

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

[NOTE.—An unfortunate typographical error occurred in Mr. Macdonnell's article of last week, which made the concluding portion read rather absurdly. Instead of "the Church to Confessor *Pottiff*," it should have read, "the Church to Confessor *Pontiffs*." —Ed.]

THE FIRST BISHOP OF TORONTO.

FOR the following particulars regarding the Right Rev. Dr. Power, first Bishop of Toronto, to whom reference was made in these columns a week or two ago, we are indebted to Mr. W. J. Macdonnell, in whose fine library are preserved many valuable documents bearing on the history of the Church in this Province. In some old files of the *Toronto Mirror* and *Philadelphia Catholic Herald*, we find many references to the pioneer Bishop, but details of his life prior to his elevation to the then new See of Toronto are lamentably scarce.

At the time of his death (1847) the following sketch appeared in the *Mirror*:

"Right Rev. Michael Power was born at Halifax, N. S., on the 17th Oct., 1804. In his twelfth year he went to Montreal (June, 1816) and prosecuted his studies at the Seminary of St. Sulpice in that city.

"His theological studies were subsequently carried on in Quebec and Montreal. On Aug. 18, 1827, being then in his 23rd year, he was ordained priest, and immediately commenced his labours at Drummondville in Lower Canada, at the same time having clerical supervision of the eastern townships in the District of Three Rivers, in which field he laboured with eminent success until September, 1831. Subsequent to this he was appointed to the care of all the missions on both sides of the Ottawa, as far as Bytown, which he held for two years.

"In September, 1833, he was inducted to the charge of the parish of St. Martine, in the County of Beauharnois, where he laboured with marked success for six years, when (in 1839) he was promoted to the parish of Laprairie, of which he was the incumbent until his consecration on the 8th of May, 1842, as Bishop of the Diocese of Toronto; which ceremony—gratifying to his flock and the members of the Church generally, and reflecting like credit on the deceased's exertions in the ministerial office—took place in his own Church at Laprairie, the Bishop of Montreal being the consecrating prelate, assisted by the Bishops of Kingston and Sidymé, and a large number of the clergy of the neighbouring parishes, and in the presence of a vast concourse of people. He formally entered into possession of his See, in the Church of St. Paul, Toronto, on the 26th of June of the same year, and was officially acknowledged by Her Majesty's Government as Catholic Bishop of Toronto, in the month of September following."

That during his sacerdotal career in the Province of Quebec he endeared himself not only to his own flock, but to everyone with whom he came in contact, may be judged by the Protestant tribute which appeared in the *Montreal Gazette* at the time of his consecration:—

"We cannot refrain from congratulating those over whom he has been chosen to preside upon their good fortune in being instructed and directed by a prelate who, while he will maintain the integrity of his sacred office untinged by bigotry or superstition, cannot fail to indicate the truly British virtues of inflexible loyalty, charity and hospitality. In that confident anticipation he has our cordial good wishes wherever he may go, for, though we differ in our creed, we trust we shall never fail in those mutual good offices imposed upon us all by the ennobling dictates of piety and humanity."

The *Philadelphia Catholic Herald* gives a long account of the first Synod held by Bishop Power in his new Diocese and speaks in terms of warm praise of the wisdom and sagacity displayed in the Statutes there adopted. The Synod was attended by sixteen priests, having first made a spiritual retreat of five days, conducted by Rev. Father P. Chazelle; S. J. The ceremonies were performed in strict accordance with the Pontifical, and the Statutes adopted, with the full assent of the Clergy, related chiefly to ecclesiastical discipline and parochial affairs.

The particulars of his death have already been given in these columns. He literally "laid down his life for his

flock," a martyr to duty and his love of souls, and his death was mourned as that of a father by his children. The *Mirror* thus spoke of him:—

"Bishop Power sought not to evade the shafts of death—he shrunk not from the battle ground of duty. He went forth to meet the grisley foe with the same calm composure with which he retired to sleep. He knew his life was in the hands of Him who gave it, and when He again recalled, the *fiat* must be obeyed. Serene and unmoved, he made his way to the hovels of the poor, and to the bedside of the pestilence-stricken. He might have called to his aid the rural Clergy of the Diocese, and devolved upon them the duty of ministering to the dying. He might, without any imputation of cowardice, or of apathy, have adopted that prudential course of self-preservation, which might have promised a long continuance of life so important to the Catholic clergy in Western Canada. But he disregarded all calculations of personal safety or of public expediency. He saw his duty and he had no thought other than to discharge it. He saw his people suffering and he obeyed the instructive impulse of his benignant nature by hastening to their succour.

"Not easily or soon shall we see his place occupied by a successor who will fill the blank left in the Church, and in the hearts of his surrounding children. Nor is it by the people of his own creed alone that the deceased is lamented. He has carried with him to the tomb the regrets and the sympathies of those of all religious persuasions. Wherever he was known he was beloved; wherever he came he left a friend. He was firm yet urbane; inflexible in principle, yet courteous and conciliatory in demeanour. He never once forgot the sacred character of his office, yet he ever met his fellow men as men, and treated them with that consideration which the universal brotherhood of the human family could dictate. He was a deep student, but his great book, next to the writings of inspiration, was the human heart. He knew all its weaknesses and all its excellences. He knew all its longings and all its loathings, and how well he applied that knowledge in his daily intercourse with mankind, his life and his death may declare.

"We cannot close these mournful lines without giving expression to the gratitude we feel to our Protestant fellow-citizens, for the respect manifested by them for the deceased prelate. The shops, with but one or two exceptions were closed on the line of the funeral procession, and thousands thronged to honour the last obsequies of the Bishop of our Church."

A funeral service in his honour was held in the Church of St. Mary, Halifax, his native city. High Mass was celebrated by the Very Rev. Father Connolly, Father Hannan being Deacon and Father Phelen Subdeacon. It is worthy of remark that the two first named were both afterwards Archbishops of Halifax. M.

THE QUEEN'S JUBILEE.

THE rejoicings on account of the Jubilee year of Her Majesty have passed by with, fortunately, very little of a compromising character from any section of Her Majesty's subjects. The expressions of enthusiasm and devotion have been very general, and the remembrance of the whole affair, after the expense is deducted, is blemished only here and there by the unfurling of an ominous flag or the publication of a mild protest. In those whose duty or whose inclination led them into renewed expressions of fidelity and admiration, there was nothing offensive to other persons whose fidelity and admiration are not less genuine, though less trumpeted; to those who saw nothing very remarkable in a good old age being attained by a Ruler, in no sense like the Czar of the Russians, it didn't occur that it was necessary to say much about it. The platitudes of the day were in the main the excellent character and domestic virtues of the Queen, and the great and unmeasured prosperity of the British Empire during her reign. In a lesser way the participants were probably not unaware of their own individual existence; and exerted themselves in the hope that posterity may not be unmindful of them as well as of the more obvious centre of Jubilation. So long as the good-natured public gives the money, there will be no great difficulty in securing the fireworks, the marshals and all the necessary adjuncts so congenial to the circus-loving instincts in human nature. To say that there were immense crowds, that the procession took forty or more minutes to pass a given point, and for want of anything better to say, that it was simply immense, is, after all, only to re-affirm that humanity has undergone no change in the last half century.