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The Catholic Weekly Review.

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

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

Vol. I.

Toronto, Saturday, Oct. 8, 1887

No. 34.



HIS EMINENCE ELZEAR ALEXANDRE, CARDINAL TASCHEREAU,
ARCHBISHOP OF QUEBEC.

Never did Lower Canada receive news more welcome than that announcing the elevation to the Cardinalate of the Most Rev. Elzéar Alexander Taschereau, Archbishop of Quebec.

Born at Ste. Marie de la Beauce, February 17th, 1820, his Eminence is a descendant of a most illustrious family. His father, the Hon. Thomas Taschereau, was a prominent member of the Old Lower Canadian Assembly, and one of the signers of the celebrated ninety-two resolutions with Papineau. His mother also belonged to a prominent and patriotic family, the Panets.

Having made his studies in Quebec, young Taschereau visited Rome, where he received the ecclesiastical tonsure, and on his return home was ordained priest at Quebec, September 10th, 1842. He at once entered upon the duties of his sacred office and proved both faithful and zealous. In 1848 his noble spirit of self sacrifice brought him to death's door, for having generously devoted himself to the service of the hospitals at Grosse Isle, where numbers of poor Irish emigrants lay sick and dying of an aggravated form of typhus fever, to which he nearly fell a victim. In 1849 he was made professor in the Seminary of Quebec, and a year later director and superior of the Grand Seminary. In 1851 he was appointed assistant rector of Laval University, and the following year became rector of the institution and vicar-general. In 1854 he went to Rome as bearer to the Holy Father of the decrees of the Second Provincial Council of Quebec, at which time he received the degree of doctor of canon law. In 1871 he was charged by the Pope to carry from Rome to Canada the bulls authorizing his own consecration as bishop *in partibus* and coadjutor with the right of succession to Archbishop Baillargeon, and on the death of the latter

Mgr. Taschereau was consecrated Archbishop, March 19, 1871, by His Grace the Most Rev. Archbishop Lynch, of Toronto.

His Eminence is the last survivor of the priests who signed the petition for the royal charter for Laval University, and has been identified with the progress of that institution ever since 1865, when he was sent to Rome, with the late Monsignor Horan, Bishop of Kingston, to defend its interests there. It was at Archbishop Taschereau's instance that the lamented Bishop Conroy went to Canada as Apostolic Alegate. On Monsignor Conroy's death, Monsignor Smeulders was deputed by the Pope to finish the work left uncompleted by his predecessor. The Laval troubles were ended and its future prosperity secured. In 1874 Monsignor Taschereau presided over the bicentenary of the foundation of the See of Quebec, on which occasion there were present Archbishops and Bishops from several dioceses in Canada and the United States, detached from the old diocese of Quebec, which at one time extended to the Rocky Mountains and the Gulf of Mexico.

Under an apparent severity of manner and extreme dignity His Eminence conceals a kind and sympathetic heart, as a pastor he is in every way faithful, and as a theologian is noted for his learning and wisdom.

The news of his elevation to the Cardinalate was received with great joy by Catholics throughout North America. In Quebec flags and bunting were displayed from the Parliament Buildings, the citadel, and the residences of the judges and officials of the Province. Bands paraded the streets, and at night many buildings were illuminated. The Legislature passed a congratulatory address, and Catholic and Protestant united in doing honour to one who has brought honour and happiness to the Province.

TOMORROW'S CEREMONIES AT ST. PAUL'S.

At half-past two o'clock to-morrow, Sunday, His Eminence Cardinal Taschereau will place the foundation stone of the new Church of St. Paul, on the corner of Queen and Power streets in this city. The sermon will be preached by His Lordship the Bishop of London, and all the Bishops of the Province will be present at the ceremonies. The new edifice, the erection of which has been undertaken by His Lordship Bishop O'Mahony, and which will replace the present and memorable old Church of St. Paul, will be 165 feet long, 64 feet wide in the nave, 94 feet wide in the transepts, with a campanile 104 feet high, and will be after the best models of the early Italian style. Its erection has been long rendered necessary by reason of the growing want of accommodation in the eastern end of the city, resulting from the natural growth of the Catholic body, augmented by the influx of Catholics from other places in the Province.

The new church, an engraving and detailed description of which we hope to furnish our readers with in another number, will mark the introduction of a purely classical although severe, style of church architecture, which may be found more suitable to the climate and country than the Gothic. The inhabitants of the east end of Toronto in particular, should view with satisfaction, and should second, the erection in their midst of a structure which will raise the character, and at the same time help to beautify Queen Street east; while the fact that St. Paul's was the mother Catholic Church of Toronto, is a reason why the Catholics of the city should help in replacing the old and unpretending brick structure by a solid and beautiful stone church, worthy alike of the purposes to which it will be dedicated, and of the growing Catholic body of the city.

To avoid the possible inconvenience of rain during the ceremonial on Sunday, the whole basement of the church will be covered with an awning.

THE VISIT OF CARDINAL TASCHEREAU.

Nothing could have been more tasteful, orderly, or more dignified than the reception accorded the illustrious prelate who arrived in this city Thursday evening. For an hour before the arrival of the Cardinal the station and vicinity were crowded with people, horsemen and vehicles, and on the platform the most prominent Catholics of the city were assembled. His Grace Archbishop Lynch, who remained to welcome His Eminence at the Cathedral, was represented by His Lordship the Rt. Rev. Bishop O'Mahoney. The clergy were represented by Rev. Father Rooney, V. G., Dean Harris, St. Catharines; Father Jeffcott, Orangeville; Fathers Morris, Minehan, Nevin, McBride, Brennan, Cushing (President of St. Michael's College), Guinane, Brothers Tobias, Odo and Patrick; the laity by Hon. Frank Smith, Hon. T. W. Anglin, Eugene O'Keefe, B. B. Hughes, Commander Law, R. N., representing the Lieut. Governor, Mr. W. J. Macdonnell, K. C. S. G., French Consul, Dr. D. A. O'Sullivan, Mr. J. J. Foy, Q. C., Mr. Joseph Connelly, R. C. A., Mr. Patrick Boyle, Mr. L. Byrne. On the arrival of the train His Eminence, and his attendant, Mgr. Marois, were escorted by the members of the Reception Committee to the carriage of the Hon. Frank Smith. His Eminence was attired in his Cardinal's robes, wearing the cardinal's soutane, surplice, and cape, emblematical of his great office. Mgr. Marois wore the purple cape of a monsignor. The first carriage containing His Eminence, Mgr. Marois, Bishop O'Mahony, and Hon. Frank Smith, was accompanied by a mounted guard of honour and followed by a long line of private carriages to St. Michael's Cathedral. Arriving there His Eminence was met at the entrance by His Grace the Archbishop, Vicar-General Laurent, and others. His Grace, after welcoming him, read the following address.

Most Eminent and Illustrious Prince:

It is for us a very great pleasure to convey to Your Eminence the heartfelt delight with which the clergy and people of our Metropolitan See of Toronto welcome you to our city.

It is the time-honoured custom of the Holy See to select for the exalted office of Cardinal, with which dignity we rejoice you have been honoured, men distinguished for their great learning and piety and fearless devotion to the cause of truth and justice, in order that the Supreme Pontiff may be assisted in those things that

conduce to the honour of religion and the welfare of the people in general.

