

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

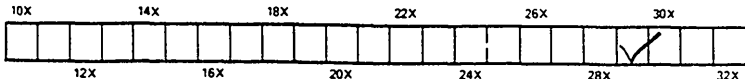
L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from:  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.



44493-

The

# Catholic Weekly Review.

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

*Reddite qua sunt Cæsaribus Cæsaribus; et qua sunt Dei Deo—Matt. 22: 21.*

Vol. I.

Toronto, Saturday, Feb. 19, 1887.

No. 1.

## CONTENTS.

SALUTATORY	1
COMPARATIVE ARTICLES—	
The Position and Duties of Bishops in the Church	1
The Church as a Power	2
Bishop Macdonell	3
SELECTED ARTICLES—	
Ireland and Home	3
KATONIT Notes—	
Cardinal Jacobini	4
College Abolition	4
The Bishop of Peaborough	4
John Rella	4
Death of M. Paul Bari	4
Dr. McEgan	4
RELATIONS—	
The Everlasting Yea	4
Erreurs	4
Definition of a Gentleman	4
Chateaurand	4
POSTRY—	
Through Peace to Light	4
The Christian Brothers	4

The following letter has been received from his Grace the Archbishop of Toronto:—

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

GENTLEMEN,—

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

Wishing you all success and many blessings on your enterprise,

I am, faithfully yours,

† JOHN JOSEPH LYNCH,

Archbishop of Toronto.

## SALUTATORY.

In presenting to the Catholic public the first number of the CATHOLIC WEEKLY REVIEW, a fitting opportunity is afforded us for grateful recognition of the very liberal sympathy and encouragement extended to its establishment, the kind and appreciative reception accorded to its prospectus, and the many assurances of approval not only of the aims and purposes of the paper, but of confidence in the sincerity and disinterestedness of its projectors. Of the promises of the prospectus the present number is, we think, a fair fulfilment, and with it, we feel, there is due from us some less general statement of the principles we shall promulgate than was possible in the original announcement.

The position of the CATHOLIC WEEKLY REVIEW in Canadian politics will be one of strict neutrality as between all parties; its concern is for the Church and for the interests in this country of the Church's children, without, moreover, distinction of race. By this it is not meant that we shall fail at any time to discuss public measures, in so far as they are public measures, but that not until questions of Catholic interest are at stake will the REVIEW be found to array itself against either of the contending political parties.

Believing, in the words of the Prelates assembled at the late Plenary Council in Baltimore, that "the most shocking scandals which we have to deplore spring from intemperance," the REVIEW will keep constantly in mind the recommendation of the Council, and further to the utmost of its power, the growth of a true temperance sentiment in the Dominion. And since it is not certain to our minds that men are to be legislated into morality by prohibitory enactments, we shall advocate that, in our judgement, only effectual method by which intem-

perance can be repressed, the application of religious and moral influences, which appeal to the intellect and the heart, and impart grace to effect what unaided nature of itself is unable to accomplish.

One of the most important purposes of the REVIEW, will be to collect and preserve all obtainable data bearing upon the history and growth of the Church in Canada—a department of the paper will be reserved for this purpose especially, and articles of such character will, in all probability, be protected by copy-right.

Whilst giving first place and attention to all interests Canadian, the REVIEW will not omit to devote a large part of its space to an analysis of the pregnant political events that are passing at home. Especially have we at heart the progress of a cause essentially just and sacred and invested, as it seems to us, with something of the sanctity of religion,—the restoration to the Irish people of their inalienable and natural political rights. In this connection we have pleasure in announcing that, in addition to the attractions already promised, we shall have in Ireland two regular correspondents, one a prominent member of the Irish Party in Parliament, the other a very well known scholar and divine. Besides these we shall have occasionally, a letter from a prelate of exalted position in Rome, and an English letter, it is hoped, from the Rev. J. R. Teefy, M.A., formerly of Toronto, but now of the College of the Basilians, Plymouth, England. In conclusion, we repeat the promise of the Prospectus. The efforts of the REVIEW will be directed solely towards rendering itself an efficient auxiliary to the Church in Canada. It will be subject to no influence, political, or of any kind, which could make its conductors swerve from what they believe to be their duty in the defence of Catholic principles, and the propagation of sound Catholic thought.

## THE POSITION AND DUTIES OF LAYMEN IN THE CHURCH.

From the conversion of Constantine to the present time, Christian society has been regarded, as in truth it is, as one body, under one Head, Christ, true God, who has ruled it by His two representatives, the religious Prince and the civil Princedom, in accordance with the two fold guidance which we need here below—the one for the attainment of eternal happiness, the other for the attainment of goods which constitute our temporal happiness. Hence the necessity of harmony between these two powers, the religious and the political.

And, as the religious, which regards man's eternal salvation, is of a higher order than the civil, which immediately regards his temporal happiness, it follows that the latter should be an aid and a protection to the former.

To-day these ideas are, in one place, partly, in another, wholly changed. The state or civil Princedom, for the representation of the sovereignty of Christ, has substituted the representation of the sovereignty of man, and separating itself from the Church of Christ, no longer accords to her aid or protection. In this condition of things, nothing else but the lay element is left to the church in the civil order. What the Duties of the Catholic laymen to the church are, will form the subject of the following remarks.

### I. GENERAL DUTY OF CATHOLICS TOWARDS THE CHURCH

There are laymen who seem to be persuaded that to care for the interests of the church appertains to the clergy alone. And this would not be erroneous if the clergy alone constituted the church. But the laity too, are part of the church. In fact, the faithful laity, by its amplitude and numerical influence, is a potent factor in the church, corresponding to what, in the civil order, is the multitude of the citizen.

The clergy in the church are its formal element, the governing or ruling part, but the, so to say, material element, the governed part, is the laity.

Every baptized person becomes a member of this great body of Christ's church. "We are all baptized into one body." (St. Paul 1 Cor. 12. 13.) If then, for the health and well-being of the body, be it physical or moral, all the members should co-operate, it is evident that all, clergy and laity, in proportion to the ability of each, should co-operate for the advantage and well-being of the church. The parts, in relation to the whole, are as means, and the good of the whole is likewise the good of the parts. Is not this the sufficient reason, why in the civil order we recognize the justice of the blood-tax to the enrollment of our volunteers in the hour of danger?

Moreover, inestimable are the advantages which the faithful layman received in the past, and is daily receiving from the Church. From her and through her he has received the sonship of God by adoption, from her and through her he has received the true knowledge of heavenly things, from her, the remission of sins, through her, secure guidance to eternal happiness. The church is all intent on procuring and promoting the advantages of her children. She prays for them, she suffers for them, she endures increasing fatigue, and even joyously sheds her martyr blood for them. Is it not, therefore, a debt of justice that her faithful children should, as far as possible, repay, love with love, care with care, deeds with deeds?

Every good citizen is ready to shed his blood on behalf of his country. And yet the country can do no more for those who die for it than perpetuate their memory in monuments of bronze and marble. Poor consolation this for him, who for love of country, violates the Law of God, and is irreparably lost.

But the church is not restricted, like civil society, to the present life. She passes through the gates of death, she spans the abyss beyond the tomb, and lives in the eternal ages and if she combats on earth in the guise of a militant, she reigns in Heaven in the glory of the triumph, where she crowns her valorous champions with an fading laurels. To labor for her, therefore, is to gain for one's self happiness and greatness.

But above and beyond every other reason for aiding the Church, is the love which we owe to Christ. The Church is a body, the head of this body is Christ. The Church is a kingdom, the King of this kingdom is Christ. The Church is that mystic bride affianced to "Him who with loud cries espoused her in His holy blood." (Dant. Par. xi.) As Eve, from the side of Adam while he slept in Eden, so the Church came out from the side of Christ whilst He slept on the cross. Christ loved her with infinite love and gave Himself for her. (Ephs. v. 25.)

Here we may ask, is a Christian obliged to love Christ? Is he bound to be zealous for His cause? Is he bound to fight under His standard? You will answer, most certainly. Now, I ask again, is it possible to love Christ and not love His spouse, the Church? Is it possible to love Christ and be indifferent to her for whom He shed His blood? Love for Christ is identified with love for His Church, so that it is as impossible to love the Church too much, as it is to love Christ too much. How, therefore, reconcile love for Christ with indifference to His Church and her interests?

