraps that have a bearing on another charge, often made sgainst the courch; namely, that it has always been her produced many happy effects. To it. scraps that have a bearing on another charge, often made sgrinst the church; namely, that it has always been her steady care and sensible interest to check steady care and sensione interest to check every aspiration of her people towards intellectual culture. The mildest form of the statement generally made, is that, if she has not accusely exerted her authorif she has not actually exerted her authority to keep Ciristendom comfortably ignorant, she has studiously refrained from encouraging any effort put forth for the diffusion of knowledge. This opinion, it is safe to say, is firmly rooted in the Programmy more Wing rooted in the Protestant mind. What ordinary Protestant is not certain of it? But how extraordinary it is that people passably intelligent can entertain such a contradiction of all respectable history. Of course I was once full of it; but after reading with both eyes open, for a time, I was torced to disent from the popular view of the matter. And Protestants the mealing and that in a manner the most changed, and that in a manner the most changed, and that in a manner the most changed and that in

from such extracts as the following, taken from Protestant writers:

"The amount of education (11th century) must have differed with the circumstances of the country, diocese, or parish: still we are assured that efforts were continually made to organize both town and village schools. The richest institutions of this class were the conventual seminaries of the French and German Benedictines; and aithough they often shared in the deterioration of the order (certainly), and were broken up by the invisions of the Migyars and Northmen, we must view them as the greatest boon to all succeeding ages; since in them es; existly the strategy of the invisions of the succeeding ages; since in them es; existly the strategy of the invisions of the succeeding ages; since in them es; existly the succeeding ages; since in the succeeding ages view them as the greatest opon to all succeeding ages; since in them est ecially the copies of the Sacred Volume, of the fathers, and of other books were hoarded and transcribed." Hardwick, Middle

example of Sylvester II. (Pope 999 1003) might be sufficient to rouse the jealous emulation of Italy; and Sylves the jealous emulation of Italy; and Sylves ter left to that country not his ex-ample only, but the fruits of his active zeal in encouraging the learned of his own time, and in establishing achools and collecting libraries for the use of other generations. Some of the Popes, his successors, followed his traces with of other generalization of the successors, followed his traces with more or less earnestness, and among the rest, Gregory VII. added to his extraordinary qualities the undisputed merit of promoting the progress of education." Waddington, E. H., p. 267.
Scasking of southern Italy, Milman, in

Waddington, E. H., p. 267.

Speaking of southern Italy, Milman, in his L. C. Bk X. C. III., says: "Greek was the spoken language of the people in many parts of the kingdom; the laws of Fred-eric were translated into Greek for popular use; the epitaph of the Archibishop of Messina in the year 1175 was Greek. There were Greek priests and Greek congregations in many parts of Apulia and Sixtly; the privileges conferred by the emperor or Henry VI. on Messina had enacted that one of the three magistrates should be a Greek. Hebrew and still more Arabic were well known, not merely by Jews and Arabians, but by learned scholars. Frederic himself spoke German, Italian, Lasin Commencing on the period subsequent to Gregory VII., the Catholic historian, learned scholars. Frederic himself spoke German, Italian, Latin, Greek, Arabic and Hebrew."

have a letter dated 13th July, 1825, which is almost in all respects such as might be written from a bishop to his Vicar general.

As to Nova Scotia proper, it was exceptionally situated with regard to matters spiritual, as Bishop Plessis, writing in September, 1822, to Bishop McEschern, says:

"You will communicate to Mr. France of the propulation towards knowledge, througed the universities with thousands of sudents, instead of the few hundreds who have now the privilege of entering those

precious treasures of the Aristote han philosophy, he revealed all the secrets of ancient science, and added large contributions of his own on every branch of it;

the philosophers of Greece and Rome were as well known as in our own days; the schools rung with their names, with the explanation of their writings." (Mil-

the explanation of their writings." (alli-man's L. C. Bk. xiv., C. iii)
"There is a widespread notion that the Middle Ages were also 'Dark Ages,' full of ignorance and superstituon, with hardly a ray of knowledge or true religion to enlighten the gloom, and also that the Church was the great encourager of this state of things; indeed, that it was mainly due to the influence of the monks and of the clergy generally. This belief is, of the clergy generally. This belief is, however, quite unhistorical.