May your visit to our city be as pleasing to Your Eminence as it will be to us, to our clergy and people, productive of pleasant recollections.

To us it will be as much a delight as a duty to render to Your Eminence every mark of respect due to your high office, so that the days during which you honour us with your presence may be as agreeable to you as they will be joyous to us.

The party then proceeded up the aisle to the high altar. Entering the sanctuary, His Eminence knelt a few moments in prayer, and, rising, bestowed upon the vast congregation the Papal benediction. Ascending the throne the Cardinal received the address of the clergy of the Archdiocese, which was read by Vicar-General Rooney. His Eminence replied briefly, and then received the following address from the laity, which was read by Dr. O'Sullivan, who was accompanied by the Hon. Frank Smith, Hon. T. W. Anglin, J. J. Foy, Q. C., Mr. Eugene O'Keefe, M. W. J. Macdonnell, and Mr. B. B. Hughes.

To His Eminence Elzéar Alexandre Taschereau, Archbishop of Quebec, Cardinal Priest of the Holy Roman Church:

MAY IT PLEASE YOUR EMINENCE: Your presence in Toronto affords us a pleasing opportunity to welcome you to this part of Canada, and to express our appreciation of a visit from so distinguished a prince of the church.

We wish to offer our congratulations on the great honour bestowed on you by the Sovereign Pontiff in elevating you to the Cardinalate, and to join in the general expressions of gratification which that signal distinction evoked.

The Holy Father has most fittingly honoured the Church in Canada by choosing for its first Cardinal a prelate from the illustrious See of Quebec, and choosing him from that pioneer race which has done so much for the cause of religion in this country. As part of that ancient See and Province, we share with it and with the whole of Canada in the glories of their brilliant record—glories that now find fitting recognition in the appointment of one so well qualified to be named a Senator of the Roman Court.

Your Eminence sees here Catholics united with those of your own province by that common bond of unwavering fidelity and attachment to the Holy See. We who meet you to-day and represent the Catholics of this city, and we may say the Catholics of the province, are glad to assemble in honour of one whom the Head of the Church has delighted to honour; and we trust that you may be spared many years to enjoy the distinction conferred on you by the Sovereign Pontiff.

The ceremony of laying the corner-stone of a new and stately edifice on the site of the oldest church in the city, will serve as some indication to Your Eminence of the growth of the Catholic Church in this part of Canada. It is but one of the many evidences of its wonderful development and expansion under the fostering care of the Archbishop of Toronto and the bishops of the province. Even in the hurried visit you are now making, we feel assured that many other proofs of this will be afforded you.

We hope Your Eminence will carry away pleasing recollections of Toronto and of this western country, and that your coming here will serve to strengthen the bond of good feeling that exists between the sister provinces so long identified with the name of Canada.

The Cardinal again, and in a low voice, replied briefly. A third address from our French citizens followed, after the reading of which the Cardinal left the throne, and followed by His Grace and the attending clergy passed to the vestry and thence to St. Michael's Palace, where an informal reception followed.

THE PROGRAMME OF THE PROCEEDINGS.

in connection with Cardinal Taschereau's visit for the week is as follows:

From 3 to 5 p.m. on Friday, His Eminence will hold a Reception at the Palace for ladies only, who are requested to wear Cardinal ribbons; and from 7 to 8.30 p.m. for gentlemen.

On Sunday, the 9th October, at 10.30 a.m., His Eminence will sing Pontifical High Mass at the Cathedral. The admission will be by ticket in order to avoid the inconvenience of crowding.

At 2.30 p.m., on Sunday, the Cardinal will place the foundation stone of the new Church of St. Paul's, Power St.

On Monday evening at 7 p.m. His Eminence will be entertained by the Catholic gentlemen of Toronto at dinner, at the Rossin House, for an hour preceding which, that is from 6 to 7, the Cardinal will hold a reception in the large parlour of the hotel.

"We confidently hope," in the words of the Archbishop's circular of last Sunday, "that the reception of the Cardinal will in all particulars do honour to the high-mindedness of the citizens of Toronto."

CHAT ABOUT CARDINALS.

King Henry—Who's there? my good lord Cardinal?
 You're welcome, most learned reverend sir, into our kingdom.
 Use us and it. KING HENRY VIII.

Bishop O'Mahoney's new church for eastern Toronto has been the occasion of a visit to this Province of a Cardinal of the Holy Roman Church. The classic edifice that is to replace old St. Paul's is, to judge by the designs, not likely to be unworthy of the princely visitor, but the old church that once sheltered the Catholics of the city and surrounding country deserves every honour. A vicar-general with a couple of priests from the Diocese of Quebec had within the present century charge of this Province; and if Bishop Plessis had not charge of this church in York in 1826, he was within a month or so of it. The successor of Bishop Plessis comes to lay the foundation stone of the church that replaces St. Paul's. The times change. In 1826 old St. Paul's was begun; and in that year Bishop Macdonnell, the first Bishop of Kingston, relieved the Bishop of Quebec from the charge of Upper Canada. Little York has given way to Toronto, and Ontario from being a tributary of Quebec ecclesiastically, is now an independent Province: Canada is honoured with a Cardinal. It may be of interest to say something about Cardinals.

The Cardinals are the immediate counsellors or assistants of the Pope. They are the highest of the three classes that compose the *Curia Romana*—the Court of Rome: and since the time of Pope Sixtus V., three hundred years ago, their number has not exceeded seventy. This number suggests the ancients appointed to assist Moses, and also the seventy disciples of our Lord. Six of the Cardinals are of Episcopal rank and hold suburban Sees around Rome, Portus, Ostia, Praeneste, Sabina, Tusculum, and Albano—dating back from the eleventh, or perhaps the seventh, century; fifty described as priests holding a corresponding number of "Titles" or parishes in Rome; and fourteen described as deacons. The Cardinal deacons derived their titles from the chapels formerly attached to certain charitable institutions or hospitals in Rome, and these were called "regionary" deacons. The deacons in the Church were first seven, in imitation of the Apostolic institution; but as Augustus, the Roman Emperor, had divided the city into fourteen districts, the care of the sick and the poor in each of these fell under the charge of one or more deacons. The Cardinal priests date back to the third century or earlier—they were, as one might say, the parish priests of Rome. The Cardinal bishops were of later origin, and presided over suburban cities. All the Cardinals are appointed by the Pope and they have such fixed and permanent charges, and are so necessary to the Church, that "it might be said to revolve around them as a door round its hinge." From the use of this figure they were called Cardinals (from *cardo*, a hinge)—"the hinges upon which the government of the Church turns."*

The Roman Court is made up of these Cardinals, and also of Prelates of the Holy Roman Church, and a third class of advocates, notaries, &c. The Cardinals form the Senate, or Chapter, or Council of the Roman Church, and they must have the qualifications required for the episcopal rank. After the Pope, they are the highest in dignity in the Church; and are considered Roman princes, and, by some, princes of the blood. They have greater jurisdiction than Bishops, "for, together with the Pope, they have charge, not of one diocese each, as other bishops, but of all the dioceses of the Catholic world." In the life-time of the Pope they advise him on the general administration of the Church; and on his death, the right to elect his successor falls exclusively to them—as the College of Cardinals.