The cause of Christ is identical with the cause of His church, "Saul," he said, "why persecutest thou me?" (Acts, 4.) This was the reproach of Christ to Saul, who persecuted the faithful—the church. And, in truth, what else is the church but Christ Himself, diffused, in a manner, and mystically personified in the aggregate of those who believe in and obey Him? Therefore to promote the interests of this aggregate, is to promote the interests of Christ, as to fail in the former is to fail in the latter. Every faithful Christian is a soldier of Christ, and the church is His Kingdom. How does this soldier show his fidelity to his King, if he is indifferent whether His Kingdom flourishes or falls to pieces?

This proves that the faithful layman, in every hypothesis, under all circumstances, even under governments friendly to the church, should exert himself to promote her well-being.

But in States, which have failed in allegiance to the church, and under governments which are unfriendly to her, the aforesaid duty of the Catholic layman is increased and intensified. For, from being a private, it becomes a public duty, from being an individual, it becomes a social obligation.

[The second and third divisions of the Bishop of Endocia's article, have been held over, and will appear in our next issue.]

### SECTARIAN.

"Hello, John! What a jolly dish! Potatoes, Greens, Carrots, Beans! Who's it for?"

"Mr. Binks, Sir."

"Is Mr. Binks a vegetarian?"

"Oh no, Sir! I believe he's Church of England!"

Punch.

## THE CHURCH NOT IN DANGER.

The *Mail* newspaper has its face against the Catholic Church and has cut itself loose from party exigencies that must needs ally itself to that church for support. It opposes separate schools in this Upper Province, and the tithes system in the Lower. It cries down the right of Catholics to have any voice in the High or Public schools. It condemns any distribution of money for charity that is based on per capita relief to the poor, because there happens to be proportionately more poor Catholics than poor Protestants. The Catholic votes are sold by the Bishops to the highest bidder, so we are told, and this has the effect of putting the purchase into possession and so public morality is gone and has been debased and debauched by both parties. The *Mail*, unable to stand these and other grievances, has turned its back on Sir John Macdonald and Mr Meredith and has become independent. The other grievances are more remote, but not less intolerable. A State Church, an Ultramontane Church, old statutes and the present infant Constitution, the Treaty of Paris and the alarming and irrepressible increase of the French population since the Cession of 1763 till to-day, are matters for reconstruction, for repeal, for destruction or repression.

This course of the *Mail* has not had much effect on the church, the schools, the charities or the French element, but it has left Mr Meredith without a brace of Catholics on his side of the House, and more than decimated that side of its former members. The most blatant of its clerical supporters could not get enough of votes in his own town to secure his election as school trustee, and the Don Quixote who went out in tin helmet to rescue the school children from the giants and dragons of Popery, only added to the triumph of his enemies and the disgrace of those who sent him. The minister who lamented any curtailment in the school books of the story of Potiphar's wife, condoles with the intelligent trustees who wanted "The whole damned Bible." The silence of the Catholics has been ominous in all this fanfare. What effect it will have on Sir John remains to be seen.—It is the truth, however, that he depends on individual Catholic support more than Mr. Mowat does. He rules as Premier amongst other things because the Catholics have never been arrayed against him. So it was and so it will be, but if the Catholics are of necessity driven in a body out of either party, they will inevitably drive that party out of power at Ottawa.

The *Mail* has spoken plainly on the Church question and has not been misunderstood. For its outspoken language and ability in which it has put forth its side, it deserves praise. On the political question we have nothing to say; on the question so far as it is not political, we have something to say, and will continue to say more. We shall endeavour to be equally plain, and hope to be equally understood.

It would be very unfair to the general Protestant public to assume that its feelings have been voiced by the *Mail*. The local elections have decided that in the most complete way. Towards that honest and honorable majority the feelings of the Catholics are sufficiently evidenced, and not a word need be said to the remnant it is probable they have learned their lesson, if learning anything is in their way. The Catholics do not fear these bigots, they simply defy them. Whatever in justice Catholics ought to have as citizens, they will have in defiance of these gentlemen, and whatever the Catholics now rightly have in justice they will keep in spite of them. The Catholics don't want to rule this country, but this country will not be ruled by any party that insults them or refuses them the right of other citizens. Whatever measure of fair play the Catholics in Canada enjoy under the Constitution they hold, not because of the exigencies of Party, but to some extent, in spite of the Party. The right to separate schools, and not the trifling amendments made to the separate school Act, will be found to be at the bottom of the grievances on this school question. For the safety of this right the Catholics have no concern, they do not feel danger from any quarter, they are as secure from the attacks of their enemies as if there were no enemies to attack. The law and the constitution must be altered be-

fore the time comes when Catholics are not to stand as securely as Protestants stand in this country; and it is well to remember that there are only two religious divisions in Canada. We have under the law, schools exclusively for Protestants, schools exclusively for Catholics, and we have Public Schools for both denominations. The Catholic children have the same right and the same privileges in Public Schools that the Protestant children have—no more and no less. Now what the bigots want, is that the Catholics, while they necessarily attend Public and High schools, should give up all claim to have any voice in regard to them. That they will never do, nor will ever be asked to do by any government. If the Protestants would rightly object to Catholic doctrine being taught in the Public Schools, then we hope that it is open to us equally to object to Protestant doctrine being taught in the Public Schools. We have the same right and can insist on the same measure of reciprocal justice.

In regard to the Catholic charities there need be no apprehension, except for the dereliction of those Municipalities whose practice it is that the applicant should be questioned as to his religion before his stomach is relieved. The Catholic Church can again, as it did long ago, take care of its own poor and lend its experience to the new housekeepers in that line.

Going out of Provincial into Federal and Imperial matters, what alarm need be felt over the smashing of Confederation the repeal of the Quebec Act of 1774, and the rescission of the Treaty of Paris? These are large subjects that may be discussed by International Conferences, by the British Parliament and doubtless also by Provincial newspapers, just as one might speculate on the assistance the French Republic would give in such a crisis. The Catholics have found many foes within the last century and a half in Canada in their secured rights, but none of them, nor all of them have been strong enough to turn them out of possession. It is a shame to think they would have to refer to foreign guarantees of their liberties.

The babble that one hears about Gallicanism and Ultramontanism, about a State Church and an establishment should apparently be inconsistent with an erudition familiar with Eusebian letters and the literature of Church Councils. There is no danger from all this, except the danger that comes from ignorance or wilful deception. A State Church or an establishment there never was in Canada and there never will be. Gallicanism, whatever there was of it in Old France or in New France, is dead beyond any vivifying process, and it would be a misfortune to import into this Province an unintelligible something solely for the reason that it appeared to do mischief in the Sister Province.

The cry of the church in danger is a familiar one to those versed in the history of the Anglican Church Establishment. It is a very proper cry in any country where the church is made and unmade by the State. In most countries the State establishes the Post Offices, Railroads and the Telegraphs—England has done better—it established a church. Just in proportion as the people wanted little or much religion or desired to be radical or Conservative therein, the friends of the establishment took alarm, and put up the red lights. That was natural and proper, where the country came first and the church afterwards. The Catholic Church, however, does not hold itself within any such petty limits. It looks as unmoved at the Decrees of the State on questions of religion as at the mutation of States themselves. It measured its Christendom with the territory of the Cæsars and held its own.—It is not likely to be awed into national or municipal units by the greatest temporality of to day. Much of the eminence that Canada enjoys in the present and in the past, is due to the church.—There have been various struggles heretofore for her liberty—it would be ridiculous to magnify into a danger, the little attack made on her to-day. A Militant Church should no more fear danger than a soldier should fear the smell of powder. The smoke in Canada is not worthy of being traced to powder. The Pope has been weeding his garden, and the weeds have fallen in with inflammable material on the other side of the fence. It is not smoke—it is an exhalation.

D A O'SULLIVAN.

## The Church in Canada.

### BISHOP MACDONELL.

#### I.

Of the public men of Upper Canada, some sixty years ago, few if any, were better known or more highly esteemed than was the Right Rev. Alexander Macdonell, first Bishop of Kingston.