Thus not only theology, but secular knowledge besides, found a home in the Caurch, which was at once the guardian and the charnel of literature.

The mediacyal Caurch was, in reality, a

produced many happy effects. To it, more particularly, we must attribute the considerable number of public schools that were opened in various places, and the choice of more able and emment masters than those who had formerly pre-sided in the seminaries of learning. Towards the conclusion of the precessing age, there were no schools in Europe but these which belonged to monasteries, or episcopal residences, nor were there any other masters, except the Beneficture monks, to instruct the youth in the principles of sacred and profane erudition. But, not long after the commencement of

"In the Western World the pursuit of vencher, to whom was confided the wild region of the North West Vicariate, was consecrated on the 12th of May, 1822, under the title of Bishop of Juliopolis, i. p. i.

I do not know precisely how far these auxilary bishops were subject to the diocese of Quebec, but a letter from the Secretary of State, in 1819, to Mgr.

Plessis says:

"As you express clearly that the personner of the says as the says is a special to and power became more extensive and power became more exte generally acknowledged. This I gathered from such extracts as the following, taken from Protestant writers:

"The amount of education (11th century) must have differed with the circumstury) must have differed with the circumstury).

atudy of the civil and canon laws, which was a sure path to preferment, or employed their labors in philosophical researches, in order to the attainment of a shining reputation, and of the applause that was lavished upon such as were endowed with a subtle and metaphysical genius. Hence the bitter complaints that were made by the pontiffs and other bishops, of the neglect and decline of the liberal arts and sciences; and hence also the zealous, but unsuccessand hence also the zealous, but unsuccessful efforts they used to turn the youth from jurisprudence and phlosophy, to the study of humanity and philosophy."

Mosheim E. H. Century X'III. p 154.

"In all the Latin provinces, schemet were laid and carried into execution with were said and carried into execution with considerable success, for promoting the study of letters, improving taste, and dispelling the pedantic spirit of the times. This laudable disposition gave rise to the erection of many schools and academies, at G logue, Orleans, Cahors, Perugia, Fiorence, and Pisa, in which all the liberal arte and sciences, distributed into the same classes that still subsist in those

signed, "J. C. Bishop of Quebec.

17th October, 1824"

It appears that up to the date of Mgr. Plessis' death Bishop MacEachern was in the habit of applying to him for information, counsel and definitions, for I

German, Italian, Latin, Greek, Arabic cathedral schools, excellent masters were provided to impart gratuitous education to all comers, and forbidden to receive any from his own choice or the wise provided to impart gratuitous education to all comers, and forbidden to receive any dense of his parents, was that of a schoolar, was the advance of the intellect, and so great the demand for mental training, that to which the humblest could in those days apply. Eugland was almost a land of achools of inferior note were soon trans-

formed into universities, without, how-ever, at once embracing in their scope the full urricculum of scientific studies. Some taught more, some fewer branches, and each had its speciality. At Salenno, it was medicine; at B. l. gua jurisprudence; and at Paris, canon law, dialectics, and theology "E. H. Vol. II,

ence; and at larse, and theology" E. H. Von.
p. 729. In a foot note, on the same page he adds: "In addition to these three universities, we have to count the following, which sprang up, one the following, which sprang up, one after another: 1 In Italy—V cenza, after another: 1222. Naples 12224; Very contractions of the sprange of the dents, instead of the few hundreds who have now the privilege of entering those seats of instruction." Mitman's L C. Bk XIII, c. VI.

The same writer says of Albert of Cologne: "His title to fame is not that he introduced and interpreted the Metaphysics and Physics of Aristotle, and the works of the Arabian philosophers on these abstruce subjects to the world, but because he opened the field of true philosophic observation to mankind. In natural history he unfolded the more precious treasures of the Aristotelian philosophers.