The Sacred College, as it is called, is divided into a number of committees or congregations for the government of the Church. One often hears of the Congregation of the Index, of the Propagation of the Faith, of Sacred Rites, &c; these are some of the standing com-

* Some say the figure refers to the fact that the election of the Pope hinges on the voice of the Sacred College.

mittees (twelve in all) that attend to ecclesiastical and religious matters in Rome.

A meeting of the Cardinals where the Pope presides is called a consistory, and it is at public consistories that the red hat is imposed on new Cardinals.

This, well known part of the insignia of a Cardinal dates back to Innocent IV., who made the Cardinals wear a red hat "in token of their being ready to lay down their lives for the gospel." There is also the red cap, and the sacred purple which was formerly the distinctive dress of the Roman emperors. Their coat of arms is surmounted by a Cardinal's hat and fifteen tassels.

They are entitled to be called Most Eminent, and Most Reverend, and their rank in its temporal aspect is equivalent to that of a reigning prince. They take precedence of bishops, archbishops, primates and patriarchs, though this was not always the case. Formerly the name had been assumed by certain canons in various parts of Italy, but now it is reserved solely for the senators of the Roman Church. In Shakespeare's day they were not addressed as Your Eminence, but "Lord Cardinal" and "Most Learned Reverend Sir," as appears from the deferential language of Queen Catherine to Cardinals Wolsey and Campeius. Their ancient title was "Most Illustrious."

Cardinal Elzéar Alexandre Taschereau, who is here this week, is in point of absolute rank the most distinguished person that ever came to this city. His "title" is from the Church of Our Lady of Victory in Rome, and the date of his creation June 7th, 1886.

Cardinal McCloskey, who died in the fall of 1885, was called to his dignity ten years before that date. Last year Cardinal Gibbons and Cardinal Mazella were named from the United States, but the latter is an Italian born, though now a citizen of our neighbouring country. He is a learned Jesuit, and a professor in the Roman College; but he has been for about twenty years a resident of the United States. These three are the only American Cardinals.

Cardinal Taschereau comes of a distinguished family—his father sat in the old Parliament of Lower Canada, and signed the ninety-two resolutions during the troubles in 1835. The Cardinal was a pupil—a professor—rector and then apostolic chancellor and visitor of the University of Laval. Like Bishop Power he devoted himself in 1848 to the relief of Irish immigrants; and in the hospitals at Grosse Isle he nearly succumbed to the fever that carried away in this city our first bishop. He was consecrated Archbishop of Quebec in 1871 by His Grace the Archbishop of Toronto. He is now in his 68th year.

D. A. O'SULLIVAN.

"THE METAPHYSICAL SOCIETY."

Until within four or five years ago, there existed in London a famous association of celebrated men, of men eminent either in science or in philosophy, or letters.

In the autumn of 1868 Mr. James Knowles, the editor of the *Nineteenth Century*, relates, Mr. Tennyson and the Rev. Charles Pritchard, Savilian Professor of Astronomy, were guests together in his house. A good deal of talk arose on speculative subjects, and on theology especially, and in the course of it the idea was suggested of founding a Theological Society, to discuss such questions after the manner, and with the freedom, of an ordinary Scientific Society. Mr. Knowles volunteered to bring such a body together if Mr. Tennyson and Mr. Pritchard would promise to belong to it, and then consulted other friends, beginning with Dean Stanley, Archbishop (since Cardinal) Manning, the Rev. James Martineau, Dr. Ward of the *Dublin Review*, Mr. R. H. Hutton, of the *Spectator*, and one or two more, finding them all willing to join. He next went to "the opposition," and explaining the plan, found Professor Huxley, Professor Tyndall, Mr. Froude, Mr. Walter Bagehot, Sir John Lubbock and others equally ready to co-operate. The originally intended name of Theological Society was dropped in favour of "Metaphysical Society," to better ensure the discussion

of the largest range of topics from all points of view, and in April of 1869 the society held its first meeting. Mr. Froude, who was among its first members, was of opinion that if they hung together for twelve months, it would be one of the most remarkable facts in history. But they "hung together" for twelve years, meeting once a month, usually at an hotel, where, after dining together, a paper was read by some member, and afterwards discussed. When the list of members and the character of the subjects discussed are considered, one must agree with Mr. Knowles that it is a pleasant sign of the times that such a society should have lived its full life in London in entire harmony. "It came to an end," he says, "because, after twelve years' debating, there seemed little to be said that had not already been repeated more than once." Amongst its members were: Mr. (now Lord) Tennyson, Mr. Gladstone, the Duke of Argyle, Dean Stanley, Cardinal Manning, the Archbishop of York, Prof. Huxley, Prof. Tyndall, Rev. Canon Barry, Prof. Seeley, Sir John Lubbock, Rev. Mark Pattison, Mr. Frederic Harrison, Lord Selborne, Father Dalgairns, Sir James Stephen, Dr. Ward, Mr. Ruskin, Mr. Froude, Mr. Robert Lowe, Rev. Prof. Maurice, Lord Arthur Russell, Rev. James Martineau, Mr. Leslie Stephen, Mr. John Morley, Prof. St. George Mivart, Rev. Robert Clarke, S. J., Dr. Andrew Clarke, the Dean of St. Paul's, Mr. R. H. Hutton, Dr. Carpenter

Amongst the chairmen, appointed annually, were Sir John Lubbock, Cardinal Manning, Prof. Huxley, Mr. Gladstone, Dr. Ward, Dr. Martineau, Lord Selborne, and Lord Arthur Russell. The discussions of the Society were confidential and unreported, and were almost always, we are told, of much animation and interest. The character of the subjects brought forward may be gathered from the titles of a few of the papers: "The Theory of Causation," "The Theory of a Soul," "Is God Unknowable?" "What is Death?" "The Nature and Authority of a Miracle," "The Personality of God," "The Verification of Beliefs," "The Words Nature, Natural and Supernatural," "The Ethics of Belief," "The Arguments for a Future Life."

In the *Nineteenth Century* for August, 1885, Mr. R. H. Hutton gave a reminiscence of a meeting of this once famous society. The subject, and the nature of the discussion on the occasion, have a present application and interest for us.

At the meeting of the society held on the 10th of December, 1872, Dr. Ward read a paper on the question, "Can experience prove the uniformity of Nature?" "The dinner itself," relates Mr. Hutton, "was lively, though several of the more distinguished members did not enter till the hour for reading the paper had arrived. One might have heard Prof. Huxley flashing out a sceptical defence of the use of the Bible in Board Schools at one end of the table, Mr. Fitzjames Stephens' deep bass remarks on the Claimant's adroit use of his committal for perjury, at another, and an eager discussion of the merits of Lydgate and Rosamond, at a third. 'Ideal Ward,' as he used to be called, from the work on the 'Ideal of a Christian Church,' for which he had lost his degree nearly thirty years earlier at Oxford, was chuckling with a little malicious satisfaction over the floundering of the orthodox clergy, in their attempts to express safely their dislike of Dean Stanley's latitudinarianism without bringing the establishment about their ears. Father Dalgairns, one of Dr. Newman's immediate followers, who left the English Church and entered the Oratory of St. Philip Neri with him, a man of singular sweetness and openness of character, with something of a French type of playfulness in his expression, discoursed to me eloquently on the noble ethical character of George Eliot's novels, and the penetrating disbelief in all but human excellence by which they are pervaded. Implicitly he intended to convey to me, I thought, that nowhere but in the Roman Church could you find any real breakwater against an incredulity which could survive even the aspirations of so noble a nature as hers. And as I listened to this eloquent exposition with one ear, the sound of Professor Tyndall's eloquent Irish voice descant-