As this distinguished prelate occupied a more than ordinary position in the British Empire, a brief memoir of him may not prove uninteresting to the readers of THE CATHOLIC WEEKLY REVIEW.

This venerable gentleman was born 17th July, 1762, in Glen Urquhart, on the borders of Loch Ness, Inverness shire, Scotland. Being destined for the Church, he was, at an early age, sent to the Scottish College in Valladolid in Spain, where he was ordained priest on 16th February, 1787. During his stay in Paris, as the writer heard from his own lips, the students were brought from their peaceful retreat by some revolutionary enthusiasts, and forced to dance around a Liberty Pole. Young Macdonell, who was always an ardent Royalist, was very much shocked at such outrageous proceedings. He bound a handkerchief around his knee, and feigning lameness, managed to escape the threatened indignity. On leaving Valladolid, he returned to Scotland, and was stationed as a missionary priest in the Braes of Lochaber, where he remained four or five years.

A few years prior to 1790, a system of converting small farms into large sheep walks, thereby dispossessing small tenants, was introduced into the Highlands of Scotland, in consequence a large proportion of tenants throughout the Highlands were ejected from their farms, and reduced to the greatest distress, the restrictions of the emigration acts preventing them from emigrating to the colonies. In May, 1792, Mr Macdonell, understanding that many laborers were wanting in the manufactories of Glasgow and its neighbourhood, travelled to Glasgow and waited upon the manufacturers, in the hope of procuring employment for the dispossessed Highlanders. On being informed that the greater portion of these people were Catholics, the manufacturers promised every protection and encouragement to such as would come down to their works. But as the excitement caused in 1780 by Lord George Gordon and his misguided followers, when the Catholic Chapel and the priest's house in Glasgow were burned by a riotous mob had not yet subsided, the manufacturers feared that some annoyance might be offered to the Catholic laborers. When Mr Macdonell stated that a clergyman should accompany these men to afford them the consolations of their religion, he was assured that every encouragement possible would be given to such clergyman, but as the penal laws against Catholic priests were still in existence, protection could not be insured or guaranteed to him. Mr Macdonell, however, declared his willingness to accompany the Highlanders, and risk the action of the penal laws, accordingly some 700 or 800 laborers came down from the Highlands, and gave full satisfaction to their employers during the two years they remained in their service.

On the few occasions previous to the arrival of Mr. Macdonell, when a priest officiated in Glasgow, he was obliged to have his meeting up two or three pair of stairs, and to station at the door a sturdy Irishman or Highlander, armed with a bludgeon to overawe intruders who might attempt to disturb the service. But Mr Macdonell, acting on the advice of Dr. Porteous (one of the most influential Presbyterian clergymen of the city and a nephew, by marriage, to Sir John Moore) opened his chapel to the street, and did not close the door during the service. About the year 1794, French revolutionary principles began to make rapid progress among men of all denominations employed in the manufactories while the troubles in France, Holland and other parts of the continent having caused a stagnation in the export of British

goods of all kinds, a general failure among the cotton manufacturers of Glasgow was the consequence; they were compelled to dismiss the greater part of their operatives, Catholics as well as others. The men, thus thrown out of employment, were obliged by necessity, to enlist in the numerous military organizations then being formed for the defence of the country. Finding that the Catholics, under his charge, were obliged to enlist in these bodies and compelled, according to the then universal practice, to declare themselves Protestants, Mr Macdonell conceived the idea of embodying them into one corps, as a Catholic regiment. With this view a meeting of Catholics was held at Fort Augustus in 1794, and a loyal address to the King drawn up, offering to raise a Catholic corps under command of young Macdonell, of Glangarry; a deputation was sent to London, and the address was most graciously received by the King, a letter of service being issued to raise the First Glangarry Fencible Regiment as a Catholic corps, the first raised as such since the Restoration. Mr Macdonell, though contrary to the then existing law, was gazetted Chaplain Four or five regiments which had been raised in Scotland having refused to extend their services to England, and having even murmured when ordered to march, the Glangarry Fencibles, by the persuasion of their Chaplain, offered to extend their services to any part of Great Britain or Ireland, or even to the islands of Jersey and Guernsey. This offer was very acceptable to the government, as it formed a precedent for all Fencible corps raised after that period.

Accordingly, in the summer of 1795, the regiment was ordered to the Isle of Guernsey, then threatened with invasion by the French. They continued there until the breaking out of the Irish troubles in 1798, when it was ordered to Ireland. The good conduct of the men combined with the activity derived from their mountainous habits, induced the Government to employ the Glangarry regiment in the most disturbed part of the country—in the counties of Wexford and Wicklow, and in the hills and morasses of Connemara, where many lawless characters had taken refuge, and who, issuing from their fastnesses during the night, harassed the peaceable inhabitants and burned their houses and outbuildings. Mr Macdonell in his character of chaplain, prevented the excesses so generally committed by the soldiers of other regiments, especially by those of the Native Yeomanry Corps, and which rendered them the terror and detestation of the insurgent inhabitants. Mr Macdonell found many of the Catholic chapels in the counties of Wicklow, Carlow and Wexford, turned into stables for the horses of the yeomanry. These he caused to be cleansed and restored to their original sacred purpose, performed Divine service in them himself, and invited the clergy and congregations to attend, most of whom had been driven into the mountains and bogs to escape the cruelty of the yeomanry and of such of the regular troops as were under the command of prejudiced or merciless officers; the poor inhabitants returned with joy to their chapels and homes as soon as assurance of protection was afforded them from quarters and by persons who had no interest to deceive them.

During the peace of 1802, the Glangarry regiment was disbanded, and its members again reduced to great straits because the Scottish manufacturing trade had been so circumscribed by the late sanguinary war that the Highlanders could not find an asylum or employment in their own country, and Mr. Macdonell began to entertain the hope that he might establish for them a claim upon the Government so far at least as to obtain for them grants of land in Upper Canada, where many of their friends were settled on lands given as rewards for services rendered during the American Revolutionary War.

W. J. MACDONELL.

The negotiations which have been carried on of late between the Holy See and the Portuguese Government, are reported to have resulted in a complete agreement as to the execution of the Pontifical Constitution respecting the Crown of Portugal's right of "patronage" in the East Indies. Mgr. Agliardi is now in the province of Madras, settling the boundaries of the new diocese of Meliapur.

## IRELAND AND ROME.

Mr. Wilfred Scawen Blunt, a member of the British Home Rule Association, has addressed the following letter to Mr. W. H. Hurlbert. It is the most important pronouncement made on the Irish question for some time:

HOTEL DE L'EUROPE, ROME, January 18th, 1887.

DEAR MR. HURLBERT.—The relations of Ireland with the Vatican are a matter of such immense importance at the present moment that I feel sure you will be glad to learn from an authentic source what are their true nature:

