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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, Thursday, Feb. 24, 1887.

No. 2.

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## EVENTS OF THE WEEK.

The Dominion elections have resulted in the return, by a reduced majority, of Sir John Macdonald and his party for another term to power. The contest had happily not introduced into it the issues which, unfortunately, were made factors of the late elections in this Province.

The influence of the Holy Father throughout the present European crisis has been exerted on behalf of peace. The German elections, on which the peace of Europe hung, have resulted in favour of Prince Bismarck. With a majority of Septennists in the Reichstag, war, if not avoided, is at least postponed.

The suggestion thrown out by Mr. Chamberlain that all conditions in dispute between the Liberals and Unionists might be satisfied by adopting for Ireland an imitation of the Constitution of Canada has only served to make manifest the insincerity of his previous professions. Mr. Haldane, M.P., the standing counsel, we believe, for this Province, in England, in a letter to the *Times*, questions almost every one of Mr. Chamberlain's analogies. The result he arrives at is, that the only one of Mr. Chamberlain's statements that is not wholly inaccurate is "the comparatively unimportant suggestion of an analogy for the separate treatment of provinces;" and he concludes that whatever policy is adopted with regard to Ireland, "those who frame it will need a courage of their opinions greater than that possessed either by the present Government or by Mr. Chamberlain."

## LETTER

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.

In the House of Commons on Monday, the leader of the Government, Mr. W. H. Smith, moved the introduction of the new rules for procedure, by means of which the Speaker is intended to be invested with absolute authority in debate. The proposals of the Government were resisted by Mr. Gladstone, Sir Wm. Harcourt and Mr. Parnell, on the ground that they would tend to produce unnecessary irritation without facilitating, to any extent, the conduct of public business.

In the case of the Government against Messrs. Dillon and O'Brien, the Court has refused to grant the application of the prosecution for an order requiring the defendants to be present during the trial. Archbishop Walsh has subscribed \$50 to the fund for the defence, as a protest against the insult to many members of his flock by the packing of the jury chosen to try the defendants.

Cardinals Gibbons and Taschereau, who are now in Rome, are expected to formulate their opinions on many matters of American interest. The Holy Father, in audience with them, spoke of the Baltimore Council as an honor to America and the whole Church. The Church enjoys, he said, in America, the fullest measure of civic freedom.

Cardinal Manning has issued a pastoral on the relief of the poor of London, in which he states that he has been instrumental during the past few years in sending 500 children to Canada, all of whom were received into comfortable homes. Good reports have been received of these children, and in every case their prospects are bright.

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

### II. THE ASSISTANCE DUE FROM THE STATE TO THE CHURCH, IN UNFRIENDLY OR HOSTILE GOVERNMENTS, DEVOLVES UPON THE CATHOLIC LAITY.

The Church, as I have shown above, is religion in the form of society. To the Church, as such, the individual assistance or private protection of her children—the expression of their zeal and love for her, is not sufficient, she has need of public protection, at least, in the measure required for the free and untrammelled exercise of her authority, and in the tranquil enjoyment of her rights. This public protection, in its normal condition, cannot be accorded to her except by the public authority, viz.: that which presides over public order and controls the executive. Now, in states separated from the Church, this protection for the most part has no longer place. The civil Princeship has, of itself, divested itself of such duty, and this, so honorable office, abdicated by the said Princeship or Power, of its very nature devolves upon the Catholic laity.

I will try and put this idea in a clearer light. It is a principle of public right that in society the public power, abdicated by the Prince of its own nature, devolves upon the nation—that is to say, upon the aggregate of the citizens. Now, society is essentially composed of two elements—the multitudes (the people), and the right to order or govern it (the sovereignty). The subject of this sovereignty, no matter in what legitimate way determined, is usually designated by the name of Chief or Prince, taken in its generic sense. The Chief or Prince may abdicate the sovereignty conferred upon him. Yet this sovereignty cannot perish, otherwise society itself, failing its formal principle, should perish. Abdicated then by the Prince, what becomes of this sovereignty? It must naturally devolve upon the citizens taken collectively, and these can either retain it, defining however, and determining the mode of its exercise, or they may transfer it to another subject, selected by them. We have a recent example in Bulgaria, in the abdication of Prince Alexander, despotically insisted upon by Russia.

Now let us apply this theory to our case.

In Christian society, the office of Prince is essentially two-fold—that of Civil Ruler, and that of Protector of the Church. In those states, which, either through imperious circumstances, or through hostility of the rulers, are separated from the Church, this second office of the Prince, viz.: *Protector of the Church*, is abdicated. Yet, this office cannot perish, because Divinely ordained for the wellbeing of Christian society. What then becomes of it? Precisely that which becomes of the office of Civil Ruler, if abdicated by the Prince. Of its very nature it devolves upon the lay element—not in its citizen, but in its Christian capacity. In other words, the office of Protector of the Church, abdicated by the Ruler, falls upon the Catholic laity—being not a clerical, but a lay attribution. The reasoning is identical in both cases.

Since then, in political society, the right of civilly governing the multitude cannot perish, so in Christian society, the right and the duty of assisting and protecting the Church, by means which are of the temporal order, cannot cease to exist.

Even prescindng from this, the sole general obligation which binds each one of the faithful to the Church, would be sufficient to prove that, failing to the Church, the assistance and protection of the state, by its separation from her, the Catholic laity enters naturally into the vacated office, and should the wants and dangers of their mother increase, the duty and devotion of the children to help and protect her, should proportionally increase.

### III. THE CATHOLIC LAITY IN RELATION TO STATES SEPA- RATED FROM THE CHURCH BY PURE NEGATION.

It is fitting to distinguish two kinds of states separated from the Church, viz.: those by simple negation, and those by positive hostility and persecution; those of the first-class do not favor the Church, they leave her free in the main; those of the second class, far from allowing her a generous freedom, deny her almost every liberty. Different, in consequence, must be the attitude of the Catholic laity, according to the different relations or attitude of the state to the Church. We will here consider the Catholic laity in regard to states of the first-class.

These states, although separated from the Church, are not inimical to her. The Church, in their regard, is in a condition analogous to that of a Power side by side with another, not allied to, nor bound by international treaties; yet not hostile to, nor desirous of invading her rights.

In such states the Catholic laity has no need to defend the Church, which, whilst she receives no help, receives no opposition from the state. In this condition of things, the sum total of the obligation which lies upon the Catholic laity, is reduced to the supplying that positive assistance denied her by the state.