ing on the proposal for a 'prayer-guage,' captivated the other. Everything alike spoke of the extraordinary fermentation of opinion in the society around us. . . . I was very much struck then, and frequently afterwards, by the marked difference in the expression of the Roman Catholic members of our society and all the others. No men could be more different amongst themselves than Dr. Ward, and Father Dalgairns, and Archbishop Manning, all of them converts to the Roman Church. But, nevertheless, all had upon them that curious stamp of definite spiritual authority, which I have never noticed on any faces but those of Roman Catholics, and of Roman Catholics who have passed through a pretty long period of subjection to the authority they acknowledge. In the Metaphysical Society itself there was every type of spiritual and moral expression. The noble and steadfast but somewhat melancholy faith, which seemed to be sculptured on Dr. Martineau's massive brow, shaded off into wistfulness in the glance of his eyes. Professor Huxley, who always had a definite standard for every question which he regarded as discussable at all, yet made you feel that his slender definite creed in no respect represented the cravings of his large nature. Professor Tyndall's eloquent addresses frequently culminated with some pathetic indication of the mystery which to him surrounded the moral life. . . . But in the countenances of our Roman Catholic members there was no wistfulness rather an expression which I might almost describe as a blending of grateful humility with involuntary satiety—genuine humility, genuine thankfulness for the authority on which they anchored themselves, but something also of a feeling of the redundancy of that authority, and of the redundancy of those provisions for their spiritual life of which almost all our other members seemed to feel that they had but a bare and scanty pasturage."

It was to this distinguished company that the scholarly editor of the *Dublin Review* began to read, on the evening in question, his paper on the assumed Uniformity of Nature, and to treat, from the standpoint of a Catholic, on the nature and possibility of miracles. The discussion which followed was a battle of intellectual giants, and was participated in by the Cardinal Archbishop of Westminster, Dr. Ward, Dr. Martineau, Professor Huxley, Sir James Stephen, Mr. Ruskin, and Father Dalgairns. The substance of their discussion will be sketched in a subsequent paper.

TEACHER OF THE CHURCH : PEACEMAKER AMONG THE NATIONS.

"That paternal charity with which we embrace all peoples."

—Encyclical, 8th February, 1884.

If the Revolution thought in 1878 that it had done for ever with the Papacy, it has come to a different conclusion in 1887. It is true that the hatred of the Papacy is the most profound, the most universal of all its hatreds. But it is aware that for men of good will throughout the world the Papacy is shining with a lustre never surpassed: is shining as the Star of the Sea over the troubled waters of earthly tempests.

Neither St. Leo the Great when, between the incursion of the desolating Mongol, and the plundering of the pirate Vandal, he confirmed the Council of Chalcedon; nor St. Gregory the Great, when, between the Arian Lombard hammer on one side, and the decrepit Eastern despot on the other, he ruled from a sick-bed, with uncontested right, the universal Church; nor St. Leo III., when, imposing law and order on the whole confused mass of Teuton tribes, he placed the crown of Christian sovereignty upon the head of their chief hero, and saluted Charles, the king of the Franks, as "great and pacific emperor of the Romans"; nor St. Gregory VII., when he raised the suffering Bride of Christ from her servitude

under feudal corruption and tyranny, and exclaiming, "I have loved justice and hated iniquity, therefore I die in exile," heard in answer, "Vicar of Christ, in exile thou canst not die, for God has given thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession;" nor Innocent III., when, in peaceable enthronement over all that the Leos and Gregories before him had gained by doing and suffering, he was acknowledged by Christendom as its universal legislator, no one of these occupies a higher place in past history than Leo XIII. in present time.

He is helpless as to outward means, as were Leo I. and Gregory I. The enemy is in possession of his seat, as they had taken that of Gregory VII. The violence of apostates is round him, as it was round Leo III., so that if he walked in procession in Rome his life might be attempted as was that of Leo III.

Before Innocent III. the temporal power bowed when he swayed the spiritual, while Leo XIII. has not a foot of earth, is beleagured in the Vatican Palace, and on sufferance in the very Church of St. Peter. But "the eternal God is his refuge, and underneath him are the everlasting arms." In the might of the *Word* alone he rules. A new Frederick Barbarossa, coming forth from the mountain in which he has been buried for seven hundred years, after a brief worship of the antipope of heresy and schism, acknowledges that in this *Word* alone resides a power fit to help him in his encounter with the new false gods of the day; the new false gods which teach the strugglers and sufferers of civilization that, since man has no future life, to redress and reward the inequalities of the present, all goods of the world belong in common to the toilers. Before these Barbarossa feels his throne tremble, though it rest upon a million of soldiers. But the throne of Peter, which rests upon no soldiers, and has no earthly foundation, trembles not. Like the earth itself it rests upon the divine decree, the secret of whose force, lying beyond our senses, no human analysis has succeeded in revealing. And Leo XIII., in the ten years that crown the forty preceding of his sacerdotal jubilee, has shown alike by word and act how he rests upon that divine foundation. And this he has led the mightiest sovereigns to acknowledge, inasmuch as without it human government fails to give security, and is penetrated with fear in the present because men have lost their hope in the future world. The Master of more legions than Augustus had recognizes the authority of a landless Pope without a soldier in the midst of a generation to which might is right. And the same master of legions, before his contest with the Pope was terminated, trusted the Head of the Catholic Faith to mediate in a temporal matter between himself, sovereign of an empire not Catholic, and the government of "the most Catholic King." What was this but to recognize in the most emphatic action that he who sat in the chair of Peter was "the Teacher of Justice?"

Is there any victory won by the predecessors of Leo XIII. greater than this? A sovereign who is not Constantine sees the Labarum, which Constantine in the hour of his trial discerned in the sky, to rest upon the head of a Pope whom an unbelieving world has stripped to very nakedness. And governments throughout the world, which cannot rule their own citizens, are fain to look for aid to one whom they have repudiated for ages. As the foes are new, the victory is new; but perhaps since they are neither less numerous nor less destructive than the hordes of Attila, the divine Providence has in reserve for them a vision such as checked the Scythian's advance; and we behold in the ten years of Leo XIII. a repetition of the first Leo in another form, and an augury of the salvation preparing for the future.—*Thomas W. Allies, K. C. S. G., in Merry England.*

How pure at heart and sound in head,
With with what divine affections bold
Should be the man whose thoughts would hold
An hour's communion with the dead.

—Tennyson.

ARCHBISHOP LYNCH AT ST. MICHAEL'S CATHEDRAL.

The following is a synopsis of the lecture delivered on Sunday evening, the 25th ultimo, by His Grace the Archbishop, in St. Michael's Cathedral, in continuation of his lecture of the previous Sunday on the "Doctrines of the Catholic Church." The Cathedral was crowded.