It is hardly four years since, under a misapprehension of the real circumstances of the case, the famous letter to the Irish bishops, familiarly known as "de Parnello," was issued from the Propaganda, but already a complete change in the views and policy of the Vatican has been effected in regard to Ireland. At that time, May, 1883, it had been represented to the Pope that Mr. Parnell and his Parliamentary party were members of a secret and revolutionary society analogous to those existing on the Continent, and, acting on this intelligence, the bishops were warned against according him their support, or countenancing the subscriptions raised for his testimonial Dr. Croke, the Archbishop of Cashel, was then at Rome, and in an audience he had at the Vatican, received from his Holiness an admonition so strong, that without venturing explanations he left Rome forthwith, saying simply that "as a bishop he knew how to listen and obey." The letter was issued the same week, and, as you will not have forgotten, caused consternation in Ireland, almost revolt. It is certain that, on account of it, thousands of Irish Catholics throughout the world neglected for awhile the practice of their religion, and so grave did the situation become that it seemed to some that there was danger of a general falling away of Irishmen from the faith. Fortunately, however, the letter was no binding pronouncement. It was neither a Papal Bull nor an Encyclical Brief, and, as it turned out, it was the means under Providence of a better apprehension at Rome of the facts of the Irish case. A searching inquiry was now made by the Pope in person, and each bishop in Ireland was called in turn to Rome and invited to give his opinion to his Holiness in private conference. Dr. Croke's patience in his first audience was now amply rewarded by his having an opportunity of explaining at length the whole land quarrel which lay at the root of Ireland's misfortunes. "What would your Holiness say," asked Dr. Croke, "if a poor peasant of the Romagna were to hire for a few scudi a barren rock in the Apennines and were to enclose it with a wall and plant it with a vineyard and build on it a house, and it when the vines began to bear fruit the lord of the soil were at once to raise the rent to the full value of the improvements made, and if, on failure to pay, the poor peasant were to be turned out and his labor confiscated?" "I should call it," said the Pope, "a robbery." To which the Archbishop answered, "That, Holy Father, has been the whole history of the land quarrel for generations in Ireland." A stronger argument, however, lay reserved in Dr. Croke's quiver, and he came to Rome provided with a full list of the communicants in the various parishes of his diocese. When he showed this to the Pope, and was able statistically to prove that ninety-four per cent. of his adult flock were practising Catholics, while churches had been built and schools opened, and when similar statistics flowed in from every part of Ireland, the scales fell from the eyes of those who had opposed the bishops most strongly at the Vatican. The doctrine is nowhere recognized more clearly than at Rome that this tree is known by its fruits, and the Irish bishops returned homewards triumphant; nor has it been possible since for any adverse influence to shake the Pope's perfect confidence in the loyal zeal of the Irish clergy and the innate justice of the Irish cause.

In truth, the Church has no more powerful body anywhere of workers in the cause of religion than the Irish priesthood. Not in Ireland alone, but in every land, Irish missionaries are to be found, irreproachable in their moral lives, undoubted in their loyalty to the Holy See, and inexhaustible in their zeal. The Irish religious orders in

Rome are models of discipline and piety. The contributions from Irish sources to the Peter Pence are large, out of all proportion to the scanty numbers and poverty of the population which send them, and beyond all doubt Ireland in these late days has come to be looked upon once more in Rome as a model and an example of a devout Christian land.

When, therefore, English logic essays to convince the Vatican still that the National League is a lawless conspiracy and the Plan of Campaign a breach of the Ten Commandments, the Vatican is wiser than to pay it any great attention. Leo XIII. is intellectually and spiritually far in advance of his generation, and he is esteemed by some the most sagacious Pontiff that has occupied the Papal Chair since Pius VII. He is, moreover, profoundly sensible of his personal responsibility in all important decisions, and he is conscious that in the matter of Ireland he was once for a time misled, and that his present mature judgment is based upon a knowledge of facts gained personally from sources at least reliable. Nothing in the world is less likely than that he will go back upon the decision he has come to, or that his warm sympathy for the Irish cause will suffer any change. As to formal censures launched against Dr. Walsh, Irishmen need not trouble themselves to fear them. The Archbishop of Dublin stands in the highest repute at Rome as a theologian, a man of piety, and a prelate of unexampled activity. He will be trusted implicitly to understand and perform the whole of his episcopal duties.

One word in conclusion about the general question of social order in Ireland. It seems to be imagined in some quarters that it is a tradition of the Papal See to support all existing things merely because they exist, and especially the privileges of the rich and noble as against the poor and undistinguished. This is altogether a mistake. The Catholic Church has always to a certain extent been a leveller of social pretensions, and decidedly the history of the Pontifical States is not one suggestive of close Conservatism. The Popes were among the first to curtail feudal privileges, and the later Pontiffs were bitterly complained of at times by the Roman nobility as supporting the peasantry too strongly against them. Landlords, therefore in Ireland, need not expect that the mere fact of their being landlords will secure for them any special regard at the Vatican. They will be weighed in the judgment of Rome strictly according to the measure of their performance of their many duties, and where these shall be shown to have been neglected their disappearance will excite little regret. The principle of authority doubtless lies at the root of all Church teaching, but it is the authority of religion and the moral law, not that of legal privileges abused. I conceive that the Church's ideal of a political society would be something not very unlike democracy controlled by religion; and where is this more likely to be realized at the present day than in Ireland under Home Rule?

Faithfully yours,  
WILFRED SCAWEN BLUNT

HISTORY REVERSES ITSELF.—A man hailing from a north Tory Constituency, with hay-seed in his hair, says that up in his country the great Reform leader travelled ten miles to a meeting on a cold night, in an open sleigh, and after a big speech to a small audience, returned in gloom the way whence he came. Three enthusiastic followers enlivened the opening proceedings by singing fifteen verses of "Ontario, Ontario." When the orator of the night (and of the day), could stand it no longer in a sitting posture, he stood up, and with the voice and gesture of Daniel Webster, said:—"Gentlemen I would sooner win the elections on the 22nd of February than be the man that composed that song."

Mr. W. S. Lilly, besides his article upon the writings of Mr. John Morley in the current number of the *Dublin Review*, has a paper in reply to Mr. Huxley in the February number of the *Fortnightly*, and another in the current number of the *English Historical Review*.

## The Catholic Weekly Review.

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

Published Every Thursday

Office: Box 4600, St. Catharines, 21 Church-street, Toronto.

Orsland Fitzgerald, Editor

H. P. McIntosh, Associate Editor

A. C. Macdonell and F. W. O. Fitzgerald, Proprietors.

Terms: \$1.00 per annum, payable strictly in advance. Advertisements non-refundable in character and limited in number, will be taken at the rate of 25 per line per annum: 10 cents per line for ordinary insertions.

An advertisement will be set up in each issue as to insure the latest typographical appearance of the REVIEW, and enhance the value of the advertisement in its issue.

Remittances by P. O. Order or draft should be made payable to the Editor.

THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—

His Lordship Right Rev. Dr. O'MAHONEY, Bishop of Exeter.  
W. J. MACDONELL, Knight St. Gregory and of the Order of the Most Holy Sepulchre.

D. A. O'SULLIVAN, M.A., LL.D.  
JOSEPH A. MACCARR, M.A., Principal Normal School, Ottawa.  
T. J. RICHARDSON, ESQ., OTTAWA.

Rev. P. J. HAROLD, NIAGARA.  
T. O'HAGAN, M.A., late Modern Language Master, Pembroke High School.

Rev. Dr. O'Reilly, of Detroit, will lecture in this city on the 17th proximo, in aid of the St. Nicholas Home.

His grace the Archbishop has addressed, through his Secretary, a letter to the Assessment Commissioner of this city, replying to the memorial of the Ministerial Association, respecting the incomes of the Catholic Clergy. We shall publish it in our next issue.

Cardinals Taschercau and Gibbons have arrived in Rome. The latter has had placed at his disposal the apartments in the American College, which Cardinal McCloskey was accustomed to occupy on the occasion of his visits to the Eternal City.

The Bishop Elect of Peterborough, very Rev. Father Dowling, will be consecrated, we understand, in St. Mary's Cathedral, Hamilton, shortly after Easter. The rite of consecration will be performed by his Grace the Archbishop of Toronto, the Bishops of London, Hamilton and Kingston, assisting.

The rumour is revived that Ruskin, whose thoughts, it is said, have taken an intense ascetic turn, is about to be received into the Catholic Church. The presumption rests upon the evidence in the whole body of his writings, and upon his life-long intimacies with Cardinals Newman and Manning, and devout members of the Church.

Cardinal Jacobini has resigned the office of Pontifical Secretary of State, and the Holy Father, in recognition of his services, has requested him to continue to occupy his apartment in the Vatican Palace. At the approaching Consistory in March, the Nuncios at Paris, Madrid and Vienna, are to be created Cardinals, and a telegram from Rome to the *Monde* states that it is now quite decided that Mgr. Rampolla, now Nuncio at Madrid, will, when he has been raised to the sacred College, be the successor of Cardinal Jacobini as Secretary of State.

The Montreal Catholic Theological College, Shorbrooke street, and the Polytechnic school, Ontario street, have affiliated with Laval University. The Seminary of St. Sulpice will give to the university the largest faculty of divinity in the province, while the Polytechnic school will supply the material for a faculty of applied science. The reverend fathers of the Seminary of St. Sulpice also purpose allying themselves with the university, and will act as professors in the faculty of arts. Rev. Father Marcoux, vice-rector of Laval, is now in Quebec in connection with the affiliation. The new buildings for Laval University, on St. Denis street are to be commenced in April next.