The Catholic laity here assumes, in regard to the Church, the place of a faithful helper, by co-operating with the clergy in all which regards the Church's interests; in the observance of the laws, in contributing to the beauty of her temples, to the splendour of Divine worship, to the support of the sacred ministry, to the maintenance of her various institutions, religious, educational and charitable:

And since union is strength, the Catholic laity will essay to band its members, into various Associations, having for object, to provide for the religious education of the people, to promote pious unions of young men, for the diffusion of good books, for the succour of the indigent, for the suppression of vice, for the encouragement of good journals, reading rooms, in a word, of every means whereby sound doctrine and good morals may be propagated and the various popular errors by which the simple are deceived, may be confuted. Above all, a *Catholic Press*, considering the present social conditions, must become a potent aid to the Church.

It is the duty of the Catholic laity to assist the Church, not only in the action which she exercises among the faithful, but also in her efforts for the conversion of the Infidel. And so we observe to-day that the greatest assistance to Catholic Missions is the noble work of the *Propagation of the Faith*, set on foot by laymen, and nurtured and maintained principally by them.

One thing, however, which the Catholic laity, in assuming the abdicated office of the state regarding the assistance and protection of the Church, should carefully avoid, is the grave mistake made by Princes and Governments in over-stepping the limits of legitimate action in ecclesiastical affairs. When the ancient empire was converted to the Church, its chiefs knew not how entirely to forget that the Pagan Emperor was also the *Pontifex Maximus*. Hence, although theoretically they recognize the independence of the Church, in practice, they sometimes arrogated to themselves somewhat more than was their due in the affairs of the Church. This policy, known as the *Byzantine*, continued with rare exceptions, in the lower Empire, until, after the Photian Schism, it became a species of lay popedom, inherited to this day by the Czars of Russia. The true idea of Christian Kingship found its real and corporate expression in the establishment of the Empire by Charlemagne. This man, who merited that greatness should be identified with his name, expressed that idea of Christian Kingship in the formula never to be forgotten. "Karl, by the grace of God, King; the *defender of the Church*, and in

all things the faithful helper of the Apostolic See." Karolus, Dei gratia Rex: *Ecclesie defensor et in omnibus Apostolicis, sedis adjutor fidelis.*"

The office of the Catholic laity, in the circumstances which we are now considering, is that of *faithful helpers* of the Church. They are her arm—she is their guide. For, to the pastors of the Church, and expressly to him, who is His Vicar, Christ committed the government and the guidance of His Church.

The question of the relation of the Catholic laity to the State, when this is not so much in an attitude of pure negation to the Church, as of active hostility to her, is one which requires much consideration and ample treatment. It is a question which may form the subject of some comments upon a future occasion.

+ T. O'MAHONY,  
Bishop of Eudocia.

### SACRED LEGENDS.

Of the two, I would rather have to maintain that we ought to begin with believing everything that is offered to our acceptance, than that it is our duty to doubt of everything.—CARDINAL NEWMAN.

The legends connected with the life of Our Lord and of His Blessed Mother are singularly beautiful, and if gathered together would form delightful reading for old and young. I am not aware of any such collection, though of course it is not difficult to find out where a dozen or so legends are related. In the following the reader will find what he might have to search a good deal to collect otherwise; and he will probably also escape some things, that if he be very young, it were as well for him to avoid. For, besides the Christian legends, there are many beautiful stories in the Talmud and in the Koran, not to mention the sacred books of the East. The order here attempted will be the legends of Our Lord, then of the Blessed Virgin, then of the Saints, and a word or two for the Jewish and other legends. The literature of these in the meagrest form would fill a thick volume, but here it will occupy a column or so in a couple of numbers. This is for the simple and innocent, so let the learned and the critical read elsewhere.

#### I. HOLY INFANCY.

The legends connected with the Mother naturally come before those of the Son, but the nativity of Our Lord can be made a convenient starting place. That of the Three Kings is well known in the Feast of the Epiphany or the Manifestation to the Gentiles whom these Magi represented. The Magi—sometimes improperly translated the Magicians—meant wise men and they came from some Eastern country, but from what place is not stated. They were Gentiles, however, Chaldeans or Persians possibly, and among them was inherited the tradition of a Star, as mentioned in the Book of Numbers. When these Eastern sages beheld this Star they set out at once on their long and perilous journey—the star going before them—and arrived at length with their retinue in Jerusalem. The Star, said by some to be in the form of a radiant child bearing a sceptre or cross, directed them till it stood over Bethlehem. They brought gold to signify that the expected One was King, incense that He was God, and myrrh that He was man and doomed to death. Sometimes the names and nationalities of these Kings are set out—Caspar is King of Tarsus and offers gold—Melchior, the King of Arabia (a negro) offers frankincense, and Balthasar, King of Saba, an offering from the land of spices. It is narrated that the presents of these wise men supported the Holy Family in Egypt; though it is elsewhere stated that these offerings were of small value and intended only as tribute to their sovereign. During the sojourn in Egypt the Holy Family were reduced to the extremest poverty. The Blessed Virgin, indeed, is described as begging from door to door the flax out of which she afterwards made the seamless garment for her Son. The Magi it is said were baptised by Saint Thomas

and subsequently suffered martyrdom in India. Their tomb or shrine is pointed out in the Cathedral at Cologne, and they are the same personages known in Western Europe as the Three Kings of Cologne.

These Shepherd Kings are not to be confounded with the Shepherds to whom the Angels announced the coming of the Prince of Peace. The Shepherds are the shepherds of the neighbouring country—were Jews—and their adoration has that mystical significance. They are represented as bringing Pastoral gifts. There is an old legend that Simon and Jude, afterwards Apostles, were among the Shepherds. The stable at Bethlehem was said to be on the spot where Jesse, the father of David, once lived and where David pastured his sheep. Some say the stable was in a cavern. The ox and the ass kneel in adoration as they are yet said to do on every Christmas; and there is an old Latin poem to the effect that they kept warm the Divine Infant with their breath. There is a tradition that these two animals accompanied the Holy Family in the flight into Egypt.