His Grace asked: Are all the present Christian denominations branches of the true Church established by our Divine Redeemer? We must answer at once, impossible. A branch of a tree must bear the same fruit as the tree itself. Now the various branches or denominations have not the same fruit as the original tree, and besides, differ from one another. Christ has said to his disciples, "I am the vine, you are the branches." If the branches do not bear the same fruit as the vine, then they do not belong to the vine, and are not engrafted on it. The Catholic Church is the original tree or church. All agree to this, who know history. The Church of England, by law established, broke off from this. The Methodist Church broke off from the English Church, and so went on the breaking off system. It is alleged that the Catholic Church, the one instituted by Christ, fell away and became corrupt. This is contrary to the promise of Christ, who promised that it never should. "Thou art a rock," said he to Peter, "and upon this rock I shall build my church and the gates (or errors) of hell shall not prevail against it." Many Christians fell away; but the church, that is, the majority of Christians with the Pope and bishops at their head, did not. For not one iota of Christ's word shall pass away. We have the history of all the denominations, when they commenced, by whom invented, what truths or opinions or views they held; and how they differed from the Catholic church and the other denominations. To speak of the modern denominations, they commenced about three hundred years ago, and denominations are starting every day. Christ's church dates from the descent of the Holy Ghost, about 1854 years ago, and denominations which commenced some years ago cannot pretend to belong to the original church established by Christ or his apostles. To quote the words of St. Paul to the Ephesians, "Now, therefore, you are no more strangers and foreigners, but you are fellow-citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets—Jesus Christ, Himself, being the chief corner stone in whom all the building, being framed together, groweth up into a holy temple in the Lord, in whom you also build together into a habitation of God in the Spirit." Remark that Christ is the chief corner stone, St. Peter and the Apostles are the foundation, but on the rock, Peter, the church is built, so says Christ. Now, Christ has established a church to last to the end of time, and to be spread throughout the whole world. What right has any man, or number of men, to establish a church? Is not the church established by the Son of God the church for all the true followers of Christ. That other so-called churches should take their rise in the brains of foolish men has been foretold by Christ and His apostles, and the true followers of Christ warned against them. But nowadays, no matter how foolish the creed is, it will have its following. How many sects and denominations known, and with a goodly number of followers, have been established of late in the United States and England? Hundreds, with their peculiar names. No heed is taken of the warning of Christ and His apostles, and hence people are tossed about by every wind of doctrine. Christ warns His followers against false teachers. "See that no one shall seduce you, for many shall come in my name saying, 'I am the Christ,' and they shall seduce many." False Christs and false prophets shall arise, of course, teaching false doctrines. St. Peter says there shall be amongst you lying teachers who shall bring in sects of perdition. Heresy will come. So great will be the defection from the true faith to the latter end of the world, that Christ has said, "But yet the Son of Man, when he cometh, shall he find, think you, faith on earth?" Hold fast to the true faith, resist all temptations to the contrary. Fear God, pray, frequent the sacraments, and thank God that you are Catholics and belong to the true Church of Christ,

The Catholic Weekly Review.

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TORONTO, SATURDAY, OCT. 8, 1887.

On Monday evening next, His Eminence Cardinal Taschereau will be entertained at perhaps the most distinguished dinner that has ever taken place in this city. As men, the most eminent in every walk of life in the Dominion, will be present, it is highly important, in fact it is a matter of the very greatest importance, that the Chairman selected to preside on the occasion shall be one capable of discharging gracefully and with dignity, the duties of the position. Several names, and very worthy names, it may be, will suggest themselves; an excellent selection, in the judgment of not a few, would be that of the Hon. T. W. Anglin, the accomplished ex-Speaker of the House of Commons.

In a certain Protestant Church of this city they hold "Monthly Services of Praise." In the programme of last Wednesday evening's performance we notice the "Overture to Massiniello," in praise of Auber, we presume.

The *Mail* so fondled the "Spirit of the Age" in its anti-Christian article on "Miracles" a week or two ago, that we are tempted to reproduce elsewhere a pen picture of its darling. What sweetness and light glow from its dear face! What delightful waywardness in all its eccentricities! When will a misled world recognize its salvation, and, falling down, adore?

If Webster ever holds a day of general judgment for transgressors against his "unabridged," we fancy people who give dances and call them "conversazioni" will fare badly. At a recent affair of the kind there was a concert in the Medical theatre, a dance in the dissecting room, and refreshments to be had in the Museum of Anatomy. These proceedings were labelled a "Conversazione."

The enterprising cable tells us that a St. Louis priest, lecturing in Ireland, announced himself as a Socialist. As the words stand they are calculated to create the impression that the priest endorsed the extreme Socialist platform. It is much more probable that, if the words were used at all, they were qualified by an explanation, omitted in the cablegram, of what the speaker meant by Socialism. And if they were not so qualified, his Bishop, we imagine, will attend to him all right.

At the formal opening of Trinity Medical School, Dr. Davidson had some very excellent advice to give the students regarding their conduct. They "should avoid coarseness, vulgarity, boisterousness and incivility." Good advice is excellent, but only thorough religious training will make a thorough gentleman. Education without religion will too often evolve polished blackguards. Politeness is essentially a Christian virtue, springing from the great virtue of self-denial, which is the practical phase of Christian charity, and, rightly understood, the cure-all of modern social troubles.

Dr. Ripley, of St. Paul, Minn., rails against "Christian Science" because a certain victim of the "mind-cure" died from neglect of the ordinary treatment suitable to her disease. Why should "Christian Science" be sneered at because a handful of fanatics give such a name to their absurd system? True Christian Science teaches that, whilst there is a Divine Providence which wisely rules all things, we are bound to make prudent use of those remedies which God's goodness has placed at our disposal for the healing of corporal infirmities. Our prayers and processions against plagues and pestilence do not interfere with the intelligent use of physical remedies, any more than David's prayer and supplication to God for victory over his enemies interfered with his using all the military science of the day to compass their defeat.

Elsewhere in this issue a letter will be found from His Grace the Archbishop, in respect to a circumstance arising out of the late School Board meetings. It will be read with much pleasure. So far as the REVIEW can gather, there is but one opinion among Catholics in regard to these recent and unseemly disturbances, and it is this: that the Separate School trustees are appointed to the Board, not as the representatives of England, Ireland, or Germany; but as citizens charged with certain distinct and well-understood duties in common; that those duties pertain and are confined to affairs of Separate School management; that politics and nationality have neither of them any place in their proceedings; and that the trustee who persists in introducing these elements into Separate School Board discussions, with flights of grand "sunburst" rhetoric, and very diverting theatrical accessories, is guilty of a grave breach of trust, and should be required to resign from the body.

We referred, a week or two ago, to Missionary Van Meter's appearance on a begging expedition in Montreal. Is not this the gentleman who made the heroic attempt to account for a certain large sum of money a few years ago, by relating how he became deadly sick when crossing the English Channel on his way to the seat of his labours in Rome, and having occasion to go to one side of the vessel, behold, the draft was missing immediately afterward? Clearly, he had vomited it overboard! It was such occurrences in connection with these Foreign Missions which caused an eminent Protestant minister, the Rev. Dr. Leonard Bacon, a year or two ago to say, "I have grave reasons for believing that something wrong is hidden in these well-kept secrets of the mission rooms, which have no right to be secret;" and to add the very serious declaration, that certain facts, then accessible, seemed to him to constitute presumptive proof of a perversion of funds.