Within the last few weeks a leading topic of discussion in the French press in connection with the death of M. Paul-Bert, has been, "Did he, or did he not die a Christian?" The fact of his having made good his reconciliation with the Church just prior to his death, which was distinctly and repeatedly avowed by the *Constitutionnel*, is in part denied by M. Chailley, the husband of the eldest of Paul Bert's daughters, in a letter addressed to *La Republic Francaise*. His statement does not much more than show, however, that Madame Bert, who is a Protestant, and M. Chailley, who is a Rationalist, managed to keep every priest away from M. Bert's death-bed, and it is more than probable that while there is some circumstantial evidence pointing to his having departed this life not absolutely impenitent, he died, not a Catholic, but, like Voltaire, and other French atheists, calling for the priests and consolations of the Christian religion, to the extirpation of which he had lent himself in life.

The very regrettable incidents which led to the suspension of Dr. McGlynn from the Rectorship of St. Stephen's, New York, bring the Church into battle with those errors concerning the rights of property which were condemned by the present Pontiff in the Encyclical *Quod Apostolici Muneris*. The phrase "rights of property," sadly abused though it has been to cover the claims of every description of usury and injustice, represents, in spite of its abuses, a truth enforced by the Church, and felt to be essential to the existence of society. "I have taught, and shall continue to teach," says Dr. McGlynn, "in speeches and writings, as long as I live, that land is rightly the property of people in common, and that private ownership in land is against natural justice, no t-

ter by what civil or ecclesiastical laws it may be sanctioned. I would bring about instantly if I could, such a change of laws, all the world over, as would confiscate private property in land without one penny of compensation to the mis-called owners." It is in this position which Dr. McGlynn has been driven to defend. Archbishop Corrigan, on the other hand, takes the ground, as do many other Doctors in the Church, that the law of property is founded on the law of nature, that is sanctioned in Revelation, declared in the Christian law taught by the Catholic Church, and incorporated in the civilization of all nations. It is with him a question of morality, and he has but raised his hand against those who would teach the repeal of "Thou shalt not steal." It may be that Dr. McGlynn does not mean to deny what may, perhaps, now that the subject is *en deliberis* in Rome, be proclaimed to be the true Christian principle, and that his contention is mainly, if not only, against the intolerable evils resulting from an exaggeration of the laws of property. But in the meantime, we feel bound to say, Dr. McGlynn is not likely to be much benefited by the championship of the gentleman, whose theories on political economy are supposed to savour somewhat sensibly of communism, and who retorted on Archbishop Corrigan in a series of rather scurrilous references to his church. The Church will not side with a Despotism as against a Democracy, but will solve this, as all other questions, affecting the peace and safety of society in the light of the examples, and the teachings of her Divine Founder.

#### COMMUNICATIONS.

That such a journal as the CATHOLIC WEEKLY REVIEW has been long desired by many amongst both the clergy and the laity of Canada, is evidenced by the numerous letters of encouragement and sympathy received from all parts of the country. It is, we venture to say, seldom indeed that any journal has excited so much interest, or received so many assurances of support before its publication. From the many letters received we select the following, as being thoroughly representative of the Church throughout Canada, and in making such a selection we only regret that space forbids us to insert a greater number.

ST. PATRICK'S, MONTREAL, JANUARY 25th, 1887.

To the Editor of THE CATHOLIC WEEKLY REVIEW:

DEAR SIR,—I have just read the prospectus of the CATHOLIC WEEKLY REVIEW, and as a mark of my approval of the principles announced, I send you my subscription for two years. In rigidly excluding partizan politics, you meet the prevailing evil of the day in Canada and elsewhere. In the reputed Catholic journals of this country, politics seem to have assumed the first rank; the Church and its interests must be content to occupy the second place. This infatuation of the day, by mixing up good Catholic reading with virulent abuse of our best public Catholic men, has done much injury to religion by discrediting its most faithful and able defenders, thus diminishing their influence for good, and, what is worse, vituperating the Catholic taste and judgment of the country. I therefore accept your Review as a boon of great value to religion in our Canada.

I have no fear, that, in your efforts to provide intellectual food for the educated, you will forget the wants of the

great mass of our good Catholics. This can be done by copious extracts from the best Catholic journals of Europe and America.

A careful and brief analysis of the political events that are passing at home would perhaps make your Review more acceptable to a large number of your readers, with out infringing upon your wise resolution to exclude all partizan politics. I make no excuse for offering these suggestions as they come from my anxiety for the complete success of your most important enterprise.

With best wishes I remain,  
Your obedient servant,  
P. Dowd, Priest.

THIRD RIVERS, JANUARY 16th, 1887.

DEAR SIR,—After the congratulations of His Grace, mine would appear to you rather stale; nevertheless I give them as I have them, with all my heart. . .

I look forward to your paper with the very best hopes of its success. Our Lord and His Blessed Mother and St. Michael will be with you, so you need not fear.

That Our Lord may bless you and the paper you mean to publish, is the fond wish of

Yours, etc.,  
A Priest of the Society of Jesus.

TORONTO, Feb. 14th, 1887.

To the Editor of THE CATHOLIC WEEKLY REVIEW:

DEAR SIR,—I have read, with interest, the Prospectus of your proposed Review. I agree with you that "the informing of public life with the true Christian and Catholic idea of the Church, is the highest work to which laymen can aspire." That you may successfully follow the steps of the illustrious men cited as models, is the sincere wish of

Your obedient servant,  
W. J. MacDONELL.

HAMILTON, Feb. 2nd, 1887.

To the Editor of THE CATHOLIC WEEKLY REVIEW:

DEAR SIR,—I have read with much pleasure the prospectus of THE CATHOLIC WEEKLY REVIEW, which you were good enough to send me. I cordially approve of the programme you have therein laid down, and wish you every success. It is not necessary to go very far back in our history to demonstrate the great necessity for a journal devoted to the defence of Catholic interests. The names of your contributors are a sufficient guarantee, that in a literary sense, the Review will take high rank in Canadian journalism, and there is ample material among Ontario Catholics from which you can select a staff equal in literary ability to that of any journal on the continent. Again wishing you success, I am,

Respectfully yours,  
E. FURLONG.

DUNDAS, JAN. 15, 1887.

To the Editor of THE CATHOLIC WEEKLY REVIEW:

DEAR SIR,—I have just received the Prospectus of THE CATHOLIC WEEKLY REVIEW, and I assure you the platform laid down therein meets with my views. I wish you every success, and will do all in my power to aid in the good work.

Yours truly,  
A. N. WARDELL.

The February number of *Merry England* will contain the full text of the important address on Religions, recently delivered by the Bishop of Newport and Mevevia at Ampleforth. The frontispiece of the number will be a life-like portrait of Mr. F. C. Burnard, who contributes "A Line Sketch by a Daily Journalist, Our Fellow Traveller."



## THE CHRISTIAN BROTHERS

I.

In the streets of the city, where laughter is loud,  
Where Mammon smiles down on his worshipping crowd,  
Where the footstep falls fast on the falling of rain,  
The sad and the sinful, the vile and the vain;  
In the streets of the city what form do we meet,  
With long sable robe flowing free to his feet?  
Who is it that moves through the wondering mall?  
Tis a teacher—a son of the sainted La Salle.

II.

He hath left his young home in the land of the vine,  
For the vineyard of God—for those tendrils of thine.  
He hath heard that dear voice which of old calmed the sea,  
As it whispered to him,—“Bring the children to me,  
For of such is the Kingdom of God,” ere the soul  
Hath a speck of the sin that defileth the whole  
“Tis for this that he liveth—upbraud him ’ who shall?  
Who walks in the way of the sainted La Salle

III.

Oh, city! that looking forth seaward for error,  
To the fleet on the bay, through the fleet on the river  
Still laving thy limbs in the parallel tides,  
And proud of the strength that disaster denides,  
Would you win true renown?—’tis a dutiful youth,  
An heirloom of honor, devotion and truth,  
Would you have them to pillar the home and the hall?  
Oh! teach them the lore of the sainted La Salle!