The same writer says of Albert of Cologne: "His title to fame is not that he following, which sprang up, one after another: 1 In Italy—V cenza, 1204; Padua, 1222; Naples 12224; Verzeti, 1228; Piace zs, 1246; Treviso, 1260; Frara, 1264; Perugia, 1276; Rome, 1303; Pisa 1343 and re-established in 1472; Payia, 1361; Palermo, 1394; To in, 1405; Cremona, 1413; Florence, 1438; Catanea 1445. 2 In France, Margeria, 1360; Caher, 1332; Avignon, 1340; Augers, 1364; A x, 1409; Caen, 1430, Bardeaux, 1441; Valence, 1452; Nantes, 1204; Padus, 1222; Naples 12224; Verceit, 1228; Piace z, 1246; Treviso, 1260; Frara, 1264; Perugia, 1276; Roue, 1303; Pias 1343 and re-established in 1472; Pava, 1361; Palermo, 1394; Tu tu, 1405; Cr. mona, 1413; Fiorence, 1438; Catanes 1445. 2 In France, M. tpelier, 1180; Foulouse, 1228; Loose M. J. Lang M. D. Lang M. J. Lang M. D. Lang M. J. Lang M. D. Lang M. D. Lang M. J. Lang M. D. Lang M. J. Lang M. D. Lang M. D. Lang M. J. Lang M. D. Lang M. the country to be peaceable and prospective in the large in the large

besides that the best education of the time, and no age can give a better, was the boon of every poor lad that had the spirit to work for it. In these times there were free schools. Free schools in the Midd e Ages! Protestants that have inty, and Midde Ages! Protestants that naveling and passes westigated the matter frankly admit it.

To it, lic times, could get a good education can be readily inferred from the common be readily inferred from the common accounts given of the foremost men, about the time of Luther. Who was Reuchlin the femous Hebrew scholar? the son of very poor pasents. Who was Erasmus?—
a waif educated by a men.stic order. Who was Mainsthon?—the son of an armorer. Who was Luther him an aimorer. Who was Luther him self?—the son of a common miner. We are told that Luther, who received a Cathoric education, was a prime Lammat and a fair Grecian, when only twelve years old. Compare this with the valgar report that the great aim of the Cathorica has been to keep poor h

Catholics has been to keep poor per ple in ignorance. One thing I know well, that, if Luther had been a Cornish miner's son, in the beginning of the 19th century beginning of the 16th century, his name would never be seen in history. Since the 'g orious Reformation' few miner's sons, 'n Cornwall, have seen much of the schoolmaster's face; they know more about washing tin than construing Latin.

True enough, a few favored ones sometimes and the second of times managed to pick up, in sundry ways and divers forms, a little reading,

me that to rail at Catholics for checking me that to rail at Canolics for checking mental progress and to applaud Protestants in for giving a knowledge of letters to the world, is a matchless instance of contemptible ignorance. But it is still insisted upon by certain classes of professional men. One of them is the hungry orator that hovers around socials and pl orator that hovers around socials and picnics, in quest of free meals. The "Dark Ages" is often his favorite theme. To him it is an indefinite period, and a profoundly dark one; but if he knows nothing about the subject he knows his audience One of his expressions is the tiptallectual strong of the Dark Ages." intellectual stupor of the Dark Ages; he calls the "education of the masses" the product and patronised adjunct of Protestantism. His discourse is a medley of historical errors, stale yarns, and expressions of contempt for the ignorant old people that used to live upon the expressions of contempt for the agrorant old people that used to live upon the earth. His audience, those who boast of freedom of enquiry, suck inthe whole mess, and never trouble themselves about once looking into the matter to try his statements. So error is propagated and pre-

PALMS FOR PALM SUNDAY.

Our old and esteemed friend, Mr. Thomas D. Egan, of the New York Catholic sgency, 42 Barclay street, is, we notice once more ready to supply the real Palms in any quantity required, to the rev. Mr. Egan was the first to introduce the real Palms into this country and in a brief space of time the trade assumed immense proportions. Nearling the churches have for some time pa all the churches have for some time past been using the real Palms. Each Palm Leaf or Head is from three to five feet long, and opens like a fan, with a spread that forms an almost perfect circle. The beautifully mellowed streaks of gold and green, ending in the lightly waving plumes, give them the appearance of rays of sunlight. Plaited or woven into variously devised forms, they make adornments for the altar or for the Catholic Home, that at once attract the eye by their simple beauty.