"In Memory of the Dead!" What a world of holy thoughts the words bring to the Catholic mind. "*Hostias et preces offerimus*;" "we offer sacrifice and prayer," whilst our faith teaches us that both avail beyond the tomb. Far be it from any Christian soul to judge harshly of the motives which impel our Protestant friends to hold their memorial services for the dead. There may be found, perhaps, among them that testimony of a soul, naturally Christian, which Tertullian found among his pagan neighbours. But they are sadly hampered by their circumstances. They cannot consistently offer prayer for a departed soul, and they have lost the very idea of propitiatory sacrifice. Their memorial services have degenerated into a ghastly service of praise of the departed one. We have been taught to call no man happy till he dies. They improve on the adage by calling every man blessed who dies—rich.

There is at least one English Catholic, who has been the consistent friend of Ireland, in shade and in shine, the sympathy of whose exquisite nature, and the force of whose great personality has ever been found on the side of her long suffering people. That man is Cardinal Manning. In a letter addressed recently to the Bishop of Ross, His Eminence pays this kindly and beautiful tribute to the Irish people:—

" . . . I thank you much for the report of the visit of Lady Burdett-Coutts, and of your speech and of the Archbishop of Cashel's. It was like the sun coming out of a November gloom. I am always saying that the Irish are the most profoundly Christian people in the world. No other is so peaceable, so forgiving, or, when they can be, so grateful, and these are high and rare Christian graces. The reaction in England towards Ireland is on every side; and the confidence shown by Ireland towards the English people is hastening on the day of justice. I am in my 80th year, but I hope to live to see it. Many thanks for your kind words, which I heartily return. Believe me, always yours affectionately in J. C.

"† HENRY EDWARD,
"Cardinal-Archbishop of Westminster."

We do not blame the Plymouth Church brethren for their anxiety to secure as their preacher the very best the fold can yield. If the candidates can stand it, we can. The Rev. Joseph Parker was the subject under investigation by them last Sunday. The Rev. Joseph is a business man. Again, we don't blame him. In a business-like way

he proceeded to purchase the good-will of the former firm. It cost him some preaching which in better society would pass for blasphemy, but an apotheosis of Beecher, from a business point of view, was doubtless one of the most direct ways to the hearts of his orphaned congregation. But the whole thing is an abomination; a disgrace to Christian people. The Church is simply a joint-stock concern, whose managers are on the look-out for a preacher to make the pews pay, and the preacher goes on exhibition to have his points counted, as do cattle. No account is made of erudition, or of piety, or of devotion to his work, or of faith scarcely, so he be interesting in the pulpit. The whole religion of such concerns is reduced to the sermon, (and such sermons!), and the devotional exercises are a *mauvaise quart d'heure*, to be gone through as a sort of purgatory in preparation for the bliss of hearing clever nonsense, in piquant language, from a Christian preacher.

ANGEL WATCHERS.

LINES SUGGESTED BY THE QUESTION: "ARE THERE ANY ANGELS?"

Are there beings pure and lovely,
Who into sin have ne'er been hurled,
Singing notes of adoration
Far above this lower world?
Are there holy, perfect spirits,
Looking on this earth of ours,
Loving, pitying, helping mortals,
By their higher, nobler powers?
Years ago, Columbus fancied
There were worlds beyond the sea;
Yet men shook their heads and doubted—
Thought themselves as wise as he.
But, upon the shore was wafted
Once, a little simple flower,
Growing not in Eastern climates,
Tost about for many an hour.
Then, at once, the wise and learned
Saw the truth, and felt its force—
That there must be other countries
Where the waters wind their course.
Thus, thou mayest see a maiden,
Shining brightly like a star,
Come to illumine the moral darkness
That this fair world's life doth mar;
Something, oh! so sweet and holy,
It can never be of earth;
From the world of perfect spirits
That bright form must take its birth.
For, although 'tis not permitted
Sons of God with clay to wed,
Yet sometimes to favour'd mortals
Are given Angel-brides instead.
That men, meeting heavenly beings,
May, like him of whom I sing,
When he found that little flower,
Seek the land from whence they spring.

—The Lamp.

We are too apt to believe that the character of a boy is easily read. 'Tis a mystery the most profound. Mark what blunders parents constantly make as to the nature of their own offspring, bred, too, under their eyes, and displaying every hour their characteristics. How often in the nursery does the genius count as a dunce because he is pensive; while a rattling urchin is invested with almost supernatural qualities because his animal spirits make him impudent and flippant. The school-boy, above all others, is not the simple being the world imagines. In that young bosom are often stirring passions as strong as our own, desires not less violent, a volition not less supreme. In that young bosom what burning love, what intense ambition, what avarice, what lust of power; envy that fiends might emulate, hate that man might fear!—*Beaconsfield*.

CATHOLIC AND LITERARY NOTES.

Cardinal Dominico Bartolini, Prefect of the Congregation of Sacred Rites, is dead.

Archbishop Gross will be invested with the pallium by Cardinal Gibbons, on or about October 9th.

A monument to the eminent astronomer, Father Secchi, is to be erected in the Rigio Mmilia, Rome. Fifty thousand lire have already been subscribed.

The arrangements for the Exhibition at the Vatican are progressing rapidly under the active direction of Count Vespigneni, the Pope's architect. The site selected covers an area of 7,800 square metres.

Cardinal Gibbons left Baltimore on Monday, September 26, for the West, going through Chicago, St. Paul and St. Cloud, Minn., at which last point he will remain a few days before going to Portland, where Archbishop Gross will receive the Pallium from his hands.

Archbishop Fabre, of Montreal, has returned from his trip to the North-West and British Columbia. His Grace has received an invitation from Mgr. Gross, Bishop of Oregon, to attend the ceremony of the latter's investiture with the pallium, which will take place at an early date at the Catholic cathedral of Oregon.

The *Giorno* of Florence denies the report of the serious illness of the celebrated Franciscan preacher, Fra Agostino da Montefeltro, and states that his health, though somewhat impaired by his apostolic labours, is nevertheless relatively sound. The illustrious Friar is now in Prescia, engaged in the organization of the new orphanage attached to the Church of St. Dominic.

Inspired by the Holy Ghost, the Bishops of the Third Plenary Council of Baltimore urged Catholics engaged in the saloon business to quit it. "We call upon the pastors," they wrote, "to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living." It is a bad business. It brings a curse with it.

Here are facts worth noting to the honor of total abstinence. The Archdiocese of Philadelphia, which has nearly one-third of the 50,000 Catholic total abstainers of the United States made the largest contribution—\$13,740—to the relief of the Charleston earthquake sufferers; the largest, \$11,000, to the Negro and Indian Missions, leading even generous Boston by a few hundred dollars. The total abstinence societies of the same place gave, not long ago, as their own especial offering to the cause of Irish national independence, the substantial sum of \$8,000. After all, total abstinence is not necessarily a parsimonious virtue.—*Boston Pilot*.

The Community of St. Margaret's Convent, Edinburgh, recently sent an illuminated address to the Holy Father, to offer him their homage and congratulations on his approaching Jubilee. The address was accompanied by a handsomely bound copy of the book entitled "Revival of Conventual Life in Scotland." His Holiness received the address and book with his wonted benignity, and was graciously pleased to send his paternal blessing to the religious and their pupils; and to extend to the convent chapel the Indulgence of the Portiuncula, a petition for which favour was embodied in the address.