—D. A. McGee.

## CARDINAL NEWMAN'S DEFINITION OF A GENTLEMAN

In no man of conspicuous mark in the world of thought has the combination of “sweetness and light” been more strikingly exhibited than in Cardinal Newman. He recalls in all things his own definition of a gentleman, which, while it reflects the gentleness and consideration for others which characterize his own conduct, is such an excellent example of his grace of literary expression, that some of its sentences are worth embodying here:

“The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast, all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make everyone at their ease, and at home.

He has his eyes on all his company, he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd. He can recollect to whom he is speaking, he guards against unreasonableness, allusions, or topics which may irritate, he is seldom prominent in conversation, and never wearsome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ear for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too much sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned, on philosophical principles; he submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death, because it is destiny. If he engages in con-

trovery of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds, who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it.”—[“Idea of a University”]

## CHATEAUBRIAND.

Atheism was bathing France in a sea of tears and blood; an unknown man silently traverses the ocean. While the violence of the tempest rends the sails of his vessel, he listens attentively to the hurricane—he is lost in the contemplation of the majesty of the heavens. Wanders in the solitude of America, he asks of the wonders of creation the name of their author; the thunder on the confines of the desert, the low murmuring of the forests, and the beauties of nature answer him with canticles of love and harmony. The view of a solitary cross reveals to him mysterious secrets, the traces of an unknown missionary awaken important recollections, which connect the old world with the new, a monument in ruins, the hut of a savage, excite in his mind thoughts which penetrate to the foundations of society, and to the heart of man. Intoxicated with these spectacles, his mind full of sublime conceptions, and his heart inundated with the charms of so much beauty, this man returns to his native soil. What does he find there? The bloody traces of Atheism, the ruins and ashes of ancient temples, devoured by the flames or destroyed by violence, the remains of a multitude of innocent victims, buried in the graves, which formerly afforded an asylum to the persecuted Christians. He observes, however, that something is in agitation; he sees that religion is about to redescend upon France, like consolation upon the unfortunate, or the breath of life upon a corpse. From that moment he hears on all sides a concert of celestial harmony, the inspirations of meditation and solitude revive and ferment in his great soul; transported out of himself, and ravished into ecstasy, he sings with a tongue of fire the glories of religion, he reveals the delicacy and beauty of the relations between religion and nature, and in surpassing language he points out to astonished men the mysterious golden chain which connects the heavens and the earth. That man was Chateaubriand—European Civilization—Balm.

## IRREVERENCE.

We treat God with irreverence by banishing him from our thoughts, not by referring to His will on slight occasions. His is not the finite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands, and what is true of the Deity is equally true of His Revelation. We use it most reverently when most habitually, our insolence is in ever acting without reference to it, our true honoring of it is in its universal application. I have been blamed for the familiar introduction of its sacred words. I am grieved to have given pain by so doing, but my excuse must be my wish that those words were made the ground of every argument and the test of every action. We have them not often enough on our lips, nor deeply enough in our memories, nor loyally enough in our hearts. The snow, the vapor and the stormy wind fulfil His word. Are our acts and thoughts lighter and wilder than these, that we should forget it?—Ruskin.

The sum of £400 was subscribed on Thursday in Cork towards the erection of a statue to the memory of the late Dr. Delaney, Bishop of Cork. The meeting was held under the presidency of Bishop O'Callaghan.

## THE EVERLASTING YEA.

The whim we have of happiness is somewhat thus. By certain valuations, and averages, of our own striking, we come upon some sort of average terrestrial lot, this we fancy belongs to us by nature, and of indefeasible right. It is simply payment of our wages, of our deserts; requires neither thanks nor complaint; only such *overplus* as there may be, do we account happiness, any *deficit* again, is misery. Now consider that we have the valuation of our own deserts ourselves, and what a fund of self-conceit there is in each of us,—do you wonder that the balance should so often dip the wrong way, and many a blockhead cry: See, there, what a payment; was ever wretched gentleman so used!—I tell thee, blockhead, it all comes of thy vanity, of what thou *fanciest* those same deserts of thine to be. Fancy that thou deservest to be hanged (as is most likely), thou wilt feel it happiness to be only shot; fancy that thou deservest to be hanged in a hair-halter, it will be a luxury to die in hemp.

I asked myself what is this that, ever since earliest years, thou hast been fretting and laming, and lamenting and self-tormenting, on account of? Say it in a word is it not because thou art not happy? Because the rupee (sweet gentleman) is not sufficiently honoured, nourished, soft-bedded, and lovingly cared for? Foolish soul! What Act of Legislature was there that *thou* shouldst be happy? A little while ago thou hadst no right to be at all! What it thou wert born and predestined not to be happy, but to be unhappy! Art thou nothing other than a *vulture*, then, that flieest through the universe, seeking after something to eat, and shrieking dolefully because carrion enough is not given thee? Close thy *Byron*, open thy *Goths*.

"*Es lauchtest nur ein, I see a glimpse of it!*" cries he elsewhere: there is in man a *niguer* than love of happiness he can do without happiness, and instead thereof find blessedness! Was it not to preach forth this *same* *niguer* that sages and martyrs, the Poet, and the Priest, in all times, have spoken and suffered, bearing testimony, through life and through death, of the God-like that is in man, and how in the God-like only has he strength and freedom? Which God inspired doctrine art thou also honoured to be taught, Oh Heavens! and broken with manifold merciful afflictions, even till thou became contrite, and learn it! Thank thy destiny for these, thankfully bear what yet remains; thou hadst need of them; the self in thee needed to be annihilated. By benignant lever paroxysms is life, out of the deep-seated chronic diseases, and triumphs over death. On the roaring billows of Time, thou art not engulfed, but borne aloft into the azure of eternity. Love not pleasure, love God. This is the EVERLASTING YEA, wherein all contradiction is solved; wherein whoso walks and works, it is well with him.—*Carlyle*.

It is in the wonderful insight into human nature that Dickens gets the pull over Thackeray, but on the other hand it is in the brilliant shafts of satire together with a keen sense of humour that Dickens gets the pull over Thackeray. It is just this Thackeray is the *humorist*, and Dickens is a *satirist*. But after all, it is absurd to insinuate any comparison between Dickens and Thackeray. The latter is well known by his *Picked-up Papers*, *great Expectorations*, a questionable hit on American manners, and *Old Curiosity Shop*—an effective and much admired satire on the British Museum.—*Bricks from the Ruins of English Literature*.

## ADVANTAGES OF A CLASSICAL EDUCATION.

Mr. Mould, (pointing to baggage).—"Let it remain here and I'll come back for it"  
 Chef de Gare.—"Je n'comprendo pas, m'sieur!"  
 Mrs. Mould.—"Try him in Latin, my love."  
 Mr. Mould.—"All right. Look here, Mossou—Request in pace—Resurgam!"  
 Chef de Gare.—"Ah! parfaitement! Que ca reste ici, et plus vovs revienndrez!"—*Punch*.

## THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be  
 A pleasant road;  
 I do not ask that thou wouldst take from me  
 Aught of its load.  
 I do not ask that flowers should always spring  
 Beneath my feet,  
 I know too well the poison and the sting  
 Of things too sweet.  
 For one thing only, Lord, dear Lord, I plead:  
 Lead me aright,  
 Though strength should falter, and though heart should bleed,  
 Through Peace to Light.

—*Adelaide A. Procter*.

## CHURCH ESTABLISHMENT.

Several industrious local writers setting out with conclusions, and adducing only such evidence as went in support of them, have discovered a National Catholic Church in Canada—an Established Church—a Church with the Gallican liberties, as they are called, of the Church of France, a Royal as opposed to Papal supremacy, and with much bewailing they have adverted to the Ultramontane Church of the Vatican under which for the first time Canada was brought under Rome and the beloved national element put an end to. It is not likely that these writers will change their opinions, even when these misconceptions are corrected, but it is due to those desiring to know the real state of affairs, to have the truth put before them. The Catholic Church is not, and was not, and cannot be a National Church in Canada or elsewhere—it cannot be established as is the Church familiar to their Lordships of the Privy Council—the supremacy of the Church is, and always has been, that of the Pope of Rome, and finally the Canadian Church was an Ultramontane in the time of Louis XIV. and of the Popes who opposed him, as it was after the Vatican Council. It must needs be repeated very often in certain quarters that every Catholic is, so to speak, an Ultramontane Catholic, and that who ever is not Ultramontane, is not Catholic.—D. A. O'SULLIVAN in the *American Catholic Quarterly Review*.