At the birth of our Lord the vines of Engaddi blossomed, the temple of Concord at Rome fell, and the Pagan oracles became dumb. It is related that at the flight into Egypt—all the idols of Heliopolis tumbled to the ground when the Holy Family entered the gates of the city. At the death of our Lord we read that all the trees withered and died, and the facts of the sun being darkened and the earthquake are of course in the Gospel narrative.

The legend of Simeon who was permitted to take the Holy Infant in his arms is very beautiful and is traced in this way:

About 260 years before Christ Ptolemy Philadelphus wishing to enrich his celebrated library by a Greek translation of the Hebrew scriptures procured a number of learned Rabbis to repair to Alexandria and execute the task. The High Priest Eleazar selected six out of each of the twelve tribes of Israel, and amongst them was Simeon, a learned priest. The latter had the book of Isaiah to translate, and when he came to that verse in the 7th chap., "Behold a virgin shall conceive and bear a son," he began to doubt in his own mind how that could be possible. Finally he translated the Hebrew word for *virgin* into the Greek word for *young woman*, and no sooner had he it written down than an angel effaced it and the proper word appeared in its place. This happened three times, and while he doubted the miracle was revealed to him. As he doubted, he was sentenced to tarry on earth till he had seen the Lord. He came to the temple on the day of the Presentation, and taking the child in his arms, exclaimed, "Lord, now thou dost dismiss thy servant;" in the words of the Canticle, *Nunc dimittis*.

There is a beautiful legend of the Holy Infancy that in the flight the Holy Family took refuge in a robber's cave; that the bandit who sheltered them was afterwards the person known as the good thief whom Our Lord pardoned on the Cross. On the road, being pressed with hunger, the Blessed Virgin asked a countryman who was sowing seed to give something for the support of the child. He refused, giving as a reason that it was not seed but stones he was sowing. Such indeed they proved to be when harvest time came; the traveller in the East to this day is pointed out a barren hillside where small pebbles the size and color of peas whiten the surface of the ground.\*

It is narrated too that in the Flight another husbandman sowing wheat, and more worthy of the sight of Our Lord, was anxious to save Him from the wrath of Herod. He was told by the Blessed Virgin to say: "If any one shall ask you whether we have passed this way, ye shall answer, 'Such persons passed this way when I was sowing this corn.'" When the officers of Herod came and inquired next day, they found the amazed husbandman reaping what was sown the previous day, and hearing his answer they returned and gave up the pursuit of the Holy Child. During the heat of the day the willows leaned over to form a shade for the Holy Travellers, and the shape of its branches is poeti-

\*At the Indian Monastery at Cross Village, Michigan, the reader can see a handful of these gathered in Palestine some years ago by the Superior of the Convent.

cally referred to this circumstance. The date and sycamore trees are frequently referred to as saluting our Lord, and the fruit trees bending down to offer Him their sustenance. The aspen tree alone proudly refused to acknowledge Him, and shared the fate of the barren fig-tree, and at the sound of His reproach, trembled, and still continues to do so till this day. There is a very old tradition that space and time were miraculously shortened, and that the whole journey was accomplished in one night, but the poets and artists have adopted scenes of the Flight either by night or in the daytime. Angels had charge of the Holy Family, and provided them with fruits and shelter. Sometimes an angel goes before with a torch, and sometimes it is St. Joseph with a lantern. The journey from Bethlehem across the hilly country of Judea by Joppa and the sea coast would be at least 400 miles.

These legends of the Holy Infancy are told in various ways, and it is easy to see that the subject is one fruitful of variety under poetical treatment. The better opinion seems to be that only three persons were in the flight, but it is stated that St. Elizabeth and St. John were also of the party, and again Salome and three sons of Joseph are added.†

After a sojourn of two years, or as some say seven years, the Holy Family came and dwelt in Nazareth, and nothing is recorded of Our Lord in Scripture until He attained his twelfth year.

These comprise the chief legends of the Holy Infancy. We will in our next consider those of the public life of Our Lord.

FIRESIDE.

(to be continued).

## The Church in Canada.

BISHOP MACDONELL.

(Continued.)

II.

The first emigration from the Highlands of Scotland to North America took place in the year 1772, from estates of Lord Macdonald, in the Isle of Skye, and of Lord Seaforth, from Kintail and Loch Broom. These emigrants were all Protestants, they went to South Carolina.

In 1773, John Macdonell, of Glenaladale, wishing to free the tenants of Macdonald, of Clanronald, from the hard usage they experienced from their landlord, sold his property, and took a ship load of them to Prince Edward, then called St. John's Island, in the Gulf of St. Lawrence. Not meeting with expected encouragement, many of these emigrants removed to Nova Scotia, where they remained until the breaking out of the American Revolutionary War in 1774. All who were capable of bearing arms then joined the Royal Standard, some under Captain Macdonell, and others under Major Small. Another body of Highlanders, under General McLean, also joined, and the whole corps was denominated the 84th Regiment. In 1773, at the invitation of the celebrated Sir William Johnson, another party of Highlanders emigrated from Glengarry and Knoidart, and settled in Schoharie County, in the then British Province of New York. The writer's grandfather, John Macdonell, of Scottos, Glengarry, being, as he admits, of a roving disposition and fond of adventure, was induced to join this expedition. Mr. Shaw, in his history of Moray, states that "the Macdonell of Glengarry never that I know reformed. The gentlemen of that name have their sons educated in the Scotch Colleges abroad, especially at Douay, and they return home either avowed or concealed Papists." My grandfather was born in 1728, and in 1740 was sent to Rome, probably to be educated for the Church. His father ought to have been