Cardinal Gibbons, of Baltimore, Md., the Primate of the American Church, has appointed a committee to prepare for a proper participation of American Catholics in the coming golden jubilee of Leo XIII. The American Church will be represented in Rome at the jubilee by half a score of Archbishops and Bishops, by more than 100 priests from various

parts of the United States, by delegates from every religious community in the country, besides great numbers of the laity. Copies of all American Catholic books and newspapers—of the latter there are about 100 in the United States—engravings of the principal Catholic Churches, and illuminated addresses to the Pope will be borne to Rome and presented to the Pope by delegates, both priests and seculars from various Catholic societies throughout the country. The American students in the College of the Propaganda at Rome are also making extensive preparations to honour the illustrious Pontiff. Those American Bishops who have recently returned from Rome report that from the arrangements already made it is certain that the coming ceremonial will be the greatest in the history of the Church.

"LEAD, KINDLY LIGHT."

In reply to the question whether his celebrated hymn, "Lead, Kindly Light," consists originally and authentically of three or four verses, Cardinal Newman writes from the Oratory, Birmingham, to the editor of the *Cambrian* newspaper, Swansea, as follows: "I feel the compliment paid to me in the insertion of a translation (into Welsh) of my verses, 'Lead, Kindly Light.' In answer to your question, I can but say that it consists of three, not four, stanzas, and the fourth (published in *Hymnal Companion*) is, to use your words, not authentic, but an unwarranted addendum by another pen. Excuse my bad writing. Your faithful servant, J. H. CARDINAL NEWMAN."

The poem, which was written at sea in the year 1883, twelve years before the writer's conversion to the Catholic Church, has since become a favourite, not only among Catholics, but among Anglicans, dissenters, and even agnostics. The authentic version, without Bishop Bickersteth's well intentioned addition, is, as most readers know, the following:

Lead, Kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene—one step's enough for me.

I was not ever thus, nor pray'd that Thou
Shouldst lead me on.
I loved to choose and see my path, but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

The *Echo* says: "Cardinal Newman finishes a characteristic letter by saying: 'Excuse my bad writing.' Yes, any one can excuse bad writing from the grand old cardinal, who is between eighty and ninety years of age. But his writing is not so bad after all, and much better than that of many careless people who are not half his age, who write badly, and who are supremely indifferent about the trouble they give other people in deciphering what they write."—*From The London Weekly Register*.

Can it be that Catholicity, which saved Europe from barbarism, and a foreign Mohammedan despotism—which in every age has been the advocate of free principles and the mother of heroes and of republics—which originated *Magna Charta*, and laid the foundation of liberty in every country in Europe, and which in our day and country has evinced a similar spirit, is the enemy of free principles? We must blot out the facts of this history, before we can come to any such conclusion. If history is at all to be relied on, we must conclude THE INFLUENCE OF THE CATHOLIC CHURCH HAS BEEN FAVOURABLE TO CIVIL LIBERTY.—*Bishop Spalding*.

MR. McMASTER.

Recently great and enthusiastic mortuary honours have been bestowed upon Mr. McMaster, an American writer, the editor of a weekly Catholic paper, who died within a Christian Asylum, St. Mary's Hospital of Brooklyn, near New York.

In 1846 Mr. McMaster acquired from Bishop Hughes, of New York city, the *Freeman's Journal*, which had been the official organ of the diocese. Mr. McMaster was then a fresh convert from the ranks of Presbyterianism, and threw himself into the work of journalism with all of the enthusiasm of a proselyte.

He has been compared to Louis Veuillot. "He always," observes the *Univers*, "was in the advance, giving quick, sturdy strokes, right and left, with his sabre, with no more tenderness for the shortcomings of the priests than for the errors of Protestantism. By his energy, every one concedes that he affected much good."

In the early days of his editorial career he won an eminence from which he could never be dislodged. He was the champion of the Church, and adopted for his motto "The Truth will make you Free" (*Veritas Liberabit vos.*) When the war of secession began Mr. McMaster defended the Southern cause. He rested his position upon old democratic principle, and maintained that under the Constitution all powers not expressly delegated to Congress were reserved to the States and to the people thereof. He advocated the confederacy of autonomous States, and strenuously opposed the idea of centralization, or of a "Union" as upheld. In Mr. McMaster's opinion the South had the right to abrogate the Union, since the North had the first violated the compact. Mr. Lincoln's government had recourse to violence, and, arresting the courageous journalist, shut him up for a year within the case-mates of Fort Lafayette.

Upon his liberation Mr. McMaster resumed his pen, and commenced a merciless war upon Lincoln, his Cabinet and the Republican party.

He was held in high esteem by the Conservative and Catholic portion of the Democracy of New York, and was devoted in his support of the Archbishops of New York, Hughes and McCloskey.

One of his most important claims to distinction was his ceaseless, ardent effort to have a Catholic school attached to every church, and, in his exposure of the turpitude of the public schools, the Baltimore Plenary Council fulfilled his most ardent wishes by its positive command of a Catholic school in every parish. It is well also to note the filial attachment he ever had for the Holy Pontiff.

Such personages it is who can say, in the words of the Apostle who preached, and who, by his Epistles, still preaches every day: "*Bonum certamen certavi, cursum consummavi, fidem servavi in reliquo reposit est mihi corona justitie, quam reddit mihi Dominus in illa die, justus iudex*" (St. Paul 2; Tim. 4: 17). "I have fought a good fight. I have finished my course. I have kept the Faith. As to the rest, there is laid up for me a crown of Justice, which the Lord, the just Judge, will render to me in that day."

Mr. McMaster formed his own successor, Mr. Maurice F. Egan. He and Mr. McMaster's son will continue the paper.

"Oh, Lord, send to us apostles!"

THE SPIRIT OF THE AGE.

A wonderful genius is the Spirit of the Age! No matter how true or how much needed a maxim may be, one is reminded of the danger he incurs in uttering it, by the awful warning that it is not in accordance with the Spirit of the Age. The Spirit of the Age knows all things, and has an opinion to express on all subjects—past, present, or future. It is a thousand pities that so learned a spirit can never be tangibly taken hold of and made to speak for himself. But, like certain other spirits, though always busy at work, he is never seen, and though quoted by everybody, never speaks himself. Still, as we do not bear him unlimited veneration, we take the liberty sometimes to bring him fairly before us, in the form we imagine his

vague and unsettled nature would choose, were he to become visible.

In these instances the great Genius presents himself adorned with a face very much like that of an ape, for his speech imitates wisdom and truth precisely as a monkey imitates a man. The body, half human and half Satanic, winds off in a serpentine manner, emblematic of the crookedness of his philosophy. On his head, in lieu of the Socratic bays, we discern a little Red Republican cap dashed slightly on one side, to make him look interesting; under his arm he carries a wonderful dictionary, compiled from the leading socialist, progressive, ultra-democratic periodicals of the day.

From this book of wisdom, the obliging Genius answers, without stopping to take breath, all the possible difficulties of every art, science, and creed, in a manner which would put all the gray-beard philosophy of olden times to the blush. Nothing is too high or too profound for him. Yet, to tell the truth, whenever he affirms a thing, we have a shrewd suspicion that he knows he ought to deny it; and whenever we hear him cry loudly for a measure as good, we feel pretty sure that secretly he understands it to be an evil.

What he says may often seem plausible enough, but we prefer to look at his professions more searchingly, and discover what he means. Thus, for example, when he opens his dictionary at the word Liberty, and reads a brilliant passage descriptive of its greatness and glory, we marvel at his keeping a serious face, and suspect that, were he to state honestly what he means, it would sound very much in this fashion. "Gentlemen, Liberty means leave for me to pick your pocket, and for you—not to complain."