THE CATHOLIC PRESS.—Finally, Christian parents, let us beg your earnest consideration of this important truth, that upon you, singly and individually, must partially depend the solution of the question, whether or not the Catholic press is to accomplish the great work which providence and the Church expect of it at this time. So frequently and so lucrily has the providential mission of the press been dwelt upon by Popes and Prelates, and distinguished Catholic writers, and so assiduously have their utterances been quoted and requoted everywhere, that no one certainly stands in need of argument to be convinced of the truth. But all this will be only words in the air, unless it can be brought home to each parent, and made practical in each household.

If the head of each Catholic family will recognize it as his privilege and his duty to contribute towards supporting the Catholic press, by subscribing to one or more Catholic periodicals, and keeping himself well acquainted with the information they impart, then the Catholic press will be sure to attain its rightful development; and to accomplish its destined mission. But choose a journal that is thoroughly Catholic, instruction and edifying, not one that would be, while Catholic in name or pretence, un-Catholic in tone and spirit, disrespectful to constituted authority or bitter and uncharitable to Catholic brethren.—*Extract from the Pastoral, after Plenary Council, Baltimore*.

The art of condensation was evidently studied by the journalist who reported.—"A coloured gentleman went into a blacksmith shop with his coat-tail full of powder. He came out through the roof!"

The measles have become epidemic in Florida, and it is feared that Geronimo will again break out.

## Prospectus.



ON the 10th of February will be issued the first number of THE CATHOLIC WEEKLY REVIEW, a journal devoted to the interests of the Catholic Church in Canada.

There appears to be in Canadian journalism a field still unoccupied, which can be filled only by a periodical exclusively Catholic in aim and character, devoted to the defence of Catholic principles and the propagation of sound Catholic thought.

This field it is the purpose of the promoters of THE CATHOLIC WEEKLY REVIEW to fill. It will be essentially a literary journal, and will appeal to the tastes of the clergy in Canada and the educated among their people. It will embrace within its scope all subjects of interest to educated Catholics, and will have for its purpose to proclaim at all times the Catholic view of every question and controversy, to meet every misrepresentation, publicly to take up every challenge thrown down to the Church, and, in the strong light of publicity, to put forth more and more her claims to the homage and recognition of men. It will endeavour faithfully to reflect and summarize the intellectual, social and political movements of the day; and it will be the Editors' constant aim to keep their readers well abreast of the intellectual progress of the age, and in touch with whatever best has been thought and said.

For this purpose the assistance of writers of acknowledged talent has already been secured, and articles contributed by them will bear either the writer's name or some mark of individual authorship and responsibility. Critical essays, short biographical sketches, selections from the writings of eminent Catholics and divines, will occupy a prominent place and form a feature of every issue.

THE CATHOLIC WEEKLY REVIEW will be addressed, and will appeal particularly, to a constituency of Catholic readers, yet it will ask no indulgence on this account. It will be willing that as a literary journal it shall be judged by comparison of the literary quality of its contents with other periodicals, English and American, of similar scope.

In affairs of politics, and in all respects where the interests of the Church are concerned with those of State, the REVIEW will seek to be guided by the spirit of the Church's teaching. Partisan politics, or politics in the popular sense of the word, it is needless to say, will be rigidly excluded.

In Canada for such a journal there would seem at present to be especial need. "A wicked combination of men," the Bishop of Kingston has said, "clamouring for penal laws against our holy religion," seeks to deprive the Church, in the Province of Quebec, of the natural and political rights secured to her by treaty; and, in Ontario, of whatever aid her educational and charitable institutions, the latter public in their character and usefulness receive. THE CATHOLIC WEEKLY REVIEW enters upon the prosecution of a work pacific rather than polemical, but entering not inopportunately at such a period, may yet be of some service, it is hoped, in defending the religious rights of Catholics from the attacks of those whose sole purpose would seem to be to envenom old wounds, rekindle old hatreds, and rouse up the old animosities of race and religion.

"Divine in her origin, perfect in her constitution, immutable in her principles, immaculate in her life," the Church, the representative of the moral order, is for human society the practical providence of God. She has for her mission to do all and everything for justice and right, the defence of the helpless and the support and protection of the poor.

The informing of public life with this the Christian and Catholic idea is the highest work to which laymen can aspire. In Spain it was the life work of a Balmeiz; in France of Chateaubriand, Montalembert, and Veillot; in America of Brownson; and in England of Ward and Lucas. It seems presumptuous, indeed, to say so, but a hope no less high, an aim no less great, actuates the prompters in the present effort. In it they believe they have, however, the approbation and encouragement of the Bishops of the Province.

**JAMES J. FOY, Q.C.****BARRISTER, & C.**14 CHURCH STREET,  
Toronto.**FREDERICK C. LAW,****ARCHITECT.**

MAIL BUILDING.

Beitance—16 Wallace Street, Toronto.

**D. A. O'BULLIVAN,****BARRISTER, ATTORNEY, SOLICITOR, & C.**  
**NOTARY PUBLIC**Office—Nos. 18 and 20 Toronto Street,  
Toronto.**MURRAY, BARNWICK & MACDONELL,****BARRISTERS, SOLICITORS, NOTARIES, & C.**

16 AND 18 KING STREET EAST,

(Opp. Bank)

TORONTO.

STOCK BY M. MURRAY. F. D. BARNWICK.  
A. O. MACDONELL.**H. T. KELLY,****BARRISTER, SOLICITOR, & C.**

Office—71 Church Street, Toronto.

**W. J. WARD,****REAL ESTATE & COMMISSION BROKER.**

4 King St. East, Toronto.

Rents Collected. Valuations Made.

Sir Alex. Campbell, John L. Blaikie, Esq.,  
Presidents. Vice-Pres.**THE BOILER INSPECTION**

And Insurance Company of Canada

Consulting Engineers and  
Solicitors of Patents.**HEAD OFFICE: TORONTO.****G. C. ROSS,** **A. FRASER,**  
Chief Engineer. Secy-Treas.**St. Michael's College,**

TORONTO, ONT.

Under the special patronage of the Most  
Rev. Archbishop Lynch, and the direction  
of the Rev. Fathers of St. Basil.Students can receive at this establishment  
either a Classical or an English and Commercial  
education.The First Course embraces the branches  
usually required by young men who prepare  
themselves for the law.The Second Course comprises in like manner  
the various branches which form a good Eng-  
lish and Commercial education, viz., English  
Grammar and Composition, Geography, History,  
Arithmetic, Bookkeeping, Algebra, Geometry,  
Surveying, Natural Philosophy, Chemistry,  
Logic and the French and German Languages.Terms—Hall boarders, \$12.00 per month;  
hall boarders, \$1.50 per month; day pupils, \$1.50  
per month; walking and boarding, \$1.00 per  
month; complete boarders, \$20.00 per month; ex-  
hibitors, \$10.00 per month; music, \$2.00 per month;  
piano and drawing, \$1.50 per month. Books  
and dict. or less in case of absence from extra  
charges.N.B.—All fees are to be paid strictly in ad-  
vance in these terms: At the beginning of Sep-  
tember, 10th December, and 30th of March.  
Discharge after one week from the first of the  
terms will not be allowed to attend the college.Address, **G. VINCENT,**  
President of the College.**E. G. LEMAITRE,****Druggist and Dispensing Chemist,**  
226 QUEEN STREET WEST, TORONTO.

—Telephone 1021—

Liberal Discount to Religious Communities.