LATEST PHASES OF THE IRISH QUESTION.

Sir George Trevelyan, in the debate on the address, contended that the Coercion Act had done little to suppress crime, but much to alienate and shock public opinion. The conviction of twelve members of Parliament would happily do more than anything else to bring about a settlement of the Irish question. The Liberal Unionists had advocated the extension of local government to Irishand. Why are

ment official of a loathsome crime, and had dared the Government to prosecute him. No sane man will believe that these two events are unconnected. The govern-ment of Dublin Castle is a secret government, which works in the dark, because its deeds are evil. Publicity is its death warrant.'

The London Star says: We direct special attention to the speech of Mr. O'Brien on the revelations of Mr. Blunt as to Mr. Balfour's resolve to torture his enemies to death in jail. Efforts are being made to hush up this bad, black business, but we do not intend to let it

It will be remembered that Mr. Lacaita, M P. for Dundee, Scotland, resigned his seat because he could not conscient only continue to support Mr. Gladstone's Idsh continue to support Mr. Gladstone's Idah policy. Notwithstanding Mr. Lacaita's change of opinion, it appears that the people of Dundee have not changed, for though Mr. Lacaita was undoubtedly personally popular, Mr. Frith, Gladstonian, was elected to fill the vacant seat by

a decisive majority.

Mesers, Gladstone and Parnell fully expect to defeat the Government on the Local Government Bill.

The case of Mr. Wilfred Blunt against Police Magistrate Byrne of Laughrea was tried last Saturday. Tae jury disagreed after a four hours' sitting.

An associated press cable despatch, of the 18 b, says aff are outside of Parliament some writing, and less arithmetic; but the majority have had to be contented with much less. It was lucky for Luther that he was not born in a Protestant country.

There facts and considerations satisfied absurd prosecutions of the newspapers in Ireland for publishing accounts of meetings of proclaimed branches of the league had been stopped by order of the government, proves to be utterly untrue. The Dublin executives have stackened their Dublin executives have slackened their bloodbound pursuit of neither the league nor the press. Every effort is being made to twist facts in such a way as to discredit the Irish party with good citizens. The moment Mr. Gladstone finished speaking in the House of Commons last night, which was exactly nine o'clock, the Speaker, the Rt. Hon. Arthur W. Peel, left the chair to partake of his usual chop left the chair to partake of his usual chop or steak. This afforded an opportunity for Mr Gladstone's followers to express the chair before all the Liberal members, as if by a pre concerted arrangement, rose from their seats and sought the floor where they formed around the grand old man and as many as culd shook him by the hand, while the others gays round after round of cheers. The gave round after round of cheers. The cheering was kept up without the slightest ce-sation for fully five minutes Mr. Classion for fury ave minutes Mr. Glastone bowed repratedly and was visibly affected by the demonstration in his honor. It was the most exciting scene witnessed in the House of Commons for a generation.

WESTPORT'S CALL FOR MECHANICS .- In reply to the many letters of enquiry sent us, since Mr. Whelan's call for Mechanics first appeared in our advertising columns, we now state that Westport is a thriving we now state that Westport is a thriving village of Leeds Co., pleasantly situated in the fertile valley of Upper Rideau Lake. As a parish Westport has a history of more than half a century. Its splendid church and presbytery bear testimony to the faith and zeal and self sacrificing split of protect and popula of furty seasons. spirit of priest and people of forty years ago, whilst the magnificent convent and school are sufficient evidence that the children have inherited the generosity of their fathers in the works of religion.

their simple beauty.

Those who purpose using the real Palms for Palm Sunday, should at once send their orders to Mr. Egan.

their rathers in the works of religion.

Westport is connected by boat with Kingston and Montreal, and by rail with Brockville. It is certainly a desirable place of location for a man of family.