educated in that city. It was a maxim of the Bishop that a Macdonell should be either a priest or a soldier. Neither of my paternal ancestors seems to have had any vocation for the ecclesiastical life. My grandfather chose the military profession, and his religion being a bar to its practice in his own country, he entered the service of Spain, and was also offered a generous commission in the Austrian service. He was familiarly known to old residents of Upper Canada as "Spanish John." He died at Cornwall in 1810. His autobiography down to the time of his departure from Scotland, was printed at the instance of his old friend, Bishop Strachan, in the Canadian Magazine, Montreal, April, 1825. My grandfather was a great friend of Sir William Johnson, and to show his appreciation of that famous character named my father, who was the first of the family born on American soil, William Johnson Macdonell. My father told me an anecdote of Sir William Johnson. I have since seen it in print, but my father heard it from my grandfather, who very probably may have witnessed the transactions. Sir William Johnson had, at a certain time, just received a brand new uniform, resplendent with scarlet and gold, from his friends in the old country. This grand affair took the fancy of one of his friends, a chief of great renown among his contemporaries, who went to Sir William, and accosted him in Indian fashion: "Sir William, I dreamed last night that you gave me that fine suit that you wore yesterday." Among the Indians this is a polite formula for asking a favour. Sir William was too well versed in the Indian character to be ignorant of its meaning, and accordingly parted with the suit. A few days afterwards, meeting his Indian friend, he thus accosted him: "Chief, I dreamed last night that you gave me all the land from so-and-so to so-and-so," describing a tract of great value in the neighbourhood. The chief looked dumbfounded. "Well, Sir William, if you dreamed it, you shall have it, but I must give up dreaming, as you dream too strong for me." On the breaking out of the Revolutionary War, these Highlanders, unheeding the threats and coaxing of the Americans, who wished to detain them, and actually confined many of their influential men in prison, fought their way, under the command of Sir John Johnson, son of Sir William, to the banks of the St. Lawrence. On the way they endured great hardships, living chiefly upon the flesh of their horses and dogs, or on such roots as could be found in the forest. On reaching Canada, they were formed into a corps, under Sir John Johnson, and were called the "Royal Emigrants." At the conclusion of the war, as a recognition of their services, and in compensation for their losses, lands were granted them in Upper Canada, and they settled, some on the Bay of Quinte, and some on the shores of the St. Lawrence, in the section now known as the counties of Glengarry and Stormont, the former being so called in honor to the emigrants from Glengarry in Scotland. Aware of these facts Mr. Macdonell went to London about the year 1803, to lay the claims of his destitute countrymen before the then Premier, the Right Hon. Henry Addington. Mr. Addington received Mr. Macdonell with great cordiality, complimented him on the bravery and loyalty of the Highlanders, and assured him that nothing would give him greater pleasure than to afford substantial proof of the good will of His Majesty's Government towards them, inasmuch as of all His Majesty's subjects, the Highlanders were always the readiest to come forward at their country's call, and the only class from whom a complaint had never been heard. Mr. Addington further assured Mr. Macdonell that nothing gave him deeper cause of regret than to see those brave and loyal subjects reduced by adverse circumstances to the necessity of quitting their native land to seek in a distant country subsistence for themselves and their families. Mr. Addington wished, however, to induce Mr. Macdonell to take a colony of his countrymen to the Island of Trinidad, then recently ceded by Spain to England. He offered 80 acres of land to every head of a family, and as much money as would suffice to place four slaves on every farm, to send a physician and schoolmaster to the new colony, and (*horresco referens*) to provide

† Though St. Joseph was a widower when he espoused the Blessed Virgin, the weight of authority seems to be that he never had any children and that he was a virgin.

the colonies for a period of three years with as much wine as Mr. Macdonell and the doctor should consider necessary for the preservation of their health. Moreover, to bestow upon Mr. Macdonell and upon a few of his friends such salaries as would make them independent. Mr. Macdonell, however, felt compelled to decline all these tempting propositions; he assured Mr. Addington that having devoted his life hitherto to the good of his fellow creatures, he could not think of inducing them to emigrate to an unhealthy tropical climate. Consequently he renewed his solicitation for the bestowal of lands in Upper Canada.

The only objection Mr. Addington could make to Mr. Macdonell's request was that the British Government had such a slender hold on the Province of Upper Canada that he did not think himself warranted to give encouragement to the King's loyal subjects to emigrate to that colony. Mr. Macdonell replied by assuring Mr. Addington that the emigration of Highlanders to Upper Canada would form the strongest tie between that colony and the parent state. He also suggested the advantages that would accrue to Great Britain by organizing the disbanded Fencibles into a military emigration to the British Provinces of North America, granting them lands after a limited period of service.

In March, 1803, Mr. Macdonell obtained the Sign Manual for a grant of land for every officer and soldier belonging to the Glengarry regiment whom he should introduce into Upper Canada. No sooner was this act made known than the Highland proprietors took alarm and endeavoured by various means to prevent the Highlanders from emigrating. The regulations of the Emigration Act were rigidly enforced, and many of the poor men, after selling their effects and repairing with their families to the ports of embarkation, were not allowed to emigrate. So far did the fears and threats of the Highland lairds act upon the then Ministry, that even Lord Hobart, Colonial Secretary of State, endeavoured to induce Mr. Macdonell to conduct his emigrants to Upper Canada through the United States in order that the odium of directly assisting emigration from the Highlands might be removed, there being at that time a law of Upper Canada which granted 200 acres of land to every loyal subject entering the Province from the United States with the intention to settle. Mr. Macdonell declined this proposition, and in the midst of all this opposition, found his way with his followers to Upper Canada, in the best way he could, in the years 1803 and 4. He may be said almost literally to have smuggled his friends away, so many and so vexatious were the restrictions placed upon their departure. On reaching Quebec, Mr. Macdonell was debating how he would get ashore, there then being no wharves on the river front. "While I was debating," said he to the writer, "a fine strapping young fellow waded out to the ship, took me in his arms as if I had been a baby and carried me ashore." This "fine strapping young fellow" was the writer's uncle, John Macdonell, afterwards a renowned "North Wester," who died some 40 years ago at Pt. Fortune on the Ottawa. Of this uncle, John Macdonell, the bishop, told the writer the following anecdote. Early one spring morning, when the ice was breaking up, grandfather John Macdonell ran into his son's room and cried out, "John! you are a pretty fellow to be lying in bed this time of day while a poor man is being carried down the river on a cake of ice!" Up jumps John, ran down to the river, and "unaccounted as he was" plunged in, rescued the man from almost inevitable destruction, and returned triumphant to the paternal domicile. "There were giants in those days." Mr. Macdonell, the chaplain, was a man of Herculean stature—6 feet 4 inches in height and stout in proportion. What then must Uncle John have been?