**SADLER'S DOMINION CATHOLIC TEXT  
BOOKS.**Sadler's Dominion Catholic Speller. Complete.  
Sadler's Dom. Catholic First Reader. Part I.  
Sadler's Dom. Catholic First Reader. Part II.  
Sadler's First Reader. Parts I & II bound together.  
Sadler's Dominion Catholic Second Reader.  
Sadler's Dominion Catholic Third Reader.  
Sadler's Dominion Catholic Fourth Reader.  
Sadler's Dom. Cath. 5th Reader. In preparation.  
Sadler's Elementary Grammar. With Ele-  
ments of Exercises.Sadler's Child's Catechism of Sacred History  
Old Testament.Sadler's Child's Catechism of Sacred History  
New Testament.

Sadler's Outline of English History.

Sadler's Ancient and Modern History. With  
Illustrations and Maps.

Sadler's (P. 1 &amp; 2) Copy Books. A and B.

With tracing.

Sadler's (P. 3 &amp; 4) Copy Books. Nos. 1 to 6.

Primary Short Course.

Sadler's (P. D & S) Copy books. Nos. 1 to 12.  
Advanced Course.Sadler's Latest Copy and Blotter for Primary  
School Course.Sadler's (P. 100) Copy and Blotter for Advanced  
Course.

Sadler's Dom. Language Tablets. 12 numbers.

Sadler's Dom. Arithmetic Tablets. 12 Nos.

JAMES A. SADLER,  
Catholic Educational Publisher, Montreal.

To the Electors of East Toronto.

Your vote and influence are respectfully  
solicited for the re-election of**JOHN SMALL,**The Liberal Conservative Candidate,  
as your representative in the  
House of Commons.

Election takes place February 22, 1887

**ELLIS &****MOORE,****PRINTERS****AND****PUBLISHERS.****Catholic****Weekly****Review**

39 and 41 Meinda St.,

TORONTO.

OFFICE

ESTIMATES FURNISHED ON

32½ Church St.

APPLICATION.

## SELLING OFF

Fancy Goods and Small Wares selling at 40c on the dollar at **PETLEY'S** Millinery, Flowers, Feathers, etc., selling at 40 cts. on the dollar, at **PETLEY'S**.

Ladies and Children's Mantles selling at 50 cts on the dollar, at **PETLEY'S**.

Silks, Velvets and Satins selling at 50c. on the dollar, at **PETLEY'S**. Dress Goods and Mourning Goods selling at 60 cts. on the dollar at **PETLEY'S**.

Hosiery, Gloves and Corsets selling at 60 cts on the dollar, at **PETLEY'S**.

Blankets, Flannels and Woollens selling at 70 cts on the dollar at **PETLEY'S**.

Table Linens, Towels and Napkins selling at 70 cts on the dollar at **PETLEY'S**.

Cottons, Sheetings and Lace Curtains selling at 80 cts on the dollar at **PETLEY'S**.

Carpets, Floor Cloths etc., selling at 80 cts on the dollar, at **PETLEY'S**.

Men's and Boys' Overcoats and Winter Suits selling at about half price, at **PETLEY'S**.

This is no humbug or advertising dodge, but a genuine Clearing Sale, which a visit to our stores will prove.

## Petley & Petley

KING STREET EAST.

Opposite the Market, - Toronto.

## W. A. MURRAY & CO.

Call the attention of housekeepers to the very large assortment always on hand of

Linen Table Cloths, Linen Table Napkins, Linen Towels and Towellings, Sheetings, Pillow-cases, Packings, White Quilts and Counterpanes, Toilet Covers, Kidderdown Quilts, Fine Batting Comfortables, Eiderdown Pillows, Best Live Geese Feathers all kinds, Window Shades, Curtain Poles Furniture Coverings in Great Variety, Piano and Table Covers, Mantle-Piece Draperies and Chair Ticks.

Best Fine Goods at Low Prices. Satisfaction guaranteed.

## W. A. MURRAY & CO.,

KING STREET, - TORONTO.

### EXECUTOR'S NOTICE

Notice is hereby given pursuant to the Statutes that make it, that all creditors or persons having claims against the estate of the late Edward A. McKeown of the City of Toronto, Executor of his will, are hereby notified to send to their attorneys the undersigned Solicitor, a list of their claims in writing, signed by them or by their attorneys, to the undersigned Solicitor, at or before the first day of April, 1887, with the full names and particulars of their claims and the amount thereof.

And notice is hereby further given that on and after the first day of April, 1887, the executors will distribute the assets of the said estate, having regard only to the claims of which they then shall have had notice.

D. A. O'NEILLIAN

Solicitor for Executors

Dated this 11th day of February, 1887.

### EXECUTOR'S NOTICE

Notice is hereby given pursuant to the Statutes that make it, that all creditors or persons having claims against the estate of one late Oleavik O'Neillian, of the Village of Norway in the County of York, Gentlemen, are hereby notified to send in their claims to the undersigned solicitor at his address in and in Toronto in Ontario, on or before the first day of April, 1887, with their full names and particulars of their claims and the amount thereof.

And notice is hereby further given that on and after the first day of April, 1887, the executors will distribute the assets of the said estate, having regard only to the claims of which they then shall have had notice.

D. A. O'NEILLIAN

Solicitor for Executors

Dated this 11th day of February, 1887.

## JOHN McMAHON

MERCHANT TAILOR,

39 King Street West, Toronto

## HATS. HATS.

THE LATEST STYLES

Special Discount to the Clergy

W. & D. DINEEN.

Cor. King and Yonge Sts.

THE PROVINCIAL STEAM DYE WORKS.

BISHOP & TIPPING

SOLE AND WOOLLEN DRESS, SCOTCHES, ETC. DYEING MANUFACTURERS OF OUTHR FEATHERS, GENTS' CLOTHING, HATS, COVERS, SILKS, VELVETS, DAMASKS, REPPES, CORDS, AND TABLE CLOTHS, DRESS AND TWEEDS, LADIES' AND GENTS' STRAW AND Felt Hats Dried any Color and Kicked in all the latest styles, by First-class Workmen. 1 - 1/2 Yonge (Laidman's) St. - - - - - Grand Old Firm. Awarded Prize for Lyric Silk, etc. 1880 - - - - - Diploma - Highest Award Possible. 25 YONGE STREET TORONTO.

## WILLIAMSON & CO.,

SUCCESSORS TO

WILLING & WILLIAMSON,

Publishers, Stationers,

AND BOOKSELLERS,

NO 6 KING STREET WEST,

Next door Demulder Bank,

TORONTO.

Spring Importations, 1887.

## P. S. CAREY,

Merchant Tailor.

Has a well selected stock of Finest Hattings, the latest patterns and chosen patterns in Tricorne to select from, which for price style and quality can't be beat. Superior workmanship and a good fit guaranteed.

16 KING STREET EAST,

Opposite the Clergy and Students.

## Edwd. McKeown

Leaves special attention to his Magnificent Assortment of

## SWISS EMBROIDERIES

Importing direct from St. Gall, Switzerland, enables us to place before the public all the latest and most elegant patterns at the lowest prices.

WE OPEN TO DAY

## 20 Cases Hamburg Edgings,

Prices 25c to 75c per yard. Floorings and All-over Embroideries from 75c to \$2.00

## CORSETS, CORSETS

During this month we are giving special inducements in our Corset Department. Carrying nothing but reliable makes, we can safely say our assortment stands A 1. Our Corsettes Corset at 75c, takes the lead. Full Bust at 80c, Sports Bra, and for 60c, 60c, \$1.00 and \$1.25 we can not be excelled. As Old Gold Corsets for 40c. French Water Corsets a specialty.

## GLOVES.

1000 Pure Linen and Cotton, 50c per pair. Cotton, Paris, Thos. & Co. Corsetmakers, celebrated makes, from 75c up.

No trouble to show goods at the

## POPULAR DRY GOODS HOUSE

182 YONGE STREET,

Two Doors North of Queen.

WE ARE NOW DISPLAYING

## Catholic Home Almanac

FOR 1887.

## FATHER RYAN'S POEMS,

Cloth and Leather,

Selling Fast at 30 Yonge, Near King St.

The Finest Line of

## CATHOLIC

## PRAYER

## BOOKS

Ever imported to this Province.

New and Beautiful Designs in Leather and Cloth.

## John P. McKenna,

Importer, Wholesale and Retail.