He turns over a leaf of his book, and tells us of the philosophy of his enlightened school. We translate his definition of philosophy, and it avers that philosophy is the art of proving that two and two, not unfrequently, make five; that black in many cases looks exceedingly like white, and that persons who wish to preserve their countenances from being burnt by the sun ought to wear a thick veil, especially at twelve o'clock at night. Does the Genius speak of the upwardness of modern progress? Then, to our understanding, he means that progress is a faithful imitation of the motion of a crab going down hill. He descants upon the comforts of equality.

Understood as he means it, no matter what he may say, equality consists in the very pleasant process of cutting off the heads of the tall men, and in pulling out the small men, as one might do a spy-glass, so that both become of a size. And when he searches his dictionary to give us the true meaning of his favourite word, Fraternity, his warm description of the peace which it produces puts us in mind of the famous Kilkenny cats, who fought until they had eaten each other up, all except the tips of their respective tails, which they still wagged in token of defiance.

Guided by this key to the true meaning of the learned Genius of the Age, we look to him for an answer to the questions proposed higher up, and we have no doubt that his true view of the case would embody itself in solutions equivalent to the following: "Religion and society," he would say, "are two orders, one opposed to the other. Religion was made, of course, by the Almighty; it begins at the altar, ends at the holy-water font at the door, and is bounded by the four walls of the church. The period of its duration is from Sunday morning until Sunday evening. Society was invented by the Devil, and it rules the week from Monday morning until Saturday night. Business, politics, and amusements, are things that lie beyond the verge of morality, and are control of religion. He who pretends to be religious anywhere but inside of the church is a bigot, a hypocrite, a man of the Dark Ages; and he who outside of the church suits his convenience by cunningly cheating, smoothly lying—playing, in short, the confidence man—is a smart man; in fact, something of an honourable man; and, in fact—if he take care not to be found out—he may be one of the most remarkable men of his age and country."—*Reverend Dr. Cummings.*

ARCHBISHOP LYNCH ON THE SEPARATE SCHOOL BOARD.

The following letter appeared in a recent issue of the *News* of this city:—

ST. MICHAEL'S PALACE,
Toronto, Sept. 19, 1887.]

Rev. M. McC. O'Reilly, P. P., Leslieville.

REVEREND SIR: I read in this morning's *News* that your friends are about to present you with a gold headed cane for the purpose of showing their appreciation of your action on the Separate School Board at the last meeting. I presume when there was a vote taken on the payment of cab-hire at the procession to commemorate the Queen's jubilee. My humble opinion is that the Separate School Board, in their capacity as trustees of the people's money, would have acted more magnanimously had each, in consideration of the lowness of the funds of the Separate School Board, paid his own fare; but that as the majority of the Board voted to put those expenses to the Separate School account, it had been much more prudent and more in accordance with usages to let the matter drop.

I have been very often much pained and humiliated in reading in the journals from time to time accounts of the Separate School Board meetings, and I know many respectable Catholics feel as I do.

The trustees of the Separate Schools are simply to look after school matters, and not let nationality enter into their deliberations, as they sometimes have done, especially at the last meeting.

In view of these things I think that your own good sense will dictate to you the propriety of declining a present given on such grounds as are stated in the article in the *News*.

Yours faithfully,

† JOHN JOSEPH LYNCH,
Archbishop of Toronto.

AN EXTRAORDINARY SERMON.

One night young Bossuet, who possessed in such an eminent degree the power of eloquent speech, had gone to the brilliant Salon of Rambouillet. There were gathered in that famous drawing-room some of the most illustrious French nobility, ladies and gentlemen representing the wit, the learning, and the cleverness of Paris. In the course of the evening, the Marquis de Fenquieres referred to this young man as one about to enter upon an ecclesiastical career, and who, from what he had heard, seemed destined to be a great preacher. Suddenly some one suggested that he might interest the company by preaching a sermon. It would be a new diversion, and all the more delightful if the sermon were preached impromptu. Texts were written, shaken up in a bag, and one of the illustrious ladies was to draw one out and hand it to the preacher. The room was arranged, the text was drawn, and one of the ladies handed it to the youthful abbe. He was to have a quarter of an hour in which to think over the subject, but as the slip was handed to him, he waived the privilege. How strangely the words struck on his assembly as the grave young preacher read, "Vanity of vanities! all is vanity!" At first some were inclined to laugh, but ere long the feelings of the assembly were swayed in another direction. The fervour, the boldness, the brilliance of that extemporaneous utterance astonished all ears, and affected all hearts. The sermon was long, and as will be guessed from the occasion, there is no report of it; but at its close the Duc d'Enghein pressed forward to grasp the preacher's hand, and to inquire who he was, and whence he came. He came from Dijon, and, unknown till that night, Bossuet afterwards took his place as a bright particular light in the religious firmament of France.

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tember, 10th December, and 5th of March.
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President of the College



Notice to Contractors.


SEALED TENDERS, addressed to the
undersigned, and endorsed "Tender for
Post Office, &c., Cayuga, Ont.," will be re-
ceived at this office until **FRIDAY, 21st**
October, for the several works required in
the erection and completion of the Post
Office, &c., at Cayuga, Ont.
Plans and specifications can be seen at the
Department of Public Works, Ottawa, and at
the office of Messrs. Snider & Snider, Barris-
ters Cayuga, on and after Monday, 3rd
October.
Tenders will not be considered unless
made on the form supplied, and signed with
the actual signatures of tenderers.
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 incline 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. GOBELL,
Secretary.
Department of Public Works,
Ottawa, 30th Sept., 1887.



Oxford and New Glasgow Railway.
Sec.—Mingo Road to Picton Town, Branch of
I. C. R.

Tender for the Work of Construction
SEALED TENDERS addressed to the
undersigned, and endorsed "Tender for
Oxford and New Glasgow Railway," will be
received at this office up to noon on Monday,
the 10th day of October, 1887, for certain
works of construction.
Plans and profiles will be open for inspec-
tion at the Office of the Chief Engineer of
Government Railways at Ottawa, and also at
the Office of the Oxford and New Glasgow
Railway, at River John. Picton Co., Nova
Scotia, on and after the first day of October,
1887, when the general specifications and
form of tender may be obtained upon appli-
cation.
No tender will be entertained unless on
one of the printed forms and all the condi-
tions are complied with.
By order,
A. P. BRADLEY,
Secretary.
Department of Railways and Canals,
Ottawa, 9th September, 1887.

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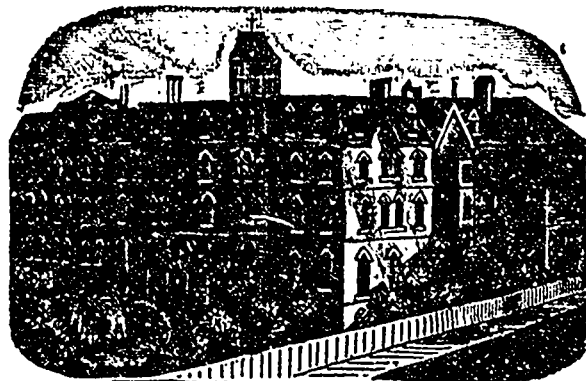
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