Some years after, during the Bishop's residence in Kingston, then a great hotbed of Orangeism, he was one 12th of July, with his Vicar-General, called out to assist in quelling a riot; one worthy disciple of King William in a highly excited state pressed through the crowd, avowing his intention to have "a hit at that big anti-Christ." The Bishop looked at him, and in his calm, deliberate

manner, *jerked out*, "it would be the dearest blow that ever you struck!" King William collapsed *instantly*. Writing to my father in 1815, at the instance of Lord Selkirk, who was then endeavoring to procure Catholic emigrants for his Red River settlement, by way of giving a notion of the capabilities of the country, Uncle John says: "To give you an idea of the number of buffaloes which occasionally frequent those parts, I may say that in May, 1795, I got on board of my canoe at sunrise, left the forks of the river Qui Appelle and put up at sunset the same day at a place called Le Grand Bois, after having counted 7,360 carcasses of buffalo dead, *i.e.*, drowned and mired in the river and on its banks; such a melancholy sight seldom occurs, for in the twelve years spent in that country, I witnessed it but once."

W. J. MACDONELL.

## REVIEWS.

The first number of the 12th volume of the *American Catholic Quarterly* is before us, and has several articles of general interest besides two or three of a special character. To churchmen, the learned article of the editor, Dr. Corcoran, on "Late Editions of the Fathers," will be read with profit, as also one by a new contributor on "Some Pagan Theories of Revelation." Three historical articles and one on "Science and Speculative Philosophy" take up a good part of this number. We reserve space for a quotation or two on "Irish Needs and English Parties" by T. P. O'Connor, and on the present vital question of the "Labor and Social Movement" by J. McCarthy. A curious article is contributed by Dr. Becker on "Surnames, and their Imitations," and is the only light contribution in the number. There is the usual Scientific Chronicle and Book Notices. Like all quarterlies, it is heavy reading, but that is especially necessary at a time when there is too much light reading. A man can't live on dessert always.

*Donahoe's Magazine.* This very much improved monthly is at hand for March. There is a scholarly article, copied from the *Dublin Review*, now useful for the 17th of March orators, on the vexed question of the birth-place of St. Patrick. All the other articles are short, and the original ones on the old subject of foreign travel. There should be a law requiring any man that travels in a foreign country to forever after hold his peace about it.

*Catholic World.* We have received the March number of this popular magazine, which is full of interesting matter. It contains a good article on "Christian Public Schools," another on the "Negro Problem," and Father Hewitt's fourth contribution on "Scriptural Questions." A feature of this magazine, which we much prize, is Mr. Maurice F. Egan's monthly "Chat about New Books," where those especially who are interested in parochial libraries, may obtain reliable information about recent publications. The article, however, which will probably attract most attention is that on "Henry George and his Land Theories," from the well-known pen of Dr. Brann, who subjects the fallacies of this would-be economist to a trenchant criticism. That the hope of the working classes does not lie in the abolition of private property in land is clearly shown, and to any one inclined to be led away by Mr. George's plausible theories, we recommend the careful perusal of this article.

"What," asks Dr. Brann, in conclusion, "has Henry George ever done for the poor that he should pose as their champion? \* \* \* Has he ever built an orphan asylum, or an institution of beneficence, or is he trying to build one? No; but he is enraged because the blow of a crozier has left a black cross on his visionary theory, and, like a vain girl whose new bonnet has been sat upon, he goes around crying and abusing the Archbishop because he did not at once accept his crude theories as a substitute for the Gospel of Christ in alleviating human misery."



# The Catholic Weekly Review.

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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 Eudocia.  
 W. J. MACDONELL, Knight St. Gregory and of the Order of the Most Holy Sepulchre.  
 D. A. O'SULLIVAN, M.A., LL.D.  
 JOHN A. MACCAHE, 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.

Our issue of last week was unfortunately marked by a number of very distressing errors in typography. We ask that our readers, in their charity, suspend judgment until it be seen if the errors were not merely those incident to a first publication.

The City Council of Toronto has refused to give the same reduced water rates to the authorities of the St. Nicholas Home as it does to other consumers in the city.

Lent comes as opportunely to politicians this year as it comes to other people. Mr. Blake is mortified, doubtless; Sir John is reduced, and the *Mail* will not be comforted. It is a Scotch Sabbath for the *Globe*.

Rev. Father Sigl, Superior of the Redemptorists in this city, preached in St. Michael's Cathedral on Sunday night in aid of the St. Vincent de Paul Society of that parish. The sermon, of course, was on the virtue of charity, in which, it was shewn, is concentrated all charity.

FATHER TEEFY, in a letter to a friend in this city, writes: "We were fourteen days in Rome and saw the Pope last of all. We heard his Mass and were received by him on the Epiphany. We knelt at his knees and he blessed us, our work, our Community, our boys. His pale face, rendered paler by the white silk soutane he wore, looks anxious and thin. He is much more stooped than his photographs represent him. But kneeling there before Christ's vicar, and looking up into his pale face and watching his remarkable features, you cannot help carrying away with you the thought that it has been one of the greatest events of your life."

THE REV. D. J. MACDONELL finds the subject of the Central Prison and Warden Massie ever beautiful, if not ever new. Everything up there should be Presbyterian, or at least Protestant. A Catholic as Commissioner or as Clerk is not to be tolerated, and the people of this country must be awakened to the aggression of Romanism that threatens to inundate us here as it has prostrated Europe. There is gloom in store for the reverend gentleman. But can he pose as a fair and charitable man and object to Catholics as Catholics? That is what he is doing. He is sounder on the Presbyterian doctrine of hatred to the Church, than he is—say on the question of Everlasting Punishment.

THE ATTORNEY GENERAL OF ONTARIO described Warden Massie as "neither a strong nor a prudent man," if we recollect aright the language of his open letter to Mr. Milligan. To say that of a political opponent, for example, would probably mean that the opponent was a weak man and an imprudent man. To say it of a political friend would be downright disruption and a crisis. Now, what does it mean when applied to a man in one's own employ? A wardenship is not a very delightful position,—it is as a writer the other day said, but one remove from the prisoner—but a warden ought to be a firm, strong, prudent man. The Attorney General, or Mr. Hardy rather, does not seem to have got the right sort of man for warden. Only for the Presbyterian howl, there is no doubt but Mr. Mowat would act upon his opinion and get a strong and a prudent man for Warden of the Central Prison.

The City Council of Toronto passed at its last meeting a by-law providing for a reduction, to a considerable extent, in the number of liquor licenses in future to be issued in this city. By such a reduction in the number of drinking places, if accompanied by a rigid enforcement of the existing license law, the traffic in intoxicants cannot be other than materially curtailed. In this connection it is to be regretted that so many Catholic and Irish names are seen to be identified with the sale of liquors. We are not disposed to be fanatical upon the subject, but we feel that it would be cause for congratulation, indeed, were they to take to heart the advice of the Bishop of the Council, abandon as soon as they can the dangerous traffic, and adopt some more reputable method of obtaining a livelihood.

Lord Tennyson's last volume has not exhausted the whole of his unpublished pieces. One of the manuscripts still in his portfolio is a rhymed epitaph on his old neighbor in the Isle of Wight, the late Dr. Ward, famous forty years ago at Oxford as a Tractarian leader, and afterwards as the Ultramontane editor of the *Dublin Review*. The epitaph will appear in the biography of Dr. Ward, now being prepared by his son, Mr. Wilfrid Ward, whose pages will be enriched with reminiscences contributed by Lord Selborne, Professor Jowett, and Dean Church, as well as with selections from correspondence with Cardinal Newman and John Stuart Mill. Lord Iddesleigh, though only half a Tractarian, was keenly interested in the movement, and made a very

complete collection of the almost innumerable pamphlets published on the subject during his Oxford days. One of the last acts of his life was to put this collection at the disposal of Mr. Wilfrid Ward for the purposes of his father's biography.

Reference was made in the REVIEW of last week to the case of Dr. McGlynn. Since then there have been no new developments in the matter. It is impossible, we think, not to conclude, however, from a reading of the published statements of Archbishop Corrigan and Dr. McGlynn, that the conduct of the Archbishop was throughout, consistently conciliatory and kind. The case now rests with the Holy Father, not with the Archbishop or with Father McGlynn. A cablegram received from the Secretary of the Propaganda stating that the Propaganda, for prudential reasons, having postponed action, the Sovereign Pontiff had taken the matter into his own hands. A valued correspondent has sent us a very clear and careful statement of the case, but at present, pending its settlement, we deem it better to be silent. At worst it is but a domestic difficulty concerning only the Archdiocese of New York. It has had prominence, mainly, because the Protestant public press make the most of any unhappy incidents of the kind that may arise.

It is probable that a branch of the Catholic Truth Society will shortly be established in Toronto. This Society, which was re-organized in England in 1884, in order to meet a very distinct want which had long been felt by priests and laymen alike, has for its objects: 1st, to disseminate among Catholics small and cheap devotional works. 2nd, to assist the uneducated poor to a better knowledge of their religion. 3rd, to spread among Protestants information about Catholic truth. 4th, to promote the circulation of good, cheap and popular Catholic books. While Protestant book and tract societies in our midst are tireless in circulating their misleading, and in many cases, pernicious publications, Catholics have done little or nothing to counteract them, or to supply good literature to their own people. The establishment of the Catholic Truth Society here, therefore, will be a great gain to our Holy religion, and it is to be hoped it will receive such support at the hands of our people as to ensure its permanency. In England it is under the patronage of His Eminence Cardinal Manning; and the Bishop of Salford, one of the ablest and most energetic of living ecclesiastics, is its President.

In the introduction to the January number of *Merry England*, the Catholic Year Book for 1886, Mr. Oldcastle, the editor, after telling of the great work done by the Church in England during the past twelve months, the successes of Catholics in public and professional life, the great education war fought day by day before the Royal Commission, and the many momentous matters which enter so largely into the history of the Church and the life of the nation, goes on to say:—"It will be observed, perhaps even more by those who come after us than by us, how one central figure dominates and pervades and ennobles the record. In his presence, and listening to his voice, the Catholic Church forgets that she was ever oppressed and despised, and the Protestant Church realizes it and regrets it for the first time. In these pages the Catholic of the future will see a Cardinal Archbishop,

who mixed in the public life of the nation, equally at home whether he was addressing a congress of his own tectotallers at Manchester, or a meeting for the pacification of the Soudan; whether he was celebrating the centenary of St. George's Cathedral, or pleading in the Jerusalem Chamber of Westminster Abbey for the support of an east end music hall; whether seated at the table of the Royal Commission on education, or going on a deputation to the Board of Trade to plead for the construction of Harbours of Refuge round the coast, whether speaking in favor of Imperial Federation at a banquet given to the commissioners of the Indian and Colonial Exhibition, or declaring in a letter that, Englishman though he is, he has always been in favor of giving to Ireland the power of administering its own affairs as distinct from the affairs of the Empire."

A letter signed "Vindex" will be found in another column calling attention to the appearance in this city of a journal devoted to the propagation of Secularism in place of, and in antagonism to Christianity, and to the existence in our midst of an organization which aims at effecting the elimination of supernatural belief from human life, and the extrusion of God from His own creation. Secularism, the term adopted by the society which sets itself to effect this purpose, originated about fifty years ago in London with Mr. George Jacob Holyoake, but it was not until some twenty-five years later that Mr. Bradlaugh, by the boldness of his blasphemy, made its existence generally known as an existing and aggressive anti-Christian force. In its essential teachings it is, of course, anti-Christian; but it is not alone atheistical; politically it is in sympathy and in touch with the most extreme forms of Continental Communism and Republicanism; whilst socially it has sought to infiltrate society with certain most abhorrent sociological doctrines. What it is politically, may be learned from those pamphlets of its leaders and founders, in which they advocate and defend the doctrine of political murder, converting it into a virtue under the name of "tyrannicide;" what it is socially, may be surmised from the fact that its leaders in England, Mr. Bradlaugh and Mrs. Besant, were not many years ago prosecuted, found guilty, and but narrowly escaped being imprisoned for the publication of their views, while for propounding them a second time Mrs. Besant was deprived of the care of her children, the High Court of Chancery declaring her morally unfitted to be entrusted with their control.

Such are the unsavoury aspects, political and social, of the creed which is meant to supplant Christianity and regenerate mankind. What it purposes specifically to effect in this country is best told by the "demands" formulated by the convention of American Free Thinkers, and promulgated as part of the gospel of the group in this city.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.
2. We demand that the employment of chaplains in Legislatures, in the navy and militia and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the Government shall be abolished, and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment of all religious festivals and feasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the Government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.



7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

9. We demand that not only in the constitution, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

What is meant by "natural," as opposed to Christian morality, the framers of the demands deemed it more advisable, very probably, not too pointedly to explain. It remains, however, a cardinal article in the secular creed, though its meaning, for obvious reasons, can scarcely be intimated. We publish these demands as being interesting and suggestive of the conditions we may expect "when," as their organ says, "the Bible has been banished, when the children have acquired enough of secular knowledge to render them indifferent as to the dreams of other worlds; when the priest, with his incantations and conjurings, will shortly be known as only an evil of the past," and when, let us add, that system of "moral" ethics which the late A. M. Sullivan referred to in the debate on the Affirmation Bill in the English House of Commons, as "the apotheosis of blasphemy, blackguardism and filth" ushers in that new, and enlarged, and enlightened civilization of which, in America, Mr. Ingersoll, and, in Toronto, a Fleet Street exotic, flourish already as the very form and flower.

#### THE SISTER OF CHARITY.

##### I.

She once was a lady of honour and wealth,  
Bright glow'd on her features the roses of health;  
Her vesture was blended of silk and of gold,  
And her motion shook perfume from every fold:  
Joy revell'd around her—love shone at her side,  
And gay was her smile as the glance of a bride;  
And light was her step in the mirth-sounding hall,  
When she heard of the daughters of Vincent de Paul.

##### II.

She felt in her spirit the summons of grace  
That call'd her to live for the suffering race,  
And heedless of pleasure, of comfort, of home,  
Rose quickly, like Mary, and answered, "I come."  
She put from her person the trappings of pride,  
And pass'd from her home with the joy of a bride,  
Nor wept at the threshold, as onward she moved—  
For her heart was on fire in the cause it approved.

##### III.

Lost ever to fashion—to vanity lost,  
That beauty that once was the song and toast—  
No more in the ball-room that figure we meet,  
But gliding at dusk to the wretch's retreat.  
Forgot in the halls is that high-sounding name,  
For the Sister of Charity blushes at fame;  
Forgot are the claims of her riches and birth,  
For she barter for heaven the glory of earth.

##### IV.

Those feet that to music could gracefully move  
Now bear her alone on the mission of love;  
Those hands that once dangled the perfume and gem  
Are tending the helpless, or lifted for them;  
That voice that once echo'd the song of the vain  
Now whispers relief to the bosom of pain;  
And the hair that was shining with diamond and pearl  
Is wet with the tears of the penitent girl.

##### V.

Her down-bed a pallet, her trinkets a bead,  
Her lustre one taper that serves her to read;  
Her sculpture the crucifix nail'd by her bed,  
Her paintings one print of the thorn-crowned head;  
Her cushion the pavement that wearies her knees,  
Her music the psalm, or the sigh of disease;  
The delicate lady lives mortified there,  
And the feast is forsaken for fasting and prayer.

##### VI.

Yet not to the service of heart and of mind  
Are the prayers of that heaven-minded virgin confined;  
Like Him whom she loves, to the mansions of grief  
She hastes with the tidings of joy and relief.  
She strengthens the weary, she comforts the weak,  
And soft is her voice in the ear of the sick;  
Where want and affection on mortals attend,  
The Sister of Charity *there* is a friend.

##### VII.

Unshrinking where pestilence scatters his breath,  
Like an angel she moves 'mid the vapour of death,  
Where rings the loud musket, and flashes the sword,  
Unfearing she walks, for she follows the Lord.  
How sweetly she bends o'er each plague-tainted face,  
With looks that are lighted with holiest grace;  
How kindly she dresses each suffering limb,  
For she sees in the wounded the image of Him.

##### VIII.

Behold her, ye worldly! behold her, ye vain!  
Who shrink from the pathway of virtue and pain,  
Who yield up to pleasure your rights and your days,  
Forgetful of service, forgetful of praise.  
Ye lazy philosophers—self-seeking men—  
Ye fireside philanthropists, great at the pen,  
How stands in the balance your eloquence weighed,  
With the life and the deeds of that high-born maid?

GERALD GRIFFIN.

Cardinal Gibbons is engaged upon a work dealing with the various labour problems of the time. A large part of the volume will be devoted to a defense of private property in land.

It is rumoured that at the Consistory, which is fixed for the 7th of March, Mgr. Giordani, Archbishop of Ferrara, and Mgr. d'Annibale, Assessor of the Holy Office, will be created Cardinals.

A "Theological Correspondence Association" for the pursuit of theological studies by correspondence, has been established in England. The prospectus may be obtained from the secretary, the Rev. Bernard Ward, 52 Manor-park Road, Willesden, N. W., London.

The address from the clergy and Bishop Lanigan, of Kilkenny, to Marquis Cornwallis, in favour of the Union was, very fortunately, rendered *ridiculous*. One of his excellency's eyes, by some natural defect, appeared considerably diminished, and, like the pendulum of a clock, was generally in a state of *motion*. The Bishop and clergy, having never before seen the Marquis, unfortunately commenced their address with the most *mal a propos* exordium of "Your Excellency has always kept a *steady eye* on the interests of Ireland." The address was presented at Levee. His Excellency, however, was graciously pleased not to return any answer to that part of the compliment. Mr. Curran, on seeing the address, said the only match for it he had ever read was the Mayor of Coventry's speech to Queen Elizabeth: "When the Spanish Armada attacked your Majesty, ecod, they got the *wrong sow by the ear*." The Queen desired them to go home and she would send an answer.—*Barrington's Memoirs*.

## ECCLESIA DEI.

Thanks be to God for all that He has given.  
 Once more the Church arises—she shall be mighty once  
 more; once more she shall be free, and point the  
 world that scorns her now to heaven.  
 Praise to Him, who knows that she has striven with guilt  
 and sin, and sin-brought misery and sterner wrongs;  
 how her vexed eyes did see  
 The seamless garment of the Saviour riven  
 By careless hands; she saw in penal fire  
 Her children die; her liberties curtailed;  
 Her altars darkened; silent every choir  
 That once was glad; and yet he hath prevailed.  
 And from the dust springs up and rises higher,  
 Till she shall win where all things else have failed.

J. S. FLETCHER.

## IRELAND.

"To sum up, the Irish tenants are the strength of the Irish position, and the landlords are the weakness of the English position. When, therefore, the Irish Nationalist is attacking the Irish landlord system, he is attacking a bulwark of English power, and every assault he there delivers is an assault that will ultimately lead to Home Rule. It may, therefore, always be assumed by friends of Ireland in America that when this land question comes to the front it does not follow that the national question is sent to the rear. The two questions walk side by side, step by step, and victory of the one would imply simultaneous victory of the other. . . . Now we give a description of the "Plan of Campaign." The main features of this remarkable expedient were: First, that the tenants should act in a body; second, that they should discuss and decide upon the amount of rent which the times would enable them to pay; third, that they should offer the rent minus the abatement agreed upon to the landlord; fourth, that in case of his refusal to reduce, the rent should be placed in the hands of trustees; fifth, that in case the landlord should at any time come to terms, the money should be promptly handed over to him, while, in case he should proceed to extremities against any of the tenants, the money should be expended in defending the homes of the evicted."—*T. P. O'Connor in the American Catholic Quarterly Review.*

"But mankind has come at last to realize its power—the power and the force that lie in numbers. It has sore grievances and sorrows at its feet; intelligence and energy at its head. The intelligence may be used as a false light; the energy may be misdirected. But there they are and stand, living forces in this world, never more to be expelled. . . . The only radical cure lies a reformation back from that false one of the sixteenth century, which wrought at once a social as well as a religious schism, to the unity and charity of the Christian family, to the real imitation of Christ in the lives and daily walks of men. And where is this union to be hoped for or found save in the Church of Christ, which is not many, but one? It not only teaches men faith, but righteousness. It is not the church of the rich exclusively. The suffering poor it has always counted its special charge and treasure, even now, as in the days of St. Lawrence and of the Apostles, when there was even community of goods among the Christians. And out of the ranks of the poor how many a great saint and prelate, how many a great order and society has the Church drawn forth to be a light and example to men! The Church alone holds the key to the reformation of society, and without the spirit, the help and the example of the Church, the efforts of the most powerful of statesmen will be vain to save nations and existing orders and institutions from the tide that is rising and the storm impending over a darkening world."—*John MacCarthy, in the American Catholic Quarterly Review.*

## COMMUNICATION.

## SECULARISM.

To the Editor of THE CATHOLIC WEEKLY REVIEW.

DEAR SIR,—The followers of Voltaire, Tom Paine and Ingersoll seem to be rapidly increasing in this our City of Churches. They have now a spacious hall, with library attached, in which lectures on all the "isms" opposed to Christianity are delivered

weekly to crowded and enthusiastic audiences. They have also established a weekly journal in the interests, and for the support and dissemination, of Secularistic or Free Thought principles.

Their avowed object, as stated in the prospectus, is the total destruction of what they consider to be the errors of Christianity, and establishing in their stead the religion of Humanity, or what they term Secularism. This destructive process of course includes the complete eradication of all belief in the inspiration of the Holy Scriptures, as containing any supernatural revelation from God.

They consider the Bible to be, for the greater part, a bundle of myths, and a most detestable book. Secularists openly boast that they are only completing, or carrying out to their logical consequences, the principles inaugurated at the time of the Reformation in the sixteenth century; that "they are going to finish the good work which the Reformers began," and root out and destroy all remaining belief in supernatural revelation, together with all creeds, doctrines and dogmas which may still be held by any form of Christianity. The search after truth they state to be one of the great objects of their Society. This search after truth is commendable, certainly, that is, if they were looking for it where it was to be found; but there is good reason to believe, judging by the manner in which they treat Christian evidence, that they do not wish to find any truth in that direction. The tone of their lectures and writings clearly indicates this. They do not seem to examine Christian evidence in the calm, unprejudiced, dispassionate manner which might be expected from men engaged in an earnest search after truth. When closely pressed in a logical analysis of the evidence proving the truth of the Christian revelation or doctrines, they evade the force of such in every possible manner, and if they cannot do this without compromising their common sense, will boldly declare the whole to be a myth, forgery, or piece of juggling, a mode of defence which, if allowable, is plainly destructive of all historical certainty whatever. The amelioration of the social and mental condition of all who are held down by what they consider the degrading bonds of Christianity, forms another plank of the Secularistic platform.

They profess to be agnostic as to the existence of a God or a hereafter for man, but they utterly repudiate the existence of hell or of demons.

In dealing with questions such as the existence of God, creation of the soul, immortality, &c., when closely pressed, they resort to the flimsiest sophistries in order to evade the force of Christian reasoning, and if not able to get over the difficulty in this manner, will dispose of it by flatly refusing to accept any evidence not in accordance with their views. Large numbers of young men are being drawn into this society, infidel books are on sale at all times, clever speakers, who, however, do not seem to have studied Christian philosophy very deeply, deliver flowery discourses, in which nearly every doctrine and practice of Christianity is misrepresented or distorted out of all resemblance to the real facts, and these are eagerly swallowed and taken for truth by the audience, not one of whom perhaps has ever examined the evidence relating to Christian truth. Should the destructive principle of Secularism ever prevail on this continent, we may look forward to a repetition of the scenes enacted in Europe during the French Revolution, and more recently by the Paris Commune, together with the total destruction of the true principles of morality and social order, the fine promises of Secularism to the contrary notwithstanding.

Hoping that your journal will take a part in defence of Christian truth against the shallow sophistries and evil tendencies of "Secular Thought,"

I remain, yours truly,

INDEX.

The Cardinal Archbishop of Westminster, writing to Mr. Thaddeus, the painter of the portrait of Pope Leo XIII., says: "The likeness appears to be exceedingly faithful, and the whole work to be of great artistic excellence." Cardinal Howard also writes: "I must congratulate you on the success of your portrait of his Holiness Pope Leo XIII. I think it quite one of the best which I have yet seen."

A Roman ecclesiastic, in replying to whatever question might be proposed, always began by saying, "I make a distinction." A cardinal, having invited him to dine, proposed to derive some amusement or the company from this well known peculiarity of his guest, saying to him that he had an important question to propose, he asked: "Is it, under any circumstances, lawful to baptize in scup?" "I make a distinction," said the priest. "If you ask is it lawful to baptize in soup in general, I say no; if you ask is it lawful to baptize in your Eminence's soup I say yes, for there is really no difference between it and water."

## 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 inopportunely 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 Balmez; 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.

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

D. A. O'SULLIVAN.

Solicitor for Executors.

Dated this 11th day of February, 1887.

### EXECUTORS' NOTICE.

Notice is hereby given pursuant to the statutes in that behalf that all creditors or persons having claims against the estate of the late Daniel O'Sullivan, of the Village of Norway, in the County of York, Gentleman, are hereby notified to send in their claims to the undersigned solicitor, at his office, 18 and 20 Toronto St., Toronto, on or before the first day of April, 1887, with their full names and particulars of their claim and the amount thereof